THE
REACHER'S
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PREACHER'S MAGAZINE

FOR PREACHERS, TEACHERS, AND BIBLE STUDENTS

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MEN AND BOOKS : A MONTHLY SURVEY

Words of the Wise

LAST month I referred to the Life and Letters of Bishop Creighton and made some quotations from that most interesting book. This month in place of a New Year's editorial greeting, I quote a few of the Bishop's wise sayings which are well worth pondering by preachers and hearers too. They indicate that combination of sincere religious faith and feeling with robust common-sense which is invaluable to the leader or teacher of men.

Life has no more to give than the opportunity of loving service.

Personal trust in a Person, this is the secret of true religion. Outward things, systems, doctrines, are only useful as they keep open the way to Jesus, and point to Him as the one object of the soul's desire.

Take care of your temper and your work will take care of itself.

All the best work has been done by those who with difficulty found time for it in crowded lives.

The administrator has to drive the coach : his critics are always urging him to upset it.

In dealing with ourselves after we have "let the ape and tiger die," we have to deal with the donkey, which is a more intractable and enduring animal than the others.

When I had finished Creighton's Life I turned to a very different biography, the brief and slight memorials of "Edna Lyall." This is a book of little skill, but of considerable interest, and helps one to feel a stronger liking for her stories Here is a characteristic quotation from one of her letters :—

In certain regions (heavenly places to my mind) one can sympathise absolutely and meet heart to heart with high, low, broad, Quakers, Nonconformists, Roman Catholics, but in passing to dogmatic regions the dividing distances become very plain. I said this the other day to Mr. T., a delightful clergyman who sometimes stays in Eastbourne—an extremely High Churchman and a *saint*. He said : "Yes, like the trees in a forest ; though the trunks are far apart, yet the branches up above meet." I think it is such a nice parable, and the moral of it seems to me, let each be well

rooted in truth and sincerity and develop for their various purposes, not expecting that the trunks will ever be united or precisely uniform, but living for the most part in the meeting upper branches where the air and sunshine can freely come.

A.E.G.

* "Studies in the Teaching of our Lord"

In this small but admirable little volume Dr. Swete has collected a series of papers recently issued in *The Expositor*. They form a capital introduction to the study of the "words" of the Lord Jesus, and point out the special characteristics of the teaching of each Gospel. The young preacher who uses this book as a guide to a detailed study of the teaching of Jesus, will find it fruitful in suggestions for use in pulpit work ; and will finish his task with a more comprehensive and complete knowledge of the truth contained in the Gospels. We quote one or two striking paragraphs :

Mark iv. 3 ff., 26 ff., 31 f.

The Marcan tradition has but three parables at this stage, and they are all based upon the analogy of vegetable growth, which lends itself in an especial manner to the description of spiritual processes. The first parable insists on the importance of character as determining the degree of influence exerted by the Kingdom of God over the individual ; the second points out the spontaneity and the mystery of spiritual growth ; the third foretells the expansion of the small beginnings of the Church into the greatness of a Catholic mission. The conversion of the Empire and of the world itself is shadowed forth in the lodging of the birds of heaven under the branches of the tree which had grown from the least of all seeds. Taken together, the three parables cover the whole work of the Christian society in the present world. We see before us in these familiar pictures the entire history of the *Regnum Dei*—its struggle with human indifference, shallowness, and sin ; its steady but unobserved assimilation by all who receive it in sincerity ; the final triumph of its cause. Every stage in the long record passes under review, from the uncertain start when the birds of the air are ready to devour the seed to the day when they are glad to seek shelter under the cover of the universal Church.

The Parables of St. Luke

The Marcan and nearly all the Matthæan parables form part of Christ's public teaching, and are designed to illustrate the origin, growth, and consummation of the kingdom of God. The parables which are peculiar to St. Luke belong to another type. . . They are taken, as it seems, from recollections of his private conversation with the Twelve, or with

* "*Studies in the Teaching of our Lord.*" *By H. B. Swete, D.D. Hodder & Stoughton.*

others who were about Him, and they deal with the subjects of religious interest upon which the conversation happened to turn. Thus the parable of the Good Samaritan is an answer to the casual question, "And who is my neighbour?"; the parable of the Rich Fool arises out of a request which revealed the worldly-mindedness of one of His audience; the parable of the Great Supper, out of the inopportune remark, "Happy is he who shall eat bread in the kingdom of God." . . . Under these circumstances the parable was turned to a purpose distinct from that which it had served in the preaching of the kingdom; it became the vehicle of religious conversation, enriching and illuminating the ordinary intercourse of life. This fact not only illustrates the boundless fecundity of the mind which was capable of pouring out such treasures without premeditation, but it also explains the wider scope and the greater human interest which belong to the parables of the Third Gospel.

THE WORK OF THE HOLY SPIRIT

As to the operations of the Paraclete Spirit Jesus speaks with reserve; it is to the Epistles written in the light of Christian experience that we must look for a fuller pneumatology. But He marks out the great outlines of the Spirit's work after the Pentecost; His conviction of the world, His teaching of the Church, His glorifying of the Christ, His illumination of human life with the hope of the world to come.

In the last chapter the author skilfully gathers together the teaching of the Gospels as a whole; and shows that although our Lord did not teach systematically, yet "in His teaching there are master-thoughts which dominate the whole, and bind it into a unity; and when these are brought together, it is seen to constitute a body of religious truth which has for its aim the regeneration of human life."

"THE CAPTIVE CITY OF GOD" *

The publication of this volume is one of those signs of the times which no thoughtful Christian can afford to overlook or disregard. It is a trumpet call, straight from the heart of a strong, brave man, asking the Churches to face the facts of modern social life and seek to provide a remedy for the most crying evils of the times. Mr. Richard Heath feels strongly and speaks loudly respecting the religious condition of the churches and of the crowd outside the churches; and despite the manifest exaggerations and one-sided statements of his appeal, the indictment should be read by every Christian worker. It will help him if he will patiently read and consider

* *"The Captive City of God." By Richard Heath. Arthur C. Fifield.*

the charges here made—to understand the importance and the overwhelming difficulties of the church's work; and will bring him face to face with many of the pressing social problems of the present day.

Many of the statements made, and the sweeping accusations brought against the churches, are the outcome of a merely partial knowledge of the facts; and it is a great pity that Mr. Heath should have penned his indictment without a fuller investigation of all the conditions of the problem, and the striking attempts now being made to solve some at least of the difficulties. This would have relieved him of that deep and dark pessimism which burdens and disfigures the earlier pages of his volume; and would, possibly, have set him on a truer road towards a remedy.

With much of what he says we are in fullest sympathy; probably we are all coming to see that the statement made long ago by Isaac Taylor is far too true—"our Christianity is not victorious enough." We need to reconsider our ideals, our ambitions, our standards, and our resources; and to seek for a new inspiration both for our personal life and work.

But the picture here presented is too dark; the churches have not yet lost their hold of the working-man; the regenerating power is not yet withdrawn from the Divine society of those who name the Name of Christ; and they are not indifferent to the cry of the lost. More power is needed; a wise adaptation of methods to needs is one of the pressing problems of the day; there are new realms of life and thought where the Christian ideal must make itself felt; and the finest spirited workers in all the churches are setting themselves to find a solution of these problems, so that the kingdom of Christ in all its beauty may yet dawn upon the world.

Mr. Heath writes in no spirit of antagonism to the church. He fully recognises that in the church and its noblest ideals lies the promise of the future; and his most earnest wish is to rouse the dormant energies of the City of God so that she may awake and take her rightful place in the regeneration of the age. He says, "The Church of God is to me the one hope of humanity and the lighthouse of the world. It is because I prize it so highly that I am convinced its captivity is the greatest of all evils."

The writer contends that the church should turn her attention more to the social sphere than to the salvation of the individual. "That the present churches are ineffectual in the only sphere they do cultivate, the individual one, results from their indifference to the other—the social sphere. It is clear that if they are to prevent the rapid decline of ideals going on everywhere *they themselves* must be regenerated. And it is clear that if the rapid reaction we are in is to be stopped, there must no longer be a scission between the two movements of individual salvation and social salvation, but they must be one movement, sought by the same apostolate, and at the same time and by the same means."

Mr. Heath appears to us to be more successful in his presentation of the weaknesses and failures of the church, than in his indication of remedies. Criticism is easy—what we need to-day is for some master mind to show us how we may touch the conscience and reach the heart of the hopeless and religiously indifferent man. For the city of God can only be built by the salvation of the individual. The ideal here presented must, however, be constantly kept before us, and we are glad to find such a call as this addressed to our modern churches. We shall do well to ponder it.

The Church does not exist simply to be a fold where the sheep may securely feed, but to be a city in which a Divine society may develop. A city where sufferers from the world's injustice may find a refuge, a city which in the hour of danger can be held as a fortress against the powers of earth and hell, a city which in the darkest periods of reaction and oppression will keep the banner of the Democratic Ideal ever flying. That Ideal which, as I have already stated in the previous chapter, finds no better summary than in Christ's own description of His mission. "The Spirit of the Lord is upon Me, because He hath appointed Me to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captive, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the Lord's jubilee."

"Inspiration in Common Life" *

Messrs. J. Clarke & Co. are issuing a new set of small books for devotional reading, called the "Freedom of Faith" series. The first volume of the series is written by one of the most powerful and suggestive preachers of our time—the Rev. W. L. Watkinson. It is excellent reading for the quiet hour, or for

* "*Inspiration in Common Life.*" *By W. L. Watkinson. James Clarke & Co.*

the time when the preacher needs a stimulant to start him on a line of thought for pulpit preparation. It abounds in all those characteristic graces which we have learned to look for in Mr. Watkinson's writings; and furnishes the young preacher with some admirable models. The writer's imaginative genius is shown in the skilful selection of texts and topics; in the simple and effective divisions employed; and in the charming and illuminative illustrations. How forceful, striking, remembrable, are the following illustrations :—

All have heard of the epitaph inscribed on the frail memorial of a peasant in the country churchyard: "Only a clod." Whether dictated in a pathetic or cynical temper, that epitaph is really very grand. What wonderful things are latent in a clod. All possibilities of form, colour, music, light, fragrance, and fruitfulness, are there. Exquisite shapes, ravishing hues, ears of gold, purple clusters, bread to strengthen man's heart, and oil to make his face to shine, dropping honey, burning roses, pure lilies, and a thousand other miracles of grace and glory spring out of the dust.

Recently a newspaper writer was protesting against people in public assemblies obstructing their neighbours' vision by wearing hats and ornaments of inordinate dimensions; and in emphasising his protest he enlarged on "the malignance of the law of perspective," the blinding power of a trifling object near the eye, making invisible vast objects at a little distance—in the theatre a tiny flower eclipsing the stage, in church the frond of a feather hiding the pulpit and the preacher. But where is "the maglignance of the law of perspective" most tremendously illustrated? Surely in the strange power of worldly trifles to render invisible the magnitudes of eternity. A rosebud of pleasure close to the eye shuts out the abiding universe of glory and joy; a speck of gold-leaf tragically blinds one to heaven and hell; a morsel of pottage makes men oblivious of their splendid birthright; and the frond of pride's feather not only renders the pulpit invisible, but too often clouds the vast truths of which the pulpit is the symbol.

The volume is sure to have a wide circulation. It is daintily bound in green leather, and makes an admirable little gift-book for the New Year.

J.E.

PRESENT DAY PREACHING

Christ as Master and Lord

BY THE REV. C. SILVESTER HORNE, M.A.

Ye call Me Master and Lord, and ye say well: for so I am.—St. John xiii. 13.

THE great question in the present day in regard to matters ecclesiastical is the question of authority. The question of the authority of the Church and of the ministry are being discussed everyday, in the difficult and anxious days in which we live. The question whether the final authority in the Church is to be Papal, Episcopal, Presbyterian, or democratic, the question whether the authority of the Christian Ministry is to be sacerdotal or evangelical is always with us. Every Church to-day is exercised with these problems, and will be exercised with them so long as our lives endure, and longer than that. But the supreme question for our day, and for all the days, is the question of the authority of Christ. We can endure a subordinate theory as to the authority of the Church. We can allow the existence of an imperfect theory in regard to the authority of the ministry: but we are bound, if Christendom is to be the power she ought to be in the world, to secure the true, eternal, authority of Christ. That this is generally acknowledged, and that this is to be the grand battle-ground between faith and unbelief, I think, requires but very little proof.

There is a disposition in the hearts of the people to enthrone the Lord Jesus Christ as the Supreme Authority over morals and over faith, so far as they understand what His claims are. It was only a little while ago that I was preaching in a little market town. At the close of the service, a man came to me and said, "I see a difficulty in what you have been saying. There is the Archbishop of Canterbury who gets so many thousands a year." I said, "Never mind." He went on, "There is the Pope who gets so many thousand pounds a year." I said, "Never mind about the Pope. This Book does not ask us what think ye of the Archbishop of Canterbury or the Pope of Rome; it asks, 'What think ye of Christ?'" I never saw a greater change come over any man in my life. He drew himself up, and removed his hat, and said, before the working-men who stood around, "If that is what you are after—

I take off my hat to that Gentleman, sir." Exactly. I have seen crowds of men in Hyde Park toss up their hats for Jesus of Nazareth. So far as they could understand Him, they regarded Him as their best Friend, and they would rather that He reigned over them than anyone else. They would rather have the authority of Jesus Christ than any other authority known to them. And yet we all feel that does not go far enough.

One of the amazing things about Jesus, the meek and lowly of heart is, He was always trying to find out what men thought about Him. "Whom do men say that I am?" There was no one who cared less about the opinion of the world. Then what did He want to find out by a question like that? "Whom do men say that I am?" The man in the street, what has he got to say about Me? And the answer was, "Some say that Thou art Moses, some Elias and others one of the prophets." He was, some thought, a great Teacher, or a great Prophet. Jesus seems to say, "That is all very well, but it is not enough; that belief will not bear all you have to put upon it: you must have a stronger faith than that. 'Whom do *ye* say that I am?'" Peter, answering for them all, in an inspired moment, said, "Thou art the Christ" (the anointed, the King), "the Son of the Living God." Jesus said, "That is what I want, and on that I will build My Church, and the gates of hell shall not prevail against it." It is the authority of Christ we want to make perfectly clear. Let the authority of the Church be what it will; let the authority of the ministry be challenged as much as you like; but it is the authority of Jesus Christ over the market-place, over the business life, over the national and political life, over every department of life that we want. We live in an age of criticism rather than an age of faith; and yet faith and criticism, as most of us have learnt, are by no means irreconcilable. The question of criticism is always the question that I have referred to, "What think ye of Christ?" Men like to sit in judgement even upon Christ. "What think ye of Christ?" But the question of faith is this, "What does Christ think of me?" Criticism sets up the Person of Christ, looks at it from every point of view, analyses the words, the deeds, the life, and then says, "What think ye of Christ?" But the man of faith comes with reverent heart into His

presence, and asks himself the question, "What does Jesus think of me?" What I think of Christ matters but little, but what Christ thinks of me matters everything. It is not Christ in the light of human life, but human life in the light of Christ, that matters. It is the authority of Christ we want. Philosophers, scientists, critics, are not going to alter the eternal fact of the life of Jesus. But the simple judgement of Jesus about the life of men is of supreme value and importance in our own day and in everyday.

One of the remarkable things I want to point out to you is, that this sense of the growing authority of Jesus is being felt in so many lands, under so many skies. I think one of the most remarkable documents I have ever seen was a document, issued a little while ago, by a famous Indian sect, setting before the devotees of the sect, what were the principal things to be borne in mind with regard to this new aggressive religion of the Nazarene. One of the sentences of the manifesto was very striking. It was to this effect. "Have nothing to do with Jesus of Nazareth: don't attack Him, don't say anything against Him. If you try to do that you will find that He is too strong for you. Men have been doing that for two thousand years, and everyone who has bent his whole soul to the encounter has been beaten on the field. Your only safety is in neutrality. Stand aside and leave this altogether to others. You cannot resist Him." There come to us echoes to the same effect from many lands showing that the Lord Jesus is making His authority felt in marvellous ways even over all the spirits of mankind. And this is in distinct fulfilment of His own deliberate purpose and intent. Men often mistake Christ. He is described as the meek, the gentle, and the lowly Jesus, and He was all that. But He came into this world to master it, to rule it, to reign over it. He came in the form of a servant, but He came to be Master, to master its rebel will, its wayward impulse, and to rule its heart into obedience to the will of His heavenly Father. With all this lowliness of demeanour, nobody who ever saw or knew Him ever mistook His intention which was to be the Master and the King of men. "Ye call Me Master and Lord and ye say well: for so I am." Now that this was the impression made by Jesus on mankind I will ask you to allow me to prove by two or three illustrations.

1. I suppose we are all sufficiently impressed by the fact that within a little tract of land called Galilee, insignificant on the map, there was gathered a handful of men who were to become the leaders of humanity, and to overthrow the ancient faiths of the world, and to establish permanently in the mind of the world, the Faith of Jesus Christ, their Master; so that none of us are likely to detract from the virtues and qualities of those men. But I don't think that even their best friends would have said one thing about them, or would have claimed for them that they were exactly what we call manageable men. They had remarkable individualities, they had prominent angularities of character, they were very difficult men to manage, and they were very hard men to handle. They were, I often think, very much like modern Congregationalists, who very much object to be told what they ought to do. They like to have their own will and way. The Apostles were that kind of men, strong men, men of character, men of great idiosyncrasies and angularities. Here is the marvel, when the story of the life of Jesus came to be written, one thing they never told us, and nobody has ever told us, and that is, how it came to be that men of this obstinate character and angularity of mind, objecting to be managed by other people, called together by their several convictions, yet without an argument, without a murmur, without a solitary hesitation so far as we know, one and all forsake their friends, their prospects, their business, their everything in life, to take up a new calling, to follow a new Leader they had never seen before. I say nobody ever explains that in the New Testament because those who wrote the Gospels felt that it needed no explanation; for every one, who had ever seen Jesus, understood why it was: the men who saw Him and heard Him, knew in that very hour, that they had found their Master, that they had met their Lord.

2. Let me take another illustration. When Jesus came into this world there was a certain great personality in possession: one of the strongest, most rugged, most strenous characters the Hebrew race had produced. We have often noticed that the people to whom the world instinctively gives homage, are the people who care least about the things for which the people of the world care most. The people who trample on the world's idolatries are the people to whom the world instinctively pays

respect. It was so with John the Baptist, who cared nothing whatever, for all the things the people were striving for, money, fame, comfort; these were nothing to him. He was the rugged son of the desert, and consequently all the world came out to do him homage. They saw a man who never feared the face of man, who spoke his message to rich and poor, religious and irreligious, with equal decisiveness and power, until one day when they saw this great rugged personality affected with singular diffidence, shall I say with shyness and timidity, before the coming of One described as the meek and lowly Jesus, out of despised Galilee. John, before all the people, said of Him, "He is mightier than I." Note the word. That was the tribute of all the Hebrew prophets in John, to Jesus: not lowlier, gentler, more lovely, but *mightier* than I. That was the authority of Jesus Christ.

3. I will take one other simple illustration of what I mean. I suppose, if there was anything to which the people paid greater homage than to a faith, it would be to that which expressed the accumulated thoughts of all the Sages, the Prophets and Poets of the Hebrew race, that is, the volume of the Old Testament Scriptures. What had Jesus to say of that in His opening sermon? As He faced His first great congregation, He read extracts from the Old Testament Scriptures, and then He said, before the wondering throng, "Ye have heard what hath been said by them of old times, but *I* say unto you." Such words on any other lips would have been blasphemous and profane; but on His lips they were seemly and right. He was Lord in the realm of thought, and Master in the region of conduct. No department of life lay outside His authority. He says, "I am the Way, the Truth, and the Life." It is the authority of the Lord Jesus Christ. For my own part I don't think that the Church of to-day will assert herself as she might until she goes back, past the authority of the Church, and the ministry, to the authority of the Lord Jesus Christ.

And now there are two points that I should like to make clear. The first is this—that the Lord Jesus Christ proved His claim to the mastery of the world by the great results that He produced out of the simplest and the most unpromising material. If you have a man who is a perfect master of his

art or craft, he does not easily quarrel with his tools. He will do greater things with very simple means, than a man less master of the art or craft, will do with the most perfect instrumentality. It was so with Jesus. There are three classes of people whom Jesus Christ specially referred to, and set in the fore-front of His ministry. They are called by three English terms, which are singularly alike, THE LAST, THE LOST, THE LEAST:—the *last* in privilege and opportunity, the *lost* to faith and righteousness, the *least* of these My brethren: the poor, the naked, the homeless, the outcast,—He took these three classes, the *last*, the *lost*, and the *least*, and He said now see the miracle that I propose to do, the last shall be first, the lost shall be found, and the least shall be the greatest of all. Could He do it? Why these were the people everybody else had given up; these were the leavings of the world. The great philosophers had given them up. They said, "Give us the cultured, the educated people, people with mind and capacity, and see what we will do with them." But Jesus said, "No; bring to Me the worst, the last, the lost, and the least, and I will show you what I can do." He raked the gutter to find material out of which to make saints. Nobody had ever done that before. The most degraded manhood and womanhood, in the hands of the great Master of human life, became the saints of the living God. That was the work of Jesus Christ.

You know the story of the great sculptor who was working on the block of marble in his studio. By his side the chips were gathering in a little heap which were to be cast on the refuse heap. A young lad came in to practise. He picked out the chips, and out of one he made a Cupid, and out of another he made a Venus, and out of another he made a Madonna. He took the other man's leavings, and made them into things of beauty to be a joy for ever. That lad was Michael Angelo. When the great sculptor saw what he had done, he confessed that he saw a greater master than himself. So it was with Jesus Christ. He took other people's leavings, the leavings of the world, and He did His miracles with them, and made of them the saints of God.

And it is by that power of Christ on every human life that the Lord Jesus has established His claim to be the Master and the Lord of all men. The greatest power for everyone lies in

being mastered. I know that is not the ideal of our feelings to-day. We want to be our own masters. We want to be masters rather than servants; and there is a feeling abroad against obedience. Very few of us care to have anyone else over us, in short we don't care to be mastered, and it is very difficult for any preacher to tell people the solemn truth, that all power lies in being mastered. Yet I say it, and I will undertake to prove it before I close. A little while ago, some one came to speak to me about a young lady I knew very well, who was engaged to sing in a great Oratorio, one of those glorious themes which come home to all our hearts. "Do you think she will be able to master such a thing," I was asked. I said, "I don't know; it all depends." "On what?" "Whether she has been mastered by it, whether the greatness, the beauty, the power of the theme have mastered her own spirit, and if she be mastered by the thing, she will be able to master it. All power lies in being mastered." I have sometimes heard speakers upon public platforms address themselves to causes which my father loved and taught me to love. But they have spoken about them from the outside, as men indifferent and critical, on the whole speaking about them as if they were doing them good service. Then there has come along a man of very inferior parts. After he has been speaking a few minutes you see the change. You say, "This man has been mastered by the cause; it has laid hold of him; it is in his blood and brain: he speaks as one who knows and feels the mighty truth to which he is addressing himself." In five minutes, simple as he is, he has the audience in the hollow of his hand. All power lies in being mastered. I wonder whether there is any preacher who does not know where his power lies, not in simple talking from the outside about the truth of God, but that his power is when the truth of God has laid hold of him, gripped him, mastered him, and then through it he can master his congregation. If there is any young man here who has been rebelling against what he calls the yoke of Christ, and thinks it means weakness to be mastered by Him, I tell you, no greater folly ever entered into the brains of men. To be mastered by Jesus Christ is to be filled with His power. There is no greater power on earth than that nor ever shall be.

Did you ever think that Paul, interpreting as he always does

his own experience, gives us the theology of that? You don't like the word theology. Well anything you like to call it then. He said, "I was apprehended that I may apprehend." Do you see? You know the word apprehend means to lay hold of, to grip. Paul says, "I was gripped by God that I might have a grip of truth." So his grip of truth, his mastery of truth and doctrine, came through his being gripped and mastered himself in the hand of Jesus. That is the explanation of power. All power lies in being mastered by Jesus Christ, and this I know from my experience as a minister of Jesus Christ. There comes to most people, at the end of life, a time when their faculties begin to fail, and they cannot take hold as they used to, consciously of the saving truths of the Gospel. They begin to feel that everything is failing them, that they are losing their grip of the most precious things they have had. I tell you in that matter the important thing is not whether they have got hold of God, but whether God has got hold of them, is holding them up that they may be safe, holding their soul in life.

I call you back to this old Gospel. The authority of Jesus that is what we want here. What we want supremely, is the authority of Christ. Men and women will go where they know that Jesus Christ is in authority, stilling by His master-voice, the rude discords and the dissensions of the world, delivering all hearts from the bondage of sin, and bringing men out into that service which is perfect freedom, and that liberty which is life and peace.

O Lord and Master of us all
Whate'er our name or sign,
We know Thy sway, we hear Thy call,
We test our lives by Thine.

PATIENCE.—Every man must patiently abide his time. He must wait. Not in listless idleness, not in useless pastime, not in querulous defection; but in constant, steady, cheerful endeavour, always willing, fulfilling and accomplishing his task, "that when the occasion comes he may be equal to the occasion."—*Longfellow*.

REMINISCENCES OF DR. W. B. POPE

BY THE REV. I. E. PAGE

MY knowledge of this great and holy man was all too slight; it is an honour to have shaken his hand. The interesting *Obiter Dicta* of the Rev. A. Dickinson have awakened memories which may be worth recording. During the year of his Presidency he preached at Trinity Chapel, Wolverhampton, of which I was then minister, and the great happiness was mine of spending a long evening with him at Woodthorne, the residence of Mr. (now Sir) H. H. Fowler. The hours were delightful and memorable, as may be imagined, with Mr. and Mrs. Fowler as host and hostess, and Dr. Pope as the honoured guest. The Doctor spent considerable time perusing the *MS.* additions to the "Minutes of Conference" made by the Rev. Joseph Fowler during the troublous times before and during the Reform Agitation; notes of which Dr. Benjamin Gregory made such excellent use in his famous "Side Lights." The New Hymn Book (876) had been recently published, and became the subject of conversation. Our host brought out his copy and read through W. M. Bunting's pathetic hymn

> Holy Spirit! pity me,
> Pierced with grief for grieving Thee,

with great impressiveness.

A few days before I had heard Canon Knox Little preach in a "high" church outside the town, and, at the tea table, Dr. Pope drew from me an account of the service. When I remarked that notwithstanding the intensity of the preacher, there seemed no special influence; and that under the most telling appeals some people rose and walked out of the church, Dr. Pope looked across the table and asked, "How did *you* know that there was no influence?" I was obliged to refer to my own consciousness. "Perhaps others felt the influence," was his pertinent rejoinder. Under the date, Nov. 24th, 1877, I find this memorandum, "On Sunday and Monday it was my great privilege to hear that true saint, Dr. Pope, and to be in his company a good deal. How humble is holiness!" We were scarcely seated in the carriage on the way to Woodthorne, when, with great kindnoss, the Doctor said to me, "I have long wanted to say I should like to help you in your work on *The King's Highway*, which I always read. God has given

me some thoughts which I will write out when I have time, and send you." Then he spoke of a subject of which, as his students will well remember, his mind was at one time very full—"He that is joined to the Lord is one spirit." "Never mind the context," he said; and proceeded to open up the deeper matters of Divine union. He was too much occupied to send me the promised article; the following note, happily preserved in my copy of his "Theology" shows that after twelve months I must have sent him a gentle reminder.

Didsbury, Nov., 1880.

Dear Mr. Page,

May God bless you in your efforts to direct those who seek after holiness. If all be well, when certain matters that press on me just now are removed out of the way, I will send you some contribution to your good work, and that with much pleasure. You shall have it in due time. But would you suggest a subject for a brief paper?

I am, dear Brother,

Yours affectionately,

W. B. Pope.

Some time elapsed and then (I believe at his suggestion) we inserted in *The King's Highway*, the sections of his "Theology" bearing upon Entire Sanctification. One passage, containing the gist of his teaching, may be quoted.

If there is a Methodist modification of this (the Arminian view), it consists in the following points:—(1) The Methodist doctrine does not dwell so much on conformity to the law, even the evangelical law, as on entire consecration to God in perfect love. And, as love is the fulfilling of the law, the same end is gained. This is only meet homage to the Gospel of Love. (2). It does not rest in the subduing of evil habits, and taking delight in the habit of virtue, but makes strongly emphatic the extinction of sin, or all affinity with sin, in the soul. (3) It dwells more on the importance of making every effort to reach this state, as it is the privilege and duty of all. This has been the highest distinction of Methodism. (4) Hence, in some Methodist statements of the doctrine, the evidence that attests it to the soul is exhibited as an object to be desired, if not sought as essential. As there is no express Scripture warrant for this, it cannot be made an article of faith: but it is in perfect harmony with the spirit of the Gospel that the believer should strive to attain a knowledge of his Saviour's perfect victory over his sin. (5) While asserting that the eternal law of morals is abolished as a condition of acceptance, it holds, more strongly than the old Arminians, that it is still the rule of life. But it maintains that this has become The Law of Christ, and that the falling short of the highest standard of obedience is not reckoned as sin to Him who is filled with love, and never violates that royal law. As faith is reckoned for righteousness, so love is reckoned for obedience.—*Christian Theology, p. 540.*

At the Birmingham Conference of 1879, a meeting was held in Wesley Chapel, over which Dr. Pope presided. Dr. Jenkins, Revs. John Hartley, R. C. Johnson of Belfast, and others, took part. Dr. Pope's opening address, on our Lord's Miracles of Healing, was one of great beauty and spiritual power. His teaching on this great subject was always definite and strong; he used language which was in direct contradiction to the "non-eradication" theory. Speaking of man's evil nature, he said, "This nature the Saviour looks at as a tree, deeply-rooted in our hearts, and having its spreading branches in the life. He encourages every one who desires a perfect sanctification, that in the energy of a strong faith we may say to the evil within, 'Be thou uprooted!' and it shall be done." There was a profound stillness as the Doctor spoke, and deep spiritual feeling. He became almost energetic as he closed with the words: "Is it fanaticism, that it is possible for faith to remove all, to bring all that is necessary to entire sanctification? God is responslble for the conviction we have. Let us act as if we believed! There is a state of entire consecration, in which no vestige of self as the object of life shall remain. It is possible to command out of our hearts every residue of evil, a blessed possibility of having the very last tendency of evil removed from our nature. May God help us to receive it in some measure now!" It is not too much to say that this address gave the keynote to what was described as a *wonderful* meeting, in which many were blessed.

A year or two later an apparently self-contradictory sentence or two in those sections of his "Theology" dealing with spiritual life, led to my, writing for explanation. The two passages were placed side by side. I am not sure whether it was in this connection that a post-card reached me, so entirely characteristic of the Doctor that it was gummed on the fly-leaf of the *Compendium*:

> Dear Friend,—I will write in a day or two: keeping your envelope as a reminder. May He who entirely consecrates the soul, and afterwards—long afterwards sometimes—kills the enemy, be with you and me.
>
> Affectionately, W.B.P.

The most important communication has been reserved to the last. Its phrasing will sufficiently indicate the point in question.

Didsbury College,
Near Manchester,
Dec. 29, 1882.

Dear Brother Page,

Pardon my delay. You have hit upon a point which troubled me a little, and I considered whether or not to make an alteration. I think in future editions the second quotation may be a little changed. I did not mean that "the spirit of regeneration exerts an ampler power than sanctification." What I mean to say would run thus: "The Spirit of entire sanctification is the Spirit who sanctified at first, only exerting an ampler power. Never do we hear of a higher life that is other than the intensification of the lower life of the new birth," etc. I acknowledge the justice of your remark, and hope in the next edition it will be found changed. The first extract is my mind. By "ampler power" I did not mean power of the same kind; but, of course Regeneration and Sanctification are the work of the same Spirit. I trust your own soul will be greatly refreshed during the year. I thank you for your little note. The few words at the end have gone several times into my heart, and done me good. It is my full purpose to seek a *purer aim* and a more single eye: this is my failing. I cannot lose the self: pray for me. If I grow in grace, you shall soon have a little Paper from me that will do some good, I hope. I shall be more able to adapt myself after having heard your clear note the other day. God bless you and prosper you in the Highway upward and onward!

Yours in much Christian affection,

W. B. Pope.

It need not be said how utterly humbling such a letter, from such a man was to the recipient. Only a sentence need be added to the record of these memories. At Mr. Fowler's the Doctor said with delightful simplicity, "I think it has been well for me to be President, perhaps I have exerted an influence which otherwise I could not have done." When he left us his host said to me, "Never in all my life have I had such a saint under my roof."

ST. PAUL'S ROMAN IMPRISONMENTS

BY THE REV. R. CORLETT COWELL

I

IN these papers we shall not enter on the causes of the imprisonments, but (1) hastily sketch the imprisonments themselves; (2) view them as casting light upon the character of the great Apostle; and (3) point out their bearing on the spread of the Gospel.

1. St. Paul and his companions, Luke and Aristarchus,

landed, after a tempestuous voyage, at Puteoli, on the north-east fringe of the Bay of Naples. They were glad to step on to the quays of this Italian Liverpool from the deck of the "Twin Brothers," the Alexandrian corn-ship, which had conveyed them in safety the latter and more speedy stage of their journey; and their joy was brightened by finding in this resort of trade and pleasure Christian brethren, by whom "they were entreated to tarry with them seven days." Julius, the honourable, kindly centurion of an Augustan cohort, under whose charge St. Paul had made the voyage, evidently consented to his prisoners accepting the hospitality of his kinsmen in the Gospel: and this rest by the way in a calm, sweet atmosphere, this interval of worship, of prayer and meditation (for he spent the Lord's day here), after his tragic experiences in tumultuous seas, and his close association with heathen men on the crowded decks of primitive trading vessels, must have been very grateful to St. Paul. The Christian memory lingers with affection over the brave soldier whose intercourse with the Apostle had resulted in respect for his charge, in perfect confidence in him, and in most generous treatment. One would like to believe that he was won for Christ by the influence of St. Paul—by the manliness, the strength, the nobility of soul displayed by his presence in the testing crises through which they had passed. Certainly these were qualities which a Roman officer would appreciate.

Meanwhile, news of their arrival at Puteoli reaches Rome, and certain Christians of Rome set out to meet them. At the expiration of the seven days of tranquil, congenial fellowship, the Apostle, with his friends, and his military guard, leaves the southern seaport for the Imperial City. To his happy surprise, he is met first at Appii Forum, and a few miles further on at the Taverns, by groups of loving brethren who had come thus far to welcome him. The remainder of the journey is performed with a more joyful step. The clanking of the chain that is fastened to his wrist is the music that attends the march of a spiritual conqueror, whose eye looks beyond the scenes of great historic interest through which he passes, and, in mystic vision, beholds the widening kingdom of his Lord, establishing one of its strongholds in the capital of the Cæsars, for "he knew that he carried in his breast the force which would yet lead captive that proud city."

Rome is at length reached; the oversight of Julius ends, and he is delivered to the charge of the Prætorian Præfect, Africanus Burrus; and is "suffered to dwell by himself with the soldier that kept him." This privilege of being in military custody *under observation* and not in confinement, and that of being permitted to see his friends, was only enjoyed by special order, and, in St. Paul's case, was doubtless secured through the mediation of Julius, who thus crowns his gracious acts toward his illustrious prisoner, with one more gracious than all the preceding. Burrus, an honest, upright, and human man, was probably influenced in St. Paul's favour by the good word of Julius. He was a friend and disciple of Seneca, who must have heard of this remarkable Jew and his new religion, through the highly-placed soldier. It is impossible to deny that the radiance as of kindling Christian thought that at times illumines the words of the pagan philosopher may have been due to the presence of St. Paul in Rome.

Two days after his arrival, the Apostle calls together the Jews. He is restless to begin his work. A few days later, he summons them again, for the twofold purpose of vindicating his character, and preaching "the Hope of Israel." On the rejection of his message by his fellow-countrymen, he turns to the Gentiles; and his door is ever after open to all enquirers.

For the two years following, he was kept a chained prisoner in his own hired house, awaiting his trial. Why was his trial so long delayed? It may be that the preparations for it were not completed earlier. He had left Cæsarea so late in the autumn of 60 (A.D.) as to make it unlikely that any vessel should have crossed the Mediterranean later. Probably, therefore, the prosecutors would not leave Judæa before the spring of 61, and would not arrive in Rome earlier than June or July. Since the Roman courts required their presence the trial must necessarily have been delayed till their arrival. After their coming, still further time must have elapsed before witnesses could be called for the prosecution. These would have to be brought from places where the Apostle had laboured among the Gentiles, as well as from Judæa,—this would occupy another year. So that we can hardly suppose the trial would begin before the summer of 62. And as there were three distinct charges against him,—of causing factious disturbance

among the Jews throughout the empire; of being a ringleader of the sect of the Nazarenes; and of profaning the Jewish temple—and as each of these counts (treason, heresy, sacrilege) would be dealt with separately, it might well be the spring of 63, before the trial ended. This may, perhaps, be the more likely cause of the delay, though it may have been due to bribery on the part of the Jews, or simply the procrastination of the Emperor, or the judges. But whatever may have been the cause, it is certain there was delay for two years.

During this time, St. Paul was not idle, notwithstanding the fact that he was a prisoner. He preached "the Gospel of the Kingdom of God," and taught "the things concerning the Lord Jesus with all boldness, none forbidding him." Here the chain of events is broken, and we are left to pick up the scattered links as they may be discovered in his letters, and join them as well as we are able.

Of the Epistles written during these two years, that to Philemon comes first in order. The sending of this letter offered a favourable opportunity for one to the Colossian Church, of whose tendency to error he had heard from Epaphras, and, also, for one to the Ephesians, the latter an evangelical. These were written in close succession in the spring of 62, and sent to their respective destinations by Tychicus and Onesimus. *Philippians* was penned later in the same year, probably in the early autumn, immediately before his trial; the prospect of which perceptibly colours the Apostle's thought and language.

His trial now came on, and in the spring of 63 he was acquitted and released. This conclusion is the only feasible one, if we accept the genuineness of the Pastoral Epistles.

He now proceeded to accomplish his projected journey into Macedonia and Asia Minor; and spent about four years and a half in travelling and visiting the Gentile Churches. During this period he wrote the first Epistle to Timothy and the Epistle to Titus. Ephesus and Crete, where Timothy and Titus respectively were temporarily resident, he had probably visited early in this missionary tour. It was then that he left Titus in Crete. The Apostle was accompanied by brave fellow-labourers, whom he dropped by the way, one here and one there, at place after place, as the needs of the Churches

required, or as opportunities for fresh evangelism presented themselves. His course cannot be traced with certainty, but it was probably from Dalmatia and Illyricum that he passed to Nicopolis, where he had resolved to spend the winter, having directed Titus to join him at this place. But he was not suffered to rest long. He was, it would seem, arrested either here or at Troas, most likely at the latter place, and was again conveyed to Rome for another trial. This was in the winter of 67. A little band of friends seems to have accompanied him—Titus and Tychicus, Demas, and Luke joining him at different stages of the journey. We have no particulars of the voyage; and know little of the charges now brought against St. Paul. Not unlikely they were (1) that he was the propagator of a new religion, and (2) that he was instigator of those who had set Rome on fire—a crime for which, it is certain, the Christian population, absolutely innocent, suffered atrocious persecution.

After his first hearing at the tribunal of Nero, where he stood without a human friend, he wrote the second Epistle to Timothy. The references in it to himself are deeply pathetic. He does not anticipate immediate death. But he is lonely—only Luke is with him, the faithful, beloved physician. Some have fled, probably in terror. Others have been sent away on urgent missions. St. Paul can suffer, but the churches he will not allow to suffer. Yet Timothy must come quickly; his sympathy will now be sweet indeed, and he must bring the warm travelling cloak left at Carpus' house at Troas, when he was snatched away by the officers who arrested him. The dungeon is cold. The gloom and the rigorous treatment is telling upon his health. "The books and the parchments especially" he would have—to mitigate the tedium of worse than solitary hours. But there is no trace of sadness, no complaint. His strong soul is joyful in his Lord. After a second, or perhaps a third, hearing, he was condemned to death, and, as he had long anticipated, was poured out upon the altar and for the services of the Faith which was to him a thousand times more than life.

2. Now let us look at the imprisonments as they cast light on the character of St. Paul.

(1) As exhibiting to greater advantage some of the noble traits that lend lustre to his life. The Apostle amid the busy

scenes of his active ministry displayed a nature of the finest type—sympathetic, spiritually sensitive, disinterested, magnanimous. And these great qualities receive emphatic illustration during the years of his captivity. At the outset, we see how he appreciates genuine, manly, fellow-feeling, how he is as far from selfish stoicism as from maudlin sentimentality. The tempestuous voyage is now ended, but St. Paul appears to be dejected. The shadows of past events, forebodings in respect of the future, and the reaction from the tension and strain of recent events, begloom his spirit. The temporary solace afforded by fellowship with the brethren at Puteoli did not wholly lift the cloud; and with the sadness of a great soul that is ever longing for the spreading of the light, and that for the moment is perplexed because his entanglement in the meshes of the civil power seems to retard the advance of the kingdom of God, that finds it hard to leave the field of action, the enterprises and the success of toil for inaction and confinement. With this noble sadness he proceeds towards Rome, until he meets at Appii Forum the members of the little church in the Imperial City who had come to welcome him. Then, by the sight of these brethren, whose hearts are drawn more closely to him by his privations and his humiliation (for is he not a *chained* prisoner!), and whose Christlike love is evidenced so unmistakably by their having travelled forty miles to meet him, the spell of pensive heaviness is broken, and he "thanks God and takes courage."

Again, as illustrating the same phase of the Apostle's character, look at the following incident. Epaphroditus had arrived at Rome with presents from the Church at Philippi for St. Paul,—presents which the Apostle calls "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God." His heart overflows with gratitude and joy because of this token of care for his temporal necessities. The whole of the Epistle to the Philippians bears the impression of these feelings; and the nineteenth verse of the fourth chapter, taken in connection with the context, is exquisitely beautiful—"But my God shall fulfill every need of yours according to His riches in glory in Christ Jesus."

Again "Paul the aged" is nearing the end of his strenuous pilgrimage. He is forsaken by many of his fellow-workers and

friends; and is immersed in a felon's prison. He is unutterably lonely, and yearns for kindly human presences, and voices of recognition and sympathy. And when Onesiphorus visits him, having with difficulty found access to his cell, his soul leaps up in gratitude, and in prayer for the brave man and his household, whose faithful manly friendship regarded the Apostle's chain as a mark of high distinction, and reckless of consequences to himself brought cheer and strength to the heart of the heroic prisoner. "The Lord grant mercy to the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain, but when he was in Rome, he sought me diligently and found me (the Lord grant unto him to find mercy of the Lord in that day)."

The fine sensitiveness of St. Paul's nature is brought out by the circumstances of his prison life. Take one instance: the deep sense of degradation which he felt to be associated with the wearing of the prisoner's chain. Not that he was ashamed of his bonds as imposed for Christ's sake; he rather gloried in them; but that he was conscious of a feeling of an indignity being inflicted, of deep dishonour being done to him. It was inevitable that the chain should gall the spirit of a man who had nothing of the slave in his nature, who had all the proud instincts of one who was free-born. He can never for a moment forget that he is "an ambassador in chains." The fret of the steel is not in his wrist alone; it is in his soul.

But not only on the tender, loving, sunshine side of St. Paul's nature do the prison experiences cast light, but also on the bolder aspects of his character—on his heroic endurance for instance. During his active ministry he had shown high courage. Hardships innumerable had failed to shatter his purposes. Steadfast as the granite cliffs that guard our western coasts against the visit of the storm-scourged ocean, was his soul in the presence of adversity. And in his solitary house under military observation and in the prison, this feature of his character is seen yet more clearly. Now that he is bending under the weight of years, the impetuosity of youth subdued; now that the loneliness of his life ministers to grave outlook, and the probability of a cruel death confronts him; now that he can no longer herald his gospel through the world, and has but few staunch and faithful men to whom he can

commit this great duty,—does he sink into despondency, and, in the presence of his persecutors, lose his faith and courage? No, he is as heroic as ever. His soul is steeled with a rare valour, and is impenetrable to the slings and arrows of ill-fortune. The dread of Nero; the subtle voices of a more dangerous foe who counsels retreat; the terrors that fear invokes; the blandishments that hope conjures—none of these things move him from his unflinching faithfulness. Listen to the heroic veteran: "Yea, and if I be poured out as a drink offering upon the sacrifice and service of your faith, I joy and rejoice with you all." "I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory."

His was a perfect fearlessness. The coming to Rome in chains moved him no more than the going to Jerusalem "bound in spirit"; the tribunal of Nero had no greater terror for him than that of Felix or Agrippa. As he had declared his gospel before the inferior judgement seats of the Roman procurator and the puppet-king, so at Rome he faced fearlessly the august assembly of judges with the lion-emperor (a lion for cruelty not for majesty) at their head, and in his Master's name and strength "fully proclaimed" "the message" that "all the Gentiles might hear."

These are some of the illustrations of his noble character which the imprisonments furnish us with. His love of sympathy brings his iron steadfastness and constancy into bolder relief; while his patience is beautifully displayed in his complete mastery of his natural impetuosity. His heroism is not of the stoic, but that of the lover of his Lord and of redeemed humanity.

Christ and Stoicism.—The moral teaching and the moral example of our Lord will ever have the highest value in their own province; but the core of the Gospel does not lie here. Its distinctive character is, that in revealing a Person it reveals also a principle of life—the union with God in Christ, apprehended by faith in the present and assured to us hereafter by the Resurrection. This Stoicism could not give; and therefore its dogmas and precepts were barren. Its noblest branches bore neither flowers nor fruit, because there was no parent stem from which they could draw fresh sap.—Lightfoot's *St. Paul and Seneca.*

Homiletics

[*When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations*].

The Angels of God

And Jacob went on his way and the angels of God met him.—Gen. xxxii. 1.

A. Jacob had just left Laban, with whom he had been living for many years, and was on his way back to Palestine. With a large caravan he was travelling close by the borders of the estate of Esau, whose face he had never seen since that memorable day when he bought the birthright from him for a mess of pottage. As he tramped along with his mind full of unpleasant memories and his heart full of fears, on the lonely road of that barren upland we are told that "the angels of God met him."

And what were they like? Some modern man with his head full of the scraps of science, may ask. He may want to know whether they were like the delicate white-robed creatures, with classic features and lustrous eyes, which we see in pictures. He may tell us that when the world was young and men were full of primitive superstitions, in their ignorant simplicity they believed in races or orders of spiritual beings working silently and invisibly, keeping sleepless watch around the path of man's life on earth, appearing now and again to favoured men, but that the angels the ancients thought they saw were no more real than the ghosts some people think they see now-a-days.

And another type of man may say, "Supposing that in the old time there really were angels who came down and talked with men and took them by the hand to lead them out of danger, or formed a bright harnessed army about them like a bodyguard to save them from their foes, they never do so now. Angels seem to have long since vanished from the earth, and what more than a purely academic interest can we who live in modern times have in the fact that the angels of God met the patriarch Jacob on the uplands of Edom in the days of long ago?"

The reply to both these types of questioners is that there is a large and real and practical way in which the angels of God meet him on the dusty road of common life, and that if men would be a little less material, and a little more spiritual they would meet them in the way of common life as surely as ever Jacob did. For

B. "The Biblical doctrine of angels has reference not only to celestial beings whose existence is neither asserted nor proved, but simply taken for granted; but it includes all the

agencies, seen and unseen, which play a part in the protection and development of human life, all the influences which guard and shape and minister to human good"; *e.g.*, stars are referred to as angels (*cf.* Job xxxviii. 7), the winds are called angels (*cf.* Psa. civ. 4, Heb. i. 7). The prophets of the Old Testament and the saints of the New Testament and the spirits of little children are spoken of as angels. The fact is that there is not an influence, not a thing, not a person which does anything to lift us to a higher state of moral and spiritual excellence that may not be spoken of, with the warrant of Scripture, as an angel of God.

1. The world of nature is full of "the angels of God." To the ancient pagans the woods and the fountains and the flowers were the homes of spirits, and their poets told how that when a huntsman or a shepherd passed through a wood and plucked some flower, or cut down some branch, he would be startled by seeing drops of blood issue from it and hear a voice saying that he had done some injury to the life inside it. We laugh at such notions now. Science has given us too many lectures on Botany for us to believe such things. "We live at a time which blots out life with question marks, that makes thought physical, and thrusts far off the heaven so neighbourly to men of old" (Russell Lowell). But even yet to the man of open eyes and ears there is "a spirit in the woods." And there are still "angels of beauty in the earth about us" (Read Grey's "Enigmas of Life"). "There are still things in nature which transcend the most elaborate scientific analysis" (Sir Jas. Crichton Browne). No doubt "poets of all mankind feel most forcibly the powers of beauty," etc. (see Essay on Burns in Chandos Classics Edition of Poets), but the common man who is devoid of poetic faculty, whose spiritual nature has not been petrified by toiling and moiling and thinking about nothing but what he can eat and drink, may find that in a sense other than is meant by the familiar hymn, but in a sense even more real there are "angels hovering round."

> Every bird that sings,
> And every flower that stars the elastic sod,
> And every breath the radiant summer brings
> To the pure spirit is a messenger of God.

2. The world of books is crowded with the "angels of God." The multiplication of books in our day is beyond all calculation; and amongst them there are many *empty* books, some full of the "spirits of wasted energy, and wandering desire, and lawless passion," but at the price of a few pence any man may hear "Heaven's Seraphim choiring round the sapphire throne." "I know what it is to have had to toil when the brain was throbbing, the mind incapable of originating a thought, and the body worn and sore with exhaustion; and I know what it is in such

an hour, instead of having recourse to those gross stimulants to which all worn men, both of the higher and lower classes, are tempted, to take down my Sophocles or my Plato, my Gœthe, or my Dante, Shakespeare, Wordsworth, or Tennyson; and I know what it is to feel the jar of nerve gradually cease, and the darkness in which all life has robed itself to the imagination become light, discord pass into harmony, and physical exhaustion rise by degrees into a consciousness of power" (Robertson's "Lectures to Working Men").

"There are books for the hour and books for all time." And in the books for all time the "Angels of God" in the form of great thoughts and the spirits of great men do dwell, and when we enter that company we are caught up into a heaven where we hear the angels speak words of tenderness and charity, of simple living and high thinking, and in their company all selfishness of spirit will pass away. With the books for all time as his companions the humblest among us may

> Unfold
> The wings within him wrapped, and proudly rise
> Redeemed from earth, a creature of the skies.

3. In the world of human beings there are "angels of God." "In the olden days there were angels who came and took men by the hand and led them away from the city of destruction. We see no white-winged angels now, but yet men are led away from threatening destruction—a hand is put into theirs, which leads them forth gently toward a calm and bright land, so that they look no more backward, and the hand may be a little child's." (Geo. Eliot, "Silas Marner"). In a terrible story called "The Demoniac" it is related how a young man, rich, clever, well-born, with all his life opening before him, becomes suddenly aware that he is subject to attacks of alcoholic craving, due to hereditary influence. The peculiarity of his case is that the passion comes on him at stated times, leaving him free in the intervals. He marries, and absents himself from home when he feels the irresistible impulse taking possession of him, that he may indulge it unknown to anyone but a fiend in human form, who, knowing his weakness, trades on it for his own ends. His wife discovers his retreat. He tells her his story and she makes him promise that he will allow her to stay with him the next time the craving comes on. They determine to meet the craving together; they do so and the result is victory the first, second, and third time, till at length there is a real lessening of the intensity of the craving. And at last the victory seems complete and the enemy quite dead. The point I wish these two references to illustrate is that many if not most of us would fall in one way or another but for the presence of some human being who has been the instrument of God's goodness and care. In the life history of most of us the

words of Holy Writ, "He shall give His angels charge over Thee, to keep Thee in all Thy ways, lest Thou dash Thy foot against a stone" have been fulfilled when the angels who have had charge of us have been clothed with flesh and blood and by no means free from the failings of human beings, but none the less angels for that.

C. In these three spheres, then, at least, the people who live to-day meet with the angels of God as surely as ever Jacob met them on the lonely upland of Edom in the days when the world was young. But just as they were in Jacob's way sometime before he saw them and recognized them as "God's Host" so a man may go all through life with such angels meeting him at every turn and never recognize them as the "Angels of God." The man who leads a life that is sensual, or mercenary, or artificial will never see the "angels of God" in nature. The man whose mind is poisoned by "the menslugs and human serpentry" that crawl in bad books, or covered with the filth that comes of dabbling in the "stagnant gooseponds of gossip" will never find the "angels of God" in the world of books. And the men who are full of hatred, malice, uncharitableness will never see the angels of God amongst men and women. A simple life, a pure heart, and a devout spirit are the conditions for seeing them.

D. It takes away some of the romance and mystery from the angels of God to think of them in this way, but it makes a different place of the world and a different thing of human life. Someone recently described the world as a machine with iron wheels incessantly whirling and hissing, and ponderous hammers crashing, and said that man was never secure for a moment that a wheel may not seize him and rend him, or a hammer crush him to powder, and that the sense of abandonment is terrible. But the man who meets the angels of God every day in the spheres named is superior to the whirl and hiss and crash.

> Like the bird which on frail branches balanced
> A moment sits and sings,
> He feels them tremble, but he sings unshaken
> Knowing that he has wings.

Conclusion.—These spiritual presences are amongst the most real presences of life. We are come to them, says the writer to the Hebrews, we are come to them now, we are come to them here, "an innumerable company of angels." Let not their presence be lost upon you. Be on the look out for them. Seek to dwell in their company and above all the glorious company He will shine forth, who sendeth forth His angels to minister to those who are the heirs of salvation.

Robert J. Wardell.

* In Praise of the Bible—*Psa.* xix. 7-10

Lord Bacon said: "The heavens, indeed, tell of the glory of God, but not of His will." This Psalm illustrates the superiority of revealed truth to the light of nature—the Psalmist could scarcely say enough in praise of it. Fallen man needs many truths respecting which nature is dumb. We may find profound and ever increasing pleasure in the wonderful works of God, but we can only find complete satisfaction as we turn to the Word of God, and believe it as the revelation of His will.

I. The Characters and Aspects in which Revealed Truth is Contemplated.

The law of the Lord is perfect. It is not mixed and marred like the laws of men: complete as a rule of human conduct: an unerring guide for daily life: contains all that is essential for us to know both for life and godliness: legislates for all classes and relations. Nothing can be added to it or taken from it to make it better. The complete volume, as we happily have it, is a "perfect" scheme or "law" of gracious salvation; presenting to destitute and lost sinners everything their desperate wants can require (Rom vii. 12).

The testimony of the Lord is sure (Psa. cxi. 7). His testimony respecting Himself, sin, salvation, duty, etc., is positive, reliable, infallible. Speculative and unverified teaching is untrustworthy, and powerless to inspire and strengthen and comfort. From all such quicksands let us gratefully turn to the *terra firma* of Divine Revelation, "the impregnable rock of holy Scripture." "A merely liberal and mediating Christianity is not what can meet the public need. The conscience needs a 'sure' salvation, and the will needs 'sure' footing and firm guidance, and the mind needs some clearer thing than unsectarianism provides in the genial pietism of the hour. . . God has spoken His last word in the Cross of Christ."

The statutes of the Lord are right. We are everlastingly mending our statutes, and even then we do not think them right in all respects. The precepts and principles of revealed truth agree with our profoundest sense of right: they are equitable and just, our most "reasonable service"—a service befitting a rational being, worthy of such a nature, and in which only it can find its intended repose and satisfaction (1 Peter iii. 15).

The commandment of the Lord is pure (Psa. xii. 6). All that God requires is pure in *itself*, free from all stain and imperfection, as springing from and partaking of His holy nature; and it is pure in its *tendency*, "teaching us to deny evil," and to follow "whatsoever things are pure." It imparts to the

obedient its divine quality, by awakening passionate desires for purity, and strengthening them to attain it.

The fear of the Lord is clean. Bible truths promote reverent, filial fear of the Lord—the old Jewish phrase by which the godly were distinguished. There is nothing in revealed truth to corrupt the morals, or defile the heart. It is like one purified in the furnace, when all the dross has been removed. One of many affirmations of its intrinsic excellence.

Enduring for ever—changeless. Jesus came not to destroy but to fulfil. The Bible is a book for all time, and for all people: a fountain that never fails: a light that cannot be put out. All the forces of evil have been summoned to blot out its message, but without avail. When human governments are being shaken with revolution, and ancient constitutions are being repealed; "when religions and philosophies that once possessed the world are almost forgotten," what an unspeakable comfort that the Word of God is unaltered and unalterable. It will remain and thrive and flourish with the power of an endless life (1 Peter i. 22-25).

The judgements of the Lord are true and righteous altogether (Psa. cxix. 142, 151, 160). His judicial decisions, jointly and severally, are truth itself, and worthy of universal confidence. No need for repealing or even amending, or laborious arguments to justify them—they agree with the dictates of reason and conscience, they are the expression and the exponent of that which is true and righteous.

II. The Effects Ascribed to Revealed Truth.

It converts the soul. This is its primary design—the principal means which God is pleased to use for the restoration (margin) of fallen man. The more closely we keep to it in our preaching and teaching, the more certain we are to be successful. It is not scientific, philosophical, or historical truth which is the great instrument of conversion, but *Divine* truth—"the truth." All the books on earth, apart from the Bible, could not work the wonderful transformations that are being effected every day. Can you testify to its soul-converting power? God cannot save you but by the knowledge and belief of the truth.

It makes wise the simple (Psa. cxix. 130; Prov. i. 4). It enlightens the spiritually ignorant, and guides the inexperienced in the path of righteousness and peace. It is able to make us wise unto salvation, through faith in Christ—none are truly wise who do not obtain that knowledge, which is the noblest species of wisdom. Intellectual ability and educational advantages do not suffice for the comprehension of spiritual truths. Spiritual things are spiritually discerned (1 Cor. ii. 14).

It rejoices the heart. By removing its guilt, harmonising its contending powers, purifying its affections, and brightening its

hopes. The joy-giving power of the Word of God. How bereft of consolation should we be but for its declarations, invitations, and promises, so marvellously adapted to our need

It enlightens the eyes. Its entrance, if not resisted, giveth light—whether the eyes are dim with sin or sorrow, it makes the moral vision clear and bright. It is the mirror in which we see what we are, and what we ought to be. There is a vital distinction between the light of the intellect, and the illumination of the Spirit. Those who are spiritually enlightened, however rough and uncultured, have the clearest vision of Divine realities, and the noblest range of life.

III. The Feelings we should Cherish towards Revealed Truth.

We should value it more than gold (ver. 10; Psa. cxix. 72, 127; Prov. viii. 10). It can do, has done, and will continue to do what all the gold in the universe cannot do. It secures the very blessings men seek to obtain by the possession of gold—pleasure, happiness, satisfaction, etc. It enriches in the highest degree. As the greatest and most valuable of all treasures, it should be desired with more than a miser's avidity.

We should delight in it more than in the most luscious food (ver. 10; Psa. cxix. 103; Prov. xvi. 24). It fills our hearts and lives with sacred sweetness.

We should study and obey it with increasing devotion (ver. 11). The secret of much spiritual weakness is to be found in the neglected Bible. Good books are very well in their place, but "a healthy Christianity must be nourished upon a full diet of the Word of God." It is not for speculation or controversy, but for practice—to be kept, embodied, translated into daily, common life.

What is the Bible to you? What do you find in it? Does it touch the deep spring of your being? What you find in it largely depends upon what you take to it—the spirit in which you approach it. "The wisdom of this world is nonplussed in the presence of this revelation." Alfred Tucker.

Dorcas—*Acts* ix. 36-43

Miracles held an important place in the Apostolic Church. Miracle-working faith was one of the special gifts of the Spirit, and the "sign," or miracle, was one of the methods by which unbelief was often overcome. Christ Himself appealed to His works as His credentials; and the healing of the cripple at the beautiful gate of the temple, the healing of Æneas, and the raising of Dorcas were the occasion of many believing and turning to the Lord.

The great purpose of miracles seems ever to have been kept in view. Though our Lord fed the multitude miraculously He

suffered hunger Himself, and refused to use His power for His own relief. Only as He could thereby glorify His Father and prove His Divine mission, or illustrate the Divine compassion, would He unveil His power. Not to please Herod; even though in his power; nor for a mere display which might gratify and captivate the multitude, would He work a miracle.

The power by which He wrought evidently resided in Himself; but just as plain was it that the Apostles only used a delegated power, which was not equally possessed by them at all times, and that they were either not at liberty or were unable, to use it for mere self-protection or for purposes of mutual aid. "Trophimus have I left at Miletum, sick."

Peter is taking a most interesting tour of inspection among the infant churches, planted by those scattered by persecution. He carries, not only the Gospel for the soul, but, upon occasion, health for the sick, and even life for the dead. But as his miracles were plainly wrought by the power of Christ, who was with him and in him: so the success of his preaching was due to the same cause: "Lo, I am with you alway, even to the end of the world."

Tabitha, "the Gazelle," was lovely and pleasant in her life. Here was the inward beauty of goodness, expressed in good works and alms-deeds. If woman was first in the transgression she has nobly regained her position. Through her the Messiah came. She attended His steps through life, she attended Him in death, she was first at the tomb on the resurrection morn, and has ever been foremost in every good work.

And how gloriously has Christ reinstated woman. While every form of heathenism degrades her, while Mohammedanism teaches that women have no souls, Christianity lifts woman into a position of honour, ennobles and sanctifies her, and accepts her work and labour of love in the service of Christ and His church. Man has been also a gainer by this. Heathenism ignored and despised the feminine virtues of purity, gentleness, modesty, patience, forbearance, forgiveness, and kindness. Christ, by embodying in His own character the manly and the womanly gave us the true idea of virtue, and showed that woman is required to complete man's character, and that man must either give woman her true position in society, or forfeit his own.

It was, therefore, no wonder that among our Lord's most devoted adherents were several of the weaker sex, who showed such fidelity and courage as might put even the Apostles to shame:

> Rehease the sacred story: Him who died,
> Her kiss betrayed not, nor her tongue denied:
> Ev'n when the Apostles left Him to His doom
> She lingered near the Cross and watched His tomb.

And so it is very interesting to observe that in the early church she held a distinguished place. The poor, and especially poor widows, were the special objects of the church's care. These, as they were able, were also workers in the church. But in Dorcas we have one, who perhaps was the first to open up a new line of woman's work. She consecrated her leisure and her needle to Christ and His poor. She began a work which still continues, and which has been fruitful in many thanksgivings to God.

"She was sick, and died." Great are the mysteries of Providence. It often happens that they are taken who can least be spared: at least so it seems to us. There is evidently something in the Divine plan which we do not understand. Of this case it might probably be said that it was not unto death but for the glory of God. Still, from the ordinary point of view, we have here the first recorded Christian deathbed. Stephen had triumphed among the stones, but Dorcas falls among the loving attentions of those who fain would have averted the shafts of death. Death had already begun to find that in the field and in the home he was conquered. Life in Christ had given man and woman the victory.

"Whom when they had washed they laid her in an upper chamber"; not to await the undertaker, but to await the arrival of the Apostle who should tell them how to act in this emergency. She rested from her labours, encompassed by the grateful tears of those she had loved to bless; and now they bless her memory and grieve for her loss. Are they without hope? Her works do follow her; but are they ended? Not yet, even in her own person, still less in her many successors.

The messengers summon Peter to the funeral. Nay, he comes, possibly unconscious of the true intent of his coming: till, as he witnesses the grief of the mourning widows and loving saints, the Divine power comes upon him and he feels inwardly moved to summon back the departed spirit and present afresh the beloved Dorcas to the weeping church.

And Dorcas still lives. Her spirit is still with us. The "Gazelle" of female beauty, good works, alms-deeds, abides with us to-day; and wheresoever the Gospel is preached her influence is felt stirring up our well-placed women to engage, for the Master's sake, in all kinds of good works and almsdeeds for the widows and poor saints of the church.

C. O. Eldridge, B.A.

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* Faith

Sermon Notes on 1 Peter i. 8

Faith: its end and object. All know what faith is. Every man, woman, and child exercises it every day. When men come

to exercise it in things spiritual they often become confused. Only one kind of faith whatever be its object. Not required to explain our faith. The promise is "according to your faith."

Belief and faith not the same. Belief is but the assent of the mind, *e.g.*, that there is such a country as Japan; not required to put faith in Japan.

I. Faith is Consent of the Will and the Heart. The will is "thought focussed and given a particular direction." "Faith is a determination of the will to allow knowledge to take its proper course." Saving faith is the giving of the heart to God, *i.e.*, the surrender of the life. It is trusting fully in God's word, then doing His will.

> What to thee is shadow, to Him is day,
> And the end He knoweth;
> And not a blinded aimless way
> The Spirit goeth.

Faith then is "thought-forces, plus expectation, or desire and expectation." Faith first, then action. "I believed, therefore have I spoken." There must be both, do not speak or act without faith. Life is based on this principle.

II. The End of Faith: "Receiving the end of your faith even *the salvation of your souls*." We are saved by faith. Christ saves by the medium of our faith. "He that believeth hath everlasting life," *e.g.*, *the Philippian jailor*. Tendency to-day to condone sin. Faith realizes the exceeding sinfulness of sin. Then faith fixes the soul on Jesus. A Christian used to pray each Sabbath evening: "O God, I despise and bruise myself that my penitence is not deeper, is not fuller. Help thou my impenitence, and more and more pierce, rend, and crush my heart."

The best saints are the most sensible of sin. "Sin rages far more in the godly man than ever it does in the ungodly" (Rutherford). "They who fain would serve Thee best, are conscious most of wrong within." "Those scars that when they pain thee most then kindliest heal" (Dante). This is the true end of all preaching and of every means of grace. "The salvation of your souls." "Every one who tries to do God's will will feel himself to be full of all imperfection and sin" (Newman). The sunshine reveals the impurities of the atmosphere. Faith leads to service, prompts and promotes service. "Show me thy faith without thy works and I will show thee my faith by my works." "Salvation does not depend on service, but service depends on salvation."

III. The Object of our Faith, *i.e.* Jesus Christ. "He that believeth on Me," etc. He is the capital to which every road leads. "Whom having not seen ye love; in whom, though now we see Him not yet believing ye rejoice with joy unspeakable. The Apostles had one theme—Jesus. He who

died for our sins and rose again. The cross is the moral centre of the Gospel.

IV. The Office of our Faith: *To receive.* The evidence of things not seen, etc. Faith has an eye and a hand. Faith is to the other world what the senses are to this world, the eye, the ear, the taste, the touch. "We are summoned not only to one supreme act of faith but to a life of faith."

Joseph Johns.

Cross-examination and its Issue—*St. Luke* xxii. 23, 24

"They began to question." "There arose also a contention." Some critics do not admit that the contention arose close upon the question, they rather contend that the questioning *followed* the contention. But whatever the true order it is quite clear that the two incidents were very closely related to each other.

The Master had just told them of His coming betrayal by one of themselves. His announcement arrested attention and provoked profound thought, and self-examination.

I. Their Self-examination Revealed

1. Sinful pride. There was a contention which of them should be *greatest*—(refer to the Feet-washing, as rebuking their pride).

2. Not honestly conducted. They enquired "among themselves." Each seems to have suspected the other, yet no one admitted that he might possibly have within him a traitor's heart. Men are slow to open their darkest and deepest evil thoughts to others.

3. If it had been honestly conducted they might have detected the sinful weed.

4. But had Judas detected the evil his self-searching and self-condemnation had been no guarantee of humility.

It is our duty to examine ourselves, rather than to examine others. Our self-examination must be *(a)* timely, *(b)* honest, *(c)* frequent, *(d)* and above all practical; for simply to brood over conscious faults is worse than futile. Self-depreciation which does not issue in self-amendment is likely to develop into pharisaic superciliousness.

II. This Self-examination was Imperilled because they mingled *frivolous* matter with the most *momentous*. A crisis had come. The enemy was at the gate. (Here outline the impending events which were to issue in His death). Yet they were squabbling over the petty question who should be *first* or *greatest*.

Much of the questioning taking place within the churches to-day is after all *frivolous* in comparison with other great matters touching the Master's kingdom. Thousands of workers

allow their work to be marred, and their spirit to be soured, and the interests of the Master's kingdom to be postponed, because they want the frivolous question first answered who shall be greatest, etc.

III. On what Conditions can our Self-examination be put to Profitable Account.

1. One condition is *fervent love to Christ.* Real personal love to Jesus is never disposed to be frivolous. There is ever a solidity and strength in it, which distinguishes between the two.

2. A second is *intelligent* sympathy with the Saviour in His great work. If they had understood His teaching and had rightly understood His mission they would have been ashamed to have asked these questions, and in the manner they did. An intelligent sympathy with Christ in His great work of saving men would silence many a foolish question to-day.

3. Absolute obedience to His will. He that will do His will shall know it.

Henry Smith.

Notes and Illustrations

Good Preaching.—Good speaking is rare enough, but good preaching is, and must be, rarer. For if the sermon be regarded merely as a mode of human oratory, it is of all modes the one which makes the largest demand upon the intellectual and spiritual faculties of the orator. One reason is that, however many sermons are preached, their subject is practically the same; it may be treated in many ways and in many manners, but it is one.—*Bishop Welldon.*

The Bible.—A workman employed at Messrs. Eyre & Spottiswoode's, and who was engaged there in printing Bibles, was asked what he thought of the Bible. He said he did not think much of it. He had been printing Bibles for ten years; it was to him an affair of that great firm—a purely human production; he got paid for it just as he did for anything else. Some little time ago I was visiting an elderly Christian woman, for years very painfully afflicted, but deeply instructed in Divine things, and loving her Bible most fervently. Among many sweet things expressive of her profound attachment to it she said, with an earnestness I shall not soon forget, "I would not part with my Bible for the chair of a millionaire." She loved her Bible as her very life; it was as music to her ears, as honey to her palate, as gold to her purse, as heaven to her soul. She loved it more than her necessary food; loved it with a fervour that no floods of disturbing or destructive criticism could quench or even damp. "I cannot believe the Bible," said one. "I cannot disbelieve it," said another. When the question was raised, "Why cannot you disbelieve?" the believer answered, "I know the Author, and I am sure of His truthfulness." That is the point. If you know the Author, you know that His witness is

true, reliable, infallible. A famous Frenchman wished to bring a new religion before the world. He consulted a friend as to the best method of its introduction. His friend said: "If I were you, I would get some one to crucify you and bury you, and after three days you should rise again from the dead." You may be sure *that* improvement upon the Bible never came to anything. A prize-fighter, who kept gambling dens, and was the companion of the vilest men and women, was approached by a Bible-reader, who asked him if he might read a few verses to him. "All right," said the prize-fighter, and he stood and listened to what proved to be, by the power of the Spirit, the Word of the Lord converting his soul. He became a Christian minister, and has been preaching the Gospel for twenty years. That is a fine remark of Charles Kingsley's, "A man may learn from his Bible to be a more thorough gentleman than if he had been brought up in all the drawing-rooms in London." All the forces of evil have been summoned to blot out its message from the minds of men, but without avail. In spite of all assaults it goes on its way, proving itself quick and powerful, as it was in its earliest days, elevating and regenerating wherever it comes. It holds a more prominent and influential place in the religious life of the world than ever. It has conquered new countries and peoples. It is more widely circulated, and more universally honoured, and, let us hope, more extensively read than ever. "As long as the Bible holds its own as the Word of Divine Revelation and the Book of Life, there cannot be any fear for Christianity and the Gospel." When the Mosque of St. Sophia was being built at Constantinople, the builders mixed musk with the mortar they used. Even to this day, after hundreds of years, when the sun shines upon it, the building is fragrant with the musk. Oh, let us work the musk of Heaven—the Bible—into our life-building, then we shall be fragrant with the perfume of heaven.—*A. Tucker.*

Faith (1 Peter i. 8).—The sun seems less than the wheel of a chariot, but reason teaches the philosopher, that it is much bigger than the whole earth, and the cause that it seems so little, is its great distance. The naturally wise man is equally deceived by this carnal reason in its estimate of Jesus Christ, the Sun of Righteousness, and the cause is the same, His great distance from him; as the Psalmist speaks of the wicked, "Thy judgements are far above out of his sight" (Psa. x. 5). He accounts Christ and His glory a smaller matter than his own gain, honour, or pleasure; for these are near him and he sees their quantity to the full, and counts them bigger, yea far more worth than they are indeed. But the Apostle Paul, and all who are enlightened by the same Spirit, they know by faith, which is Divine reason, that the excellency of Jesus Christ far surpasses the worth of the whole earth, and all things earthly (Phil. iii. 7, 8).—*Leighton.*

UNION FOR BIBLICAL AND HOMILETIC STUDY

IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1904-1905

MOTTO—"*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*"—2 TIMOTHY ii. 15.

SECRETARY:

Rev. J. A. CLAPPERTON, M.A., Sutton Coldfield, Birmingham

SPECIAL NOTES FOR THE NEW YEAR

1. To secure uniformity in the method of answering questions, it has been decided to direct students

(1) To close the Text-book before answering questions.

(2) To state the fact, if they do otherwise.

(3) In the case of Scriptural quotations, the Bible may be referred to.

2. The addresses of the following Tutors need to be carefully noted:

Rev. T. W. Meredith, 11, West Avenue, Gosforth, Newcastle-on-Tyne.

Rev. E. Greeves, 64, Parkhill Road, Hampstead, N.W.

Rev. R. J. Wardell, The Manse, Prestwich, Manchester.

Rev. M. W. Mountford, B.A., 30, Cauldwell Street, Bedford.

Rev. G. F. S. Atkinson, M.A., Epworth, Thorncliffe Road, Nottingham.

I. HOMILETICS (ELEMENTARY)

Students are strongly advised to procure the Revised Version *with marginal references (5s.)*, and to make constant use of it in their preparation.

Students are requested to note:—1. A fully-written sermon is not required; but divisions and sub-divisions should be clearly indicated, and with sufficient detail to show that the subject has been carefully studied. 2. Each outline is to contain *one illustration* (original preferred). 3. No paper to exceed 400 words in length.

FIRST AND SECOND YEARS

WORK FOR JANUARY: Write Outline of Sermon for Evangelistic Service, giving particular attention to the Application.

II. ADVANCED HOMILETICS

WORK FOR JANUARY: 1. Read the whole of Chapters ii. and iii. 2. Write a character sketch of the kind of man who is the man to make a preacher of. 3. Work out any two of the exercises on p. 19 in the Manual.

III. SYSTEMATIC THEOLOGY (ELEMENTARY)

N.B.—*All the questions are taken from the Questions for Self-Examination, pp. 273-288*

A. FIRST YEAR'S COURSE

WORK FOR JANUARY: pp. 86-114. Questions 62, 67, 68, 72, 73, 79. Bring out doctrinal teaching of Rom. v. 6-10.

B. SECOND YEAR'S COURSE

WORK FOR JANUARY: pp. 225-244. Questions 158, 159, 162, 163, 164, 167, 168, 169, 170.

IV. ADVANCED THEOLOGY

WORK FOR JANUARY: pp. 139-161. 1. Give a short account of Augustine's life, and name three of his best-known books. 2. What does Augustine teach about the sin of Adam? 3. Briefly summarize Augustine's teaching on Predestination and Election.

V. CLASS FOR CANDIDATES FOR THE MINISTRY

It is particularly requested that *only* intending Candidates for the Ministry join this Class.

Section A. Theology

WORK FOR JANUARY: Gregory, pp. 184-224. Questions 130, 133, 136, 140, 145, 154, 158, 159.

Section B. Bible Study

WORK FOR JANUARY: The Poetical and Prophetic Books. Read Companion, 65-85. 1. Indicate the structure and general outline of the Book of Job. 2. Into how many "books" are the Psalms divided? Have any earlier versions than the R.V. so divided them? Does the phrase, "A Psalm of David" necessarily mean that David wrote it? Discuss the authorship of Psalm xc., having regard to internal evidence as well as to the headline. In your opinion, does the N.T. phrase "saying in David" prove that the Psalm cited was written by David? 3. Quote from the Book of Proverbs passages which give the writer's view of (1) true wisdom, (2) a good reputation, (3) sloth, (4) strong drink. What had Hezekiah to do with the Book of Proverbs? 4. Mention as many definite points as you can which Isaiah foretells concerning the Messiah. What meaning or meanings can be attached to the phrase "Servant of the Lord" as used by Isaiah? 5. State what you know of the life and times of Jeremiah. Quote his prophecy of the New Testament. Where is it referred to in the N.T.? 6 Against what places did Ezekiel denounce judgements and what comparisons does he use to describe them? By what title is this prophet most frequently called in the course of the Book? What is the subject of the concluding chapters (xl-xlviii.)? 7. What is the generally accepted interpretation of the prophecy of the "horns" (Dan. viii.) and of the "weeks" (Dan. ix.)? 8. Explain the allusions in Obadiah, the teaching of Jonah, the problem of Habakkuk.

VII. BIBLE STUDY (NEW TESTAMENT)

WORK FOR JANUARY: Read pp. 104-131. Questions: 1. Show how the men of Berœa in Paul's estimation were superior to the men of Thessalonica. 2. State the peculiar difficulties that Paul met at Athens and show how these were met in his speech. 3. How long did the third Missionary journey of Paul last? And how was the time apportioned between the chief places that he visited? 4. Explain: "took up our carriages" (xxi. 15, A.V.).

VIII. BIBLE ENGLISH

WORK FOR JANUARY: Read pp. 86-106. 1. Point out, explain the source of, and remove the obscurity in the following passages:—Rom. xv. 13; John vii. 17; Deut. xxii. 2; Titus ii. 14; Judges xviii. 7; Acts i. 19. Annotate John i. 43; Matt. viii. 26; 1 Cor. vii. 7.

IX. CHRISTIAN EVIDENCES

WORK FOR JANUARY: Section II., Chapters iv. and v. Questions: 1. Reply to the objection that Christianity has failed because cruel and immoral practices still abound in the Christian world. 2. How does the growth of humanity and of charity supply an argument for Christianity? 3. Can an argument for Christianity be sustained to-day from miracles? 4. Give Hume's objection to miracles, and reply to it.

NOTE: The whole section should first be carefully studied, and the answers to the questions prepared. Then the text-book should be closed, and the answers written from memory. Marks will be given on this understanding. The chief use of an analysis is for review work. It should therefore be as brief as is consistent with thoroughness, and arranged in such a way—paragraphs, headlines, etc.—that the eye will readily grasp the various points.

X. CHURCH HISTORY

WORK FOR JANUARY: Read pp. 302-378. Questions: 1. Describe the work and characteristics of Jerome. 2. Write briefly on Gregory the Great. 3. What do you know of St. Martin of Tours?

XI. ETHICS

WORK FOR JANUARY: Section VI. The Scripture Doctrine of Conscience. Questions: 1. Analysis. 2. Sketch the Old Testament teaching on Conscience. 3. Expound in their mutual bearing, John i. 9, and Rom. ii. 14, 15.

XII. ENGLISH GRAMMAR

WORK FOR JANUARY: Morris, 103-116 with Wetherell pp. 60-76. Wetherell, Ex. 83, Question 1, 8, 11, and 24; work in paper 7 (p. 156) Question 13. In Ex. 118, parse sentences 1 and 35.

XIII. ENGLISH COMPOSITION

WORK FOR JANUARY: Lesson: Read Part II., Chapter i., pp. 27-33. Questions: 1. Correct the following sentences:—"Swift was willing to have hazarded all the horrors of a civil war." "Such an argument has not, and never will convince an unprejudiced mind." 2. Distinguish between the use of the relatives "that" and "which." 3. Write a brief essay on "The Nineteenth Century."

XIV. COMPARATIVE RELIGION

WORK FOR JANUARY: Read pp. 165-202 of Geden, and pp. 12-25 of Grant. 1. Indicate points of difference between Muhammadanism and the religions of Egypt and Babylon. 2. Who were the Ghassanids, Lakhmids, Himyarites, Quarish, Muhâjiruûn, Ansâr. 3. Sketch briefly Muhammad's connection with Mecca. 4. Outline the personal history of Muhammad. 5. Indicate the probable source of Muhammad's doctrine and the methods of his propaganda.

XV. LOGIC

WORK FOR JANUARY: 1. Write a brief essay on the history of Induction. Give two instances of scientific discoveries to illustrate the stages of the inductive process. 2. What is meant by *Hypothesis*, *Experimentum Crucis*, *Cause*? 3. How does experiment differ from observation? Read pp. 95-112. Read carefully what is said of agreement and of variation. Reasoning from *analogy* and its relation to induction are most important.

XVI. PSYCHOLOGY

WORK FOR JANUARY: Questions: 1. Enumerate the various classes of sensation known to you, with such explanation as may appear necessary. 2. Write notes on the following:—Colour-blindness; complementary colours; blind spot; *malaise*. Read Chapter v. A short lesson, but one which must be thoroughly done. Note that our perception of position is largely due to experience. The nature of *local signs* should be thoroughly understood, and also the way in which we learn to interpret them.

N.B.—If the Student has any time to spare he may go on with Chapter vi., as next month's lesson is rather long.

XVII. BIBLICAL GEOGRAPHY

WORK FOR JANUARY: *(a)* Read carefully Chapter v. *(b)* Write a paper on "The Shores of Gennesaret."

XVIII. NEW TESTAMENT GREEK

Text-book: Clapperton's *First Steps in N.T. Greek*, *1s. 6d.* Special Fee (in languages) for the Tutor, *2s. 6d.* Minimum subscription for the Union not to be forgotten, *6d.*

XIX. ADVANCED NEW TESTAMENT GREEK

Tutor: Rev. R. M. Pope, M.A., South Bar, Banbury. Subject: Pope's *Epistles to Timothy*. Fee (not including Subscription), 5*s*.

XX. HEBREW

Tutor: Rev. A. T. Burbridge, B.A., Whitethorn, Frinton-on-Sea, Essex. Text-book: Maggs's *Introduction to the Study of Hebrew, 3s. 9d.* Special Fee and Subscription as in Class XVIII. The Tutor will write personally.

XXI. SPECIAL CLASS FOR LOCAL PREACHERS ON TRIAL

Work for January: Study closely Sermons xliv. and xiii Read xli-xlvii. Wesley's Notes on Galatians, Hebrews, and James. Second Catechism, Chaps. vii. Questions: 1. What is the condition of man naturally? Contrast the heathen and Christian views of sin. 2. Can sin remain in a believer? What is the answer of the Anglican Church? What was Count Zinzendorf's? Quote Scripture support for your view. 3. Give an outline of Wesley's Sermon on the New Birth. 4. How does Wesley explain "It is impossible to renew them to repentance," "Faith is the substance of things hoped for," "Confess your faults." 5. What would you say in an oral examination if asked, What is the Atonement? What does the Gospel promise beyond pardon? Who were the Methodists? (Each answer very briefly).

XXII. TEMPERANCE

Work for January; Read pp. 145-180. Questions: 1. Is there any condemnation in the Bible of the use of strong drink? 2. Comment on Christ's miracle of turning water into wine. 3. Discuss the terms for wine and strong drink used in the Bible. 4. State the case for Total Abstinence on moral grounds.

XXIII. ENGLISH LITERATURE

Work for January: Read Chapters vi. aud vii. Note specially *(a)* from the beginning of the chapter down to "noontide" on p. 105, *(b)* pp. 110-113, *(c)* the section on prose, p. 114. Questions: 1. Define the terms "classic" and "romantic" as applied to English poetry. 2. Write from memory Dryden's description of Zimri. Who was Zimri? 3. Who wrote the better prose, Dryden or Milton? Give reasons for your answer. 4. Excepting Christian, which character in the "Pilgrim's Progress" is most to be admired, and why? Name Bunyan's other works. [Note specially pp. 119-124 and 132 on the Comparison of Pope's with Dryden's satire, pp. 140-144]. 5. How does the literature of this age reflect the character of the age? 6. What grounds had Johnson for saying that to write the best prose one must give his days and nights to Addison? 7. Estimate Swift. 8. Write a life of Daniel Defoe, naming his chief works. [N.B.—Students will find great help in Stopford Brookes's *Primer* (Macmillan, 1*s*.) and in Stead's *Penny Poets*, for all the lessons].

N.B.—Answers given in original words, rather than in those of the Text-book, receive the higher marks.

XXIV. BIBLE STUDY (Old Testament)

Work for January: Chapters vi. 24—viii. 29 (pp. 65-85). 1. What light does the story in Chapters vi. 24—vii. 20 throw on the internal state and foreign relations of the Northern Kingdom at the time? 2. What is known of the Hittites? and who were "the Kings of the Egyptians?" 3. Explain:—Chapter vi. 25, 27, 31, 32, 33; Chapter vii. 9, 13; Chapter viii. 10, 11.

XXV. LOCAL PREACHERS' THEOLOGY

Work for January: Sermon V. Questions:—1. Illustrate the elevation of motive and the advance in ethical sensibility produced in the souls of the

disciples by the Pentecost. 2. Explain the meaning of the term "redemption." 3. What is the origin of the metaphor of "sealing" applied to the work of the Holy Spirit? Briefly indicate what is implied by that metaphor. 4. Show as clearly and fully as you can what is implied by the words "unto the day of redemption" used by the Holy Spirit's sealing. 5. What is the seal by which the world may recognise the children of God? 6. Show why it is impossible for the Holy Spirit to minister comfort to the impenitent?

N.B.—Answers should be given in your own words, NOT in those of the Text-book.

XXVI. LATIN

Tutor; Rev. W. E. Beet, M.A., 208, Holderness Road, Hull. Text-books: Allen's *Latin Grammar*, 2*s.* 2*d.*; Allen's *Latin Exercises*, 2*s.* 2*d.* Special Fee (see Class XVIII.), 5*s.*; Minimum Subscription, 6*d.*

XXVII. EXPERIMENTAL BIBLE STUDY (SPECIAL CLASS FOR LEADERS OF SOCIETY CLASSES)

WORK FOR JANUARY: Read Chap. v. of Stalker, Chaps. xviii-xxii. of Strachan. [N.B.—Students will do well to read one chapter ahead of the chapter named each month on account of the difference of editions]. Questions: 1. What warnings for our own day do you gather from the rejection of Jesus by the Pharisees and Scribes? 2. What may the teacher learn from the refusal of Jesus so be made King? 3. What do you learn from the prayers of Jesus? 4. Mention another case of suffering coming to those whose foolish prayers were answered. 5. What passages in the Bible warn us against *self* pleasing? 6. Give some sources of Christian joy.

XXVIII. ART AND PRINCIPLES OF TEACHING (SPECIAL CLASS FOR SUNDAY SCHOOL TEACHERS)

WORK FOR JANUARY: Read Chapter vi. (pp. 62-80). Questions: 1. It is better to use the Inductive than the Deductive Method. Outline a lesson inductively on any subject you like. 2. What methods do you employ to get the *children* to work? Why should not the teacher do all? 3. Outline the method of preparation you follow. 4. What two rules can you give in the presentation of new ideas? Discuss them. 5. What do you mean by Association of Ideas Generalisation, Application.

N.B.—Do not use the words of the Text-book.

OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. F. B. COWL

January 1.—St. John i. 4

This chapter speaks of Jesus, who He was, and what He did, before He became man; and what therefore He is to us still. "In Him was life." The whole creation received life from Christ. "And the life was the light of men." Wherever life was there was God's light for men. In a more wonderful sense, when Jesus came He was the Light of men. The voice of the text is JESUS OUR LIGHT.

1. What do we need light for? Any boy would answer, "to see our way about, and find and do things." To see our way, and find what we need, and do what we ought we must have the light which Christ gives. A man writes: "Can you give me any light on this manner?" Light is knowledge. Christ gives us knowledge about GOD, SELF, and LIFE, which we cannot find anywhere else.

2. What should we do without light? What would the trees and flowers do if the sun never rose? How strange the dark evening if no lamp! Without Jesus life is like that—quite dark. We cannot tell who God is, or know what is the real meaning of our own selves, or understand the great life we have to live. And so we miss the joy, peace, and strength of knowledge.

3. How can we get this light? We can shut the sunshine out of our houses, or we can let it in. So in early days the light was shining in creation, but not many saw it. When Jesus came few rejoiced in His light. We must receive Jesus and let Him shine into our mind and heart. The unlit lamp is like the heart in which Jesus does not dwell. We can't shine *for* Jesus until He shines *in* us.

January 8.—St. John i. 29.

Here we have John in the wilderness telling his friends and hearers what he knew about Christ. In our Golden Text there are two things to remember A MEMORY and A HOPE.

1. A Memory. "Behold! the Lamb of God." John and his disciples were familiar with the idea of the lamb in their religion and the story of their lives. When the people were rescued in Egypt from the destroying angel, the sign on the door-posts was the blood of the lamb (Exod. xii. 3), showing that the people belonged to God. The burnt offering was presented morning and evening, and it was a slain lamb (Exod. xxix. 38). Now when John sees Jesus coming he thinks of Him as the Lamb whom God gives. He was to be the innocent Sufferer. To suffer and sorrow and die for others. The burden which He carried was not His own. The work which He was to do was not for Himself.

2. Hope. "Which taketh away the sin." He is to do more than the lamb of the nation could do. Like a load which we cannot get rid of, or a debt which we cannot pay, Jesus takes away our sin. It makes us guilty, He forgives; it makes us naughty, He conquers, giving us new hearts. It destroys the beauty and good in us, Jesus destroys it and restores the good. He takes away "as far as the east is from the west."

Jesus takes nothing else away. We fear that He will take our pleasure, our gladness. No, only our sin. He doesn't pluck the flowers from the garden, only the weeds and the hurtful beast.

"Behold" means "Lo, here He is." We can say that too.

January 15.—St. John i. 49

Philip had found the Messiah whom all his life long he had desired. Then he wanted Nathanael to know Him. (It is always so. Everybody who loves the Saviour wants everybody else to do so too). Nathanael did not think that Nazareth could home the Messiah. "Come and see," said Philip; he went, and when Jesus spoke to him he knew at once who He was and said

"Rabbi . . King of Israel." Thus the man who thought it couldn't be as others said found that it was indeed so. Notice:

1. Whom he found. God and King, the real Messiah. We must find the living Saviour. Not simply the tender Friend, the loving Companion. He is that, but much more, namely, our God. Who is God? We answer, Jesus. He worked in the carpenter's shop, perhaps, but we know that He made the world. Our King. He gives the law and claims the obedience of our whole life. The name of Jesus is a great name and we must not leave out any letter.

2. How he found Him. Philip told, but that would not do. "Come and see," look out of your own eyes, listen with your own ears. That is the way in every sphere, we must search for ourselves. So must we seek Jesus. But that is not all. Jesus came and talked to Nathanael, and then it was that he learnt who He was. Biographies are good, what people tell us about others is interesting, photographs are helpful, but the people themselves are best. So with Jesus. Mother, minister, teacher, the Holy Book tell us much, but He will come to our hearts Himself if we will let Him. Then we shall know how wonderful and gracious He is.

The Queen of Sheba had heard about Solomon, but how great her wonder when she saw him for herself! (2 Kings xii. 7).

January 22.—St. John ii. 5

A beautiful scene gathers round our text to-day, and interesting too for it was the first of Christ's miracles. Mary helped in it wonderfully. She bade the servants do whatsoever He said to them. This was the turning point of the day's joy. Three words to be remembered.

1. Do. If they simply listened, and answered, but did not do, there would have been no wine. The joy, and blessing, of life come by doing. "If ye know these things happy are ye if ye do them." Think of the things we know but don't do! (Give up sin, be good, love God, etc.). The full jar comes by "doing it."

2. Whatsoever. Why say this? Because He might ask some strange or difficult thing. He did! What is the use of filling water-pots when we want wine? How often we say, "What is the use?" Ah! but *whatsoever* is the word. Never mind how difficult or far away. Very often the things that seem the most useless are the most precious.

3. He saith. It depends a good deal upon who speaks and asks doesn't it? If someone who knows nothing, or doesn't care, then we hesitate. But He is the perfectly wise, and perfectly good, One. He never asks what we cannot do, or claims what is not good.

How glad they must have been that they obeyed. No one has ever regretted following Jesus. Obedience always brings untold riches. "Let down the nets," said Jesus. "We have toiled all night and taken nothing; nevertheless at Thy word we will let down the nets." And when they had done this—a great multitude of fishes. Your net will be full if you follow Him who knows and loves and cares.

Trust and obey,
For there's no other way
To be happy in Jesus;
Than to trust and obey.

January 29.—St. John iii. 16

Perhaps the greatest text we could commit to memory. It is the silver trumpet of salvation. There are two strains of lovely music.

1. How much does God love us? The gift is the answer. God does not love in fine sentences but in wonderful deeds. (A little girl said she could not love God because she had never seen Him. A present came from an unknown friend. "I do love her." "But you have never seen her." "Ah! but I love her for sending me the present"). Jesus, God's best gift, and costliest, too. God sent Jesus not because He was angry with the world, but because He loved it. We sin, still God loves us.

2. Why did God love? "That . . . life." How unselfish His love is! Very much like the true mother's. She toils and weeps and waits merely that we may be helped. What does God want us to have? *(a)* Not perish. Without Jesus we perish. That is, *good dies, evil grows,* and we *lose heaven. (b)* Have eternal life. That means friendship with God here and home with God hereafter. God by His gift has made it possible for us all to have life. It is free like the gift. To "believe *in* Him" is simply to give ourselves to Him and to admit Him into our hearts.

REVIEWS

In Methodist By-Ways. By W. Hargreaves Cooper. London: C. H. Kelly. 3s. 6d.—This book belongs to a class in which the modern Methodist delights and, as the author claims, it makes a real contribution to "the informal history" of Methodism. The style is bright and easy, the illustrations (from photographs by Mr. Cooper himself) are beautiful. The chapters are very varied, humour, and pathos are often mingled. Our own taste would give the first place to the excellent sketch entitled "His First Class Meeting." When we had finished it we turned back to the Preface to make sure that the story was true. It might have had so different an ending!

The Directory of the Devout Life. By F. B. Meyer, B.A. London: Morgan & Scott. 3s. 6d.—In this exposition of the Sermon on the Mount, Mr. Meyer shows how the moral teaching of Christ is an essential part of His spiritual teaching. In a former generation evangelical congregations "were a little afraid of Christ as a Teacher of morals, whilst willing enough to recognise Him as Saviour." But it is one of the better features of modern preaching that now the Lord Jesus Christ is proclaimed as Master and Lord to whom all departments of life must be subject. Mr. Meyer's exposition is intensely practical and at times *homely*, touching the common things of common life as a pastor should, yet he lives in the higher regions and calls his readers to seek for glory, honour, immortality by patient continuance in well-doing.

New Corn from an Old Sack, or Short Sermons and Original Outlines. By Thomas Champness. Rochdale : "Joyful News" Book Depôt.—Mr. Champness's sack has plenty of seed-corn in it. Preachers will find this book full of hints and helps for sermons. It is specially designed for preachers and is meant to suggest lines of thought to weary and busy men. The village preacher may learn how to talk to simple folk in a way that will not only arrest their attention and keep them awake, but also guide them to the new life of faith in Christ and love to Him. In addition to the brief sermons there are a number of striking outlines. Altogether this is a book to be greatly desired by the lay preacher and not by any means to be despised by the cleric.

The Man in the Pew, or How to Hear the Sermon. By Joseph Dawson. London : C. H. Kelly. 2s. 6d.—There are many books on preaching, and it is right that the pew should be told its faults as well as the pulpit. And Mr. Dawson is a faithful friend. He touches points which most preachers must have noted, but which many timidly shrink from naming. The Chapters on *Bad Manners in Hearing* and on *Children as Hearers* are thoroughly practical and delightfully outspoken. Mr. Dawson says, "We are not happy to-day in our treatment of the child," and we are quite disposed to agree with him. Children need a great deal more than to be amused or even interested. This is a sensible, striking piece of work and we hope it will be widely read.

The Book of Genesis. A Series of Lecture Sermons. By E. Reeves Palmer, M.A. London : A. H. Stockwell. 3s. 6d. net.—These Lectures show what a village pastor can do for his people if he will, and if he possess the requisite capacity. One would like to think that there were many such painstaking, thoughtful preachers in village pastorates. Mr. Palmer dates his Preface from Bow—(not the East End Bow but Bow in North Devon). We congratulate his people upon their pastor and thank him for giving the Lecture to a wider audience.

Who's Who. 1905. London : A. & C. Black. 7s. 6d. Who's Who Year Book. 1905. A. & C. Black. 1s.—*Who's Who* is invaluable to all public men and to writers and readers. It's size grows year by year. It is remarkably accurate and up-to-date. The *Year Book* contains a number of tables and lists which are most convenient for reference. Here there are more slips noticeable. The Hand Book is weak in its Nonconformist references. The only Wesleyan (!) preacher "to hear in London," we are told, is C. S. Horne, and there is apparently no Baptist worth hearing.

The Englishwoman's Year-Book, 1905. London : A. C. Black. 1s. 6d. A careful and very useful work which improves year by year. Here also there is a frequent over-looking of Nonconformists and their work—no doubt entirely unintentional.

Peter Mackenzie : His Life and Labours. By Joseph Dawson. Popular Edition. London : C. H. Kelly. 2s.—A cheaper edition, well illustrated. It needs no fresh commendation. The story of Peter Mackenzie is full of life and interest.

Scripture Biographies

Men of the Old Testament (Cain to David); Men of the Bible (Some Lesser Known Characters); Women of the Bible (Rebekah to Priscilla). Manchester: James Robinson. 3s. 6d. each net.—A set of these volumes would be a most useful gift to any preacher. There is an almost inexhaustible mine of homiletic wealth in the biographies of Holy Scripture. They give the story of human life with inspired comments and explanations. A man must have a genius for stupidity who can make a sermon on a Bible character wholly dull or uninteresting. The Old Testament biographies are most valuable to the preacher—especially if he treats them in the spirit of the following passage from Mr. Morgan Gibbon's sermon on Jacob in *Men of the Old Testament*:—"The value of the Bible is its Gospel value. There is no longer any old Testament. Christ having given the clue, the old things have passed away. Isaiah, the Psalms and Job, Deuteronomy, Exodus and Genesis have become new, Jesus has Christianized the Bible, and turned all its books into Gospels of the grace of God. Through every veil we see the face of our Father and under any name, Noah, Abraham, Samuel, and David, we know that God is speaking to *us*." (p. 72). Among the other contributors to these volumes are Dr. George Milligan, Mr. Greenhough, Dr. W. J. Townsend, Dr. Rowland, Mr. Elvet Lewis (whose sermons are very fresh and helpful), and Mr. P. Carnegie Simpson, who writes a very good sermon on "The Mother of our Lord."

Some Things the Bible has Taught an Unlettered Layman. London: C. H. Kelly. 2s. 6d.—The work of a thoughtful and devout lay-preacher not wholly unaccustomed to write for the press. He is a loyal advocate of conservative views in regard to Biblical Criticism, but the controversial papers are the least valuable part of his book.

Cheap Reprints

Ten Sermons. By F. W. Robertson.—Belief in God. By Professor A. W. Momerie.—Immortality. By A. W. Momerie. London: H. R. Allenson. 6d. each.—We heartily welcome this re-issue of some of Robertson's sermons. He was a great preacher, a man with a message, and every preacher should be familiar with his sermons. Dr. Momerie is an able writer and has much to say well worth attention even when you cannot accept all his conclusions. His chapters or sermons on Immortality end with a proclamation of faith in a general Restoration.

MEN AND BOOKS : A MONTHLY SURVEY

"Great Englishmen of the Sixteenth Century" *

THE accomplished Editor of the *British Weekly*, when addressing a company of young preachers a few months ago, said that, amongst other things, modern English preachers ought to have a competent knowledge of the literature of their own country. To many this will seem to be mainly "a counsel of perfection," and almost impossible of attainment by those who have only limited time at their disposal, or access to only a scanty library.

Mr. Sidney Lee's volume will be a boon to this class of readers, as it will enable them in a comparatively short time to gain some definite knowledge respecting a few, at least, of the prominent writers of one of the greatest periods in English literature; and will probably send them with an increased zest to the task of acquiring a first-hand knowledge of some of the masterpieces of the Elizabethan writers.

The volume is based on a series of lectures delivered by the author at the Lowell Institute, Boston, in the spring of 1903; but, we are told, that many alterations both in form and detail have been made in preparing them for the press.

The first chapter describes "The Spirit of the Sixteenth Century," and shows the main causes which led to the great awakening of literary activity at this period of our national history, and to the emergence of so many distinguished statesmen and men of letters. Five succeeding chapters deal severally with the lives and writings of Sir Thomas More, Sir Philip Sidney, Sir Walter Raleigh, Edmund Spenser, and Francis Bacon; two others being entitled "Shakespeare's Career"; and "Foreign Influences on Shakespeare." The six names selected are in the author's opinion "representative of the highest culture of sixteenth-century England"; but the list is by no means exhaustive. The galaxy of great names is so bright, and the particular stars of the literary firmanent are so numerous at this period, that no single volume could give

* *Great Englishmen of the Sixteenth Century*, By Sidney Lee. London : Constable.

any adequate representation of the whole. The story of such men as Wolsey and Burghley, Colet and Hooker, Marlowe and Ben Jonson ; to say nothing of the scientists and great navigators, would all have to be included in any complete survey of the intellectual life of this wonderful century.

Mr. Lee has made a good selection and has written worthily of this group of the earlier Fathers of English Literature. His style is clear and forceful, and his judgements respecting the character and achievements of the selected authors are, on the whole, well-balanced and reliable. With some of his verdicts the reader will not, perhaps, immediately agree ; but those who have studied most closely the facts on which any particular judgement is built, will almost certainly endorse his statements.

The value of the book to the student is enhanced by the comprehensive table of contents, by the portraits of the writers described, and by the carefully selected bibliographies placed at the head of each chapter. We make a few extracts which will interest our readers.

Sir Thomas More

Few careers are more memorable for their pathos than More's. Fewer still are more paradoxical. In that regard he was a true child of an era of ferment and undisciplined enthusiasm, which checked orderliness of conduct or aspiration. Sir Thomas More's variety of aim, of ambition, has indeed few parallels even in the epoch of the Renaissance. Looking at him from one side we detect only a religious enthusiast, cheerfully sacrificing his life for his convictions—a man whose religious creed, in defence of which he faced death, abounded in what seems, in the dry light of reason, to be superstition. Yet surveying More from another side we find ourselves in the presence of one endowed with the finest enlightenment of the Renaissance, a man whose outlook on life was in advance of his generation ; possessed too of such quickness of wit, such imaginative activity, such sureness of intellectual insight, that he could lay bare with pen all the defects, all the abuses, which worn-out conventions and lifeless traditions had imposed on the free and beneficent development of human endeavour and human society. That the man, who, by an airy effort of the imagination, devised the new and revolutionary ideal of *Utopia*, should end his days on the scaffold as a martyr to ancient beliefs which shackled man's intellect and denied freedom to man's thought is one of history's perplexing ironies. Sir Thomas More's career propounds a riddle which it is easier to enunciate than to solve.

Spenser

The variety of Spenser's excellences caused his work to appeal in different ways to different men. The boy Cowley was fascinated by his

chivalric tales of wonder and the ringing harmony of his verse. Milton was chiefly impressed by the profundity of his ideal philosophy; Bunyan by his moral earnestness. Dryden did homage to him as his master in poetic speech, although, he deemed his learning his crowning merit. In the eighteenth century the impulse to poetic effort which was inherent in his writings showed no sign of decay. James Thomson and Robert Burns, Shelley and Keats, Byron and Campbell, worked with varying skill in the Spenserian stanza, and, by the uses to which they put their master's metrical instrument, added to the masterpieces of English poetry. The poems penned in the stanza of the *Færie Queen* include the *Cotter's Saturday Night* by Burns, the *Eve of St. Agnes* by Keats, and *Childe Harold* by Byron, and all reflect glory on the stanza's inventor. But Spenser's work is an inexhaustible fountain of poetic inspiration, and none can define the limits of its influence.

The Spirit of Exploration

The colonising, the exploring spirit, when once it has come into being, is invariably stimulated and kept alive by at least three secondary causes, which are sometimes mistaken for the primary. In them good and bad are much tangled. "The web of our life," says Shakespeare, "is of a mingled yarn, good and ill together." Of a very mingled yarn is the web of which colonial effort is woven.

The intellectual desire to know more about the world than is possible to one who is content to pass his life in his native district or land is commonly stimulated, in the first place, by the hope of improving one's material condition, by the expectation of making more money than were likely otherwise. Evil lurks in this expectation; it easily degenerates into greed of gain, into the passion for gold.

The desire for foreign exploration, too, is invigorated by impatience of that restraint which law or custom imposes on an old country, by the hope of greater liberty and personal independence. This hope may tempt to moral ruin; it may issue in the practice of licentious lawlessness.

Then there emerges a third motive -- the love of mastery, the love of exercising authority over peoples of inferior civilization or physical development. The love of mastery is capable alike of benefiting and of injuring humanity. If it be exercised prudently, it may serve to bring races, which would otherwise be excluded, within the pale of a higher civilization; but if it be exercised imprudently, it sinks to tyranny and cruelty.

The passion for mastery, the passion for gold, and the passion for freedom, have all stimulated colonising energy with mingled results. When the three passions are restrained by the moral sense, colonising energy works for the world's advantage; the good preponderates. Wherever the moral sense proves too weak to control the three perilous passions, colonising energy connotes much moral and physical evil.

A New Volume of Sermons by Phillips Brooks *

Messrs. Macmillan have recently issued a new volume of

* *Seeking Life. By Phillips Brooks. Macmillan & Co.*

sermons by Bishop Phillips Brooks—admittedly one of the greatest preachers of his day in America, and perhaps also in Europe. These sermons are fully equal to the best of those in earlier issues; and well maintain the author's great reputation. They must not be taken by the beginner as types and models of pulpit architecture; sometimes indeed, it needs the skill of the experienced hand and eye to discover the divisions of the discourse, and to lay bare the lines on which it is built. But they display the marvellous skill of the writer in finding fresh and striking subjects in unexpected and unfamiliar places; and in giving utterance to new phases of old and long-accepted truths.

They are, perhaps, too philosophic to be really popular—in the ordinary sense of that much-abused word—*that* needs more of the obvious; and our author is too keen-sighted, and his judgement is too finely balanced to deal merely with the obvious, and with surface views of life. But he is in the truest sense suggestive; and the preacher who is willing to read carefully and patiently, will find these pages stimulating and thought-provoking; continually suggesting material for pulpit work.

Such books need little criticism—it is best to show by quotation what the author himself is capable of doing. In the sermon, which gives the title to the book, he says:

> Physical life is good. To see the sun, to tread the earth, to feel life singing through our veins is very good; we feel it so. But man when he is at his best, and God, who always is at His best, alike refuse to think of this physical life as final. At its highest height it means something higher than itself. Both as type and as instrument, the body in its best health stands for the healthy soul behind it. All that we say of the body may be said of the soul as well. It, too, lives and dies, is sick or healthy, suffers and enjoys, grows and decays. And when we are truly sensible of the superior value of the soul, we are ready to take every new gift of strength that God gives the body, as a token from Him that He means the soul to be strong. So the New Testament correspondent of the Old Testament promise of physical life, is spiritual life, the soul's life.

He then proceeds to ask:

> What is it to seek life? to seek anything which is a condition of life? I suppose it is to put one's self into sympathy or harmony with that thing and its processes, so that we shall not work against it, but work with it, and be always carried along by its currents to our best results.

This idea is beautifully illustrated from nature, from fixed government and law, and from friendship. He goes on:

"Some men are always seekers; when God is discovered, man can have but one purpose—to attain the most perfect sympathy and co-operation with God." The preacher then applies his subject by showing that the true time for seeking God is youth; or if youth be already past, then, at the present moment.

Another sermon is based on Psalm xlix. 17, *For when he dieth he shall carry nothing away; his glory shall not descend after him.* Here, the words of the text are used as suggesting their converse; and lead the preacher to give vivid expression to the great and inspiring truth, that there are abiding, inalienable, and indestructible possessions of the soul.

We quote one other paragraph to show the writer's attitude toward riches—all the more impressive because addressed to a mammon-loving age:

> Thank God, the inequalities of wealth are not to go beyond the grave! Thank God, the rich man's insolence and the poor man's servility alike are to be known no longer in the New Jerusalem! But the rich man's self-control and the poor man's self-respect a self-control plucked out of the very heart of luxury, a self-respect gathered out of the very mire of men's contempt—what has the grave to say to them? The scholar's love for truth, the unselfishness which the servant of the people has learned in his long years of applauded or unapplauded public life—when these shine out all the more brightly in the Everlasting Life, just because the special subject of the scholar's study has been left behind among the outgrown interests of earth, and the temporary interests which engaged the powers of the public man have been drowned in the crossing of the river—shall it not then be clear enough how the truth of necessary acquisition, and the truth of the necessary loss of the acquired thing, have worked together?

A Book for the Quiet Hour

Mr. Brierley's new book "The Common Life" is worthy of a place by the side of his earlier volumes; and we can hardly give it higher praise. It is emphatically a "book for a quiet hour"—a book to read when you are in the mood for meditation on "Life's Problems," and when the spirit is seeking to probe into some of the dim secrets of the inner and mysterious life. The volume consists of some thirty-six chapters on such topics as "Life's Unities"; "Religion as Power"; "Summits"; "Life's By-Products"; "The Soul's Atmosphere"; etc., etc. These are all treated in the author's usual thoughtful and racy style; almost every chapter will provoke thought; and many will suggest to the preacher themes for pulpit treatment.

* *The Common Life. By J. Brierley, B.A*

The reader will not always agree with the writer, but he will find the essays all the more stimulating and fruitful on that account; as he will probably find that the ideas expressed will set him thinking deeply on his own lines. We heartily commend the book to our readers; and, in order to rouse their desire to possess the volume, give them a slight taste of the author's quality.

Happiness

Perhaps our greatest debt is to those brave spirits who, striking the rock of hardest fate, have found living waters to gush out even from its flinty wall. When men can sing in a dungeon they advertise the essential soundness of the universe. Was there ever a better advertisement of it than Sir Thomas More, who in his *Utopia* talks of the "merry death" of good men, and illustrated his doctrine by his own cheerfulness, as of a child at play, when he himself went to the scaffold! But he had learned in a good school. The school of Christ has been a school of triumphant doing. "Our people die well," said John Wesley. It is a good test of a philosophy of life. They learned their secret of happiness from Him who, faced by the cross, made in that tremendous hour a legacy to His disciples of His own peace and of His own overflowing joy.

Summits

One of the strangest things in history has been the blindness of men to the real altitudes. A dirt heap immediately in front will shut an Alp from our view. One writhes in thinking of the way the great souls have been treated. Think of a sublime Mozart, with that immortal music in him, visiting a Duchess de Chabot (who remembers *her* now?), who keeps him waiting in a cold room till his fingers are frozen, then bids him play, while she and her company are loudly talking all the time! An Archbishop of Salsburg takes this Mozart in his retinue and lets him dine with his cooks! When this genius dies he is put with others in a common grave, nobody to this hour knows exactly where. . . . Odd world, which lets Homer go begging, claps Bunyan in gaol, and pays its jockeys ten thousand a year!

Spirituality

There is no fear, despite surface appearances to the contrary, that spiritual-mindedness will cease out of our world. It cannot, because the spiritual is always there. Go far enough in any honest pursuit and you inevitably run up against it. Gregory Thaumaturgus speaks somewhere of "the sacred mathematics." He spoke out of a true perception, for all knowledge opens the way to the one shrine. No man is great apart from this greatness. Christ is here our Chief because His whole nature answered to the spiritual and thrilled to the sense of God. The finest thing Mr. Bryce has to say in his appreciation of Gladstone is that "he led a third life also, the secret life of the soul. Religion was of all things that which had the strongest hold upon his thoughts and feelings." This is the hall-mark of manhood. As we rise out of the slough of the animal, and become more completely human, the more clearly does the world appear to us as spiritual; the more do we feel

Through all our fleshly dress
Bright shoots of everlastingness.

The Prophecies of Ezekiel

Messrs. T. & T. Clark have just added to their list of *Bible Class Primers*, a little handbook entitled *Ezekiel: His Life and Mission*.* It contains a short sketch, descriptive of the man and his times; and a necessarily brief, but concise study of the contents of the Prophecy. For local preachers and Sunday School teachers, who cannot gain access to more detailed and comprehensive commentaries, it will be of great value; and will help them to understand, and speak more intelligibly of these obscure and little understood writings. The author—the Rev. W. Harvey-Jellie—writes clearly and distinctly, as the following paragraphs will show:

Ezekiel's First Vision

When Ezekiel beheld this mysterious vision coming towards him from the north, and speeding southwards towards the desert, he was overwhelmed with awe and reverence, and fell upon his face in the attitude of worship. Evidently the vision represented to him a sublime conception of God Himself. The flashing fires present God as the God of nature armed with all the might of the thunder-storm, while the rainbow is His symbol as the God of hope and of redemption. The living creatures are emblems of the life of God, who alone has life in Himself, underived and unlimited; the wings and wheels speaks of His omnipresence, and the many eyes tell of His omniscience. Every part of the vision presents to us something of the nature of God, and the whole reveals Him as the living One, instinct with personal intelligence. Thus God, in all His glory, filled the prophet's mind at the very outset of his ministry, and gave him a conception of Jehovah which was to regulate his ideas throughout his life's work. From this miraculous experience one's thoughts naturally turn to many great teachers of Israel who, like Ezekiel, beheld visions of the glory of God. Moses saw the Divine glory from the cleft of the rock on Mount Horeb; Isaiah beheld His glory amid the transformed worship of the Temple of Jerusalem; Ezekiel beheld Him in the thunder-cloud of the Babylonian desert; Paul heard Him in the splendour of the vision on the Damascus road; and John received his heavenly apocalypse in the Isle of Patmos. In Ezekiel's case, however, the vision was repeated on several occasions (*cf.* chaps. iii., viii., xi., xliii.), and it seems to represent the prophet's fixed belief in the wonder and greatness of the God he served. With such a revelation of God's being flashing before his mind in the series of heavenly visions, and suggested by every desert tempest, there is little marvel that he seemed to live and serve beneath the constraining sense of the majesty of Jehovah.

Personal Responsibility

There was current among the exiles a certain proverb, "The fathers have eaten sour grapes, and the children's teeth are set on edge," which

* *By Rev. W. Harvey-Jellie, M.A., B.D. T. & T. Clark.*

implied either that the Divine retribution was unjust, or that the exiles were blameless in regard to the fall of their country, or that pure fatalism ruled in the affairs of men. This despairing collectivism Ezekiel sought to combat by the declaration that, with the termination of national independence, God had ceased to deal with the people primarily as a community, and would henceforth treat them simply as individuals. "All souls are mine," was the principle of the new order, and Ezekiel took up instance after instance to show that every man is responsible for his own life and conduct, and must be held directly accountable to God. Collectivism received its death-blow before such teaching as this, and men were seen to stand or fall according to their lives, which were regarded as the index to the state of the individual heart; God refused to deal with men solely upon principles of moral heredity.

Having thus disposed of the mistaken notion that the good or evil in a man's lot was the result of actions for which he could in no way be held responsible, Ezekiel proceeded to declare that individuals should not even be bound by their own past; to the popular statement that the "ways of the Lord are not equal," the prophet replied by stating the great principles of Divine justice and mercy. He pointed out that the way to a better life was never closed to the penitent sinner, that none were debarred from conversion to God, and, that on the other hand, if a good man turned aside into open sin he should be held accountable for the evil life into which he had lapsed.

PRESENT DAY PREACHING

The Hidden Life

BY THE RIGHT REV. WILLIAM BOYD CARPENTER, D.D.
Lord Bishop of Ripon

Your life is hid with Christ in God—Col. iii. 3

THE Apostle makes a statement which, from one point of view, might be taken as a mysterious one. Standing apart from the general range of human knowledge, it appears strange, and is therefore startling because of that strangeness. Now it is perfectly true that religion, as it moves into regions of which we have little experience, must often make statements, or bring to light principles, for which we have no previous understanding. But, I think, the more you look at the spirit and principle of religion, the more you will be persuaded that there is nothing in them which is at variance with the conditions of human nature.

The Apostle speaks of *the hidden life*. What is in his mind is the distinction between what can and what cannot be

manifested. He seems to say, there is a life that is seen, and a life also that is unseen; and it is in the existence of a hidden life that the real force of life is found. We notice this in any form of life. Take, for example, *physical life*. The outward sign of life manifests itself in the things which appeal to the eyes. The tree puts forth that which is clear and visible to the eyes of men, the leaf, the branch, the blossom, and the fruit. But besides all that outward form of manifestation of life, there is an inward life, down beneath the soil, where the forces of life are at work, and *the hidden life* is the cause of the strength of the manifestation of the life that we see.

This principle is true also in the world of men. Take, for example, any man whose achievement has startled the world, say the successful warrior. We notice how he pushed his victorious army from point to point. We wonder how every department under his control has been so fitly and expertly managed. At each point of the march, there was indicated a distinct advance. Then he gathered his troops into such positions for the last effort, which was crowned with victory. The wonderful achievement did not lie in the mere bare facts of the achievement, but in the manifestation of the intellectual life, the vigour of brain, the capacity of forethought and planning. There is always combined with the outer manifestation of life, the secret, hidden, forceful life.

Take another example, that of a man of whose mental power you have no doubt, for he is believed to be possessed of skill, knowledge, and experience, so that nothing in business happens that he is unable adequately to deal with. But there is something which he says he cannot do, for it does not correspond with his ideas of right. You become aware that there is a hidden life, a life of moral strength which manifests itself, and which makes a difference between one action and another. And it is that hidden life of the moral strength of the man which makes you at that moment conscious of the real power of the man himself. If behind the growing life of the tree there be, in addition, what we call the real, vital, hidden life; if behind the action of the man there lie the vitalising forces of the intelligence and intellectual concealed life; if behind the daily actions of the man of exceptional capacity there be a moral life which urges him in one direction

and restrains him from another; is it wonderful, when we come to the sphere of religion, that the Apostle should ask us to believe also that there is a hidden life and that the real secret of a man's life lies in the vital forces of which the world may know nothing? And that that hidden life is the secret power of the manifestations of the life that we see? In other words, beside the bodily, the intellectual life, the life of conduct even, there is the life of spiritual force, and that life, according to the Apostle's thought, is a hidden life, for it lies behind the action of the man, and is never seen, save only by certain results.

Now I want to go a step further. If what I have said be true, there is nothing remarkable in the text; for the Apostle is only affirming a simple principle, which we can easily understand, that there is such a thing as a life concealed within the life manifested. Is it not also true that that which constitutes the difference between one class of men and another, between one degree of civilization and another, between one degree of development of humanity and another, is the possession, in a greater or less degree, of this hidden life? When we get acquainted with tribes of a lower degree of civilization and intelligence than ours, we see that the real difference between us and them is not in the external life they are living, but in the fact that they have less indoors to their existence than the more civilized men. The difference is seen in answering this question, we know about the outside of the dwelling, what about the inside? Are there chambers sufficient for the necessities of life? You may get an illustration from the external manifestations of civilization. The wild and savage men live in a hut, a wigwam, a place where they can find nothing but a shelter from the cold. There they can light a fire and form a circle around it, and sleep until the dawn gives the opportunity for a more active physical life again. As civilization advances, the construction of the homes of men become more complex and elaborate. Within the home you have the division of the rooms and chambers for the needs of human kind. There you have the place where the man can study, here the place where he can eat with the family, here the place where he can assemble his friends; there the place where he can carry on the sweet and arduous toil of training

the children in their young life. Here are all the expressions of the greatly increased complexity of home life. There is more *indoor* life. That which is seen is more complex and more elaborate too. Apply the illustration to what I am trying to show. It is also true in human life, in the inner life of men. Wherever the inner life becomes complex, it is a sign of the advancing development of the man. At first, life manifests itself in physical activity only. As development goes on, the intellectual vigour becomes stronger, the forethought, the skill, the planning, the preparation, all become greater. Then come the machines of civilization. What is the distinction between the artist and the artizan? The mental life of the one is more vigorous than the mental life of the other. The one is engaged in an occupation which requires simply the work of the hand, with a certain added degree of intelligence. But go to the artist, and you notice another feature. As he stands before the canvas, you see the flash in his eye, and his nervous energy passes into the fingers. With what dexterity, and with what an air of sovereignty, he seizes the implement. In his hand, the brush or the chisel is wielded to express his will, as it flies over the canvas or the marble, and draws or carves the living image he desires to express, and which, he is conscious, will set him so high above his fellow-men. It is this energy, this life of the mind, the soul, that makes him great amongst his fellows. The hidden life of the man, the mind which has thus expressed itself, has raised him to the pinnacle, and his fellow-creatures give him honor.

And surely the difference between one form of civilization and another, consists in the possession of the higher moral life within men. It is required even in the manifestation of national life that there should be a hidden moral life which can alone give the right to claim the leadership amongst the nations of the world.

We may go one step further and say the difference between man and man, in the eye of heaven, lies in the possession of an inner capacity of religious life. Man's life must surely be incomplete until he has begun to understand and enter into communion with God. The inner life, which religion speaks of, is the life of the communion of the spirit of man with the Spirit of God; and all through the initial stages, that has not

yet been arrived at. It is the possession of the consciousness of that inner life which constitutes the difference between an awakened and an unawakened soul. It is as though a man should say, I live my mental life which manifests itself in thoughts, plans, mental exertion; but that, after all, is only the outside of the life. I live my moral life, and try to do my duty towards my fellow creatures; but even that is external, compared with the inner life unknown to the world. When I can find the Divine life coming near my own, and when within the sacred recesses of my being there is a voice which makes itself heard, that voice I know to be the voice of God! When you have reached that condition you really are putting your finger on that which constitutes the difference between one stage of religious development and another, the difference between the carnal and the spiritual religion which lies just there. The babe in Christ realises Christ from an external point of view. He knows what Christ's life was in the world, and he deems it to have been beautiful. He knows what the commandments are, and he desires to obey them. But, as yet, he knows nothing of that deep, inward communion of the soul with God. He has not yet the unction of the Holy One. St. Paul said there is a deep, hidden life, hidden with Christ in God. It is a life which has joy, and experiences a deep conviction of the reality of eternal things. It is a life beyond and above, below and around, all other life, the realisation of which makes all other aspects of life seem pale and colourless. It is a life in which the whole of Paradise seeks to be revived, and "There is heard the voice of the Lord God walking in the garden in the cool of the day."

What has Christianity to say regarding this hidden life of mankind? Try to realise, for a moment, the deep and solemn significance of the Apostle's thought, "Set your affection on things above, not on things on the earth." The reason for your affections being on things above is, Christ is seated on the right hand of God, and Christ is everything to you. The joy and the affection, the love, the gravitating energy of the heart, all go towards Him. Wherever He is, there your heart must be. He is the Treasure of your life. Then he says, "For ye are dead." In dying, the old forms and manifestations of life cease to be, and you become partakers of the hidden life, the

secret life, the life in Christ with God. The Apostle has reached that thought of the Master which He uttered in answer to the question, "Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world?" Jesus answered, "If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him." There is Christ's declaration of the hidden life.

Now comes the great question. *That* life is hidden, not manifested to the eye of the world, where then have we the earnest and the evidence of its existence? I answer, in the Christian consciousness which has been exhibited all the world through since Christ came. Read the biographies of Christian men. If you separate from them the peculiarities of the national life, or the theological surrounding, you will find that they each had the conviction that the life Divine becomes a really conscious, recognised thing, in the soul of man, and he spake the language of heaven which is understood by the children of heaven throughout the world. The religious consciousness of Christianity bears witness to the hidden life.

And what follows? The Apostle's thought seems to be that that life is a hidden life; but that it is not to be a hidden life always. During the dispensation of Christ in the world, it is bound to be a hidden life. But we have got a future. The Christian Church does not look back to Eden but forward to the "Land of Promise," to a state of things to be manifested by-and-by. The Apostle is always full of the thought, *the manifestation of the days to come.* Now this hidden life is at work throughout the world, and all the world is waiting for the manifestation of that life. "The whole creation groaneth and travaileth and the earnest expectation of the creature waiteth for the manifestation of the sons of God." What the Apostle calls in the Epistle to the Romans, "The manifestation of the sons of God," he here calls the "manifestation of Christ." Surely this manifestation of Christ is not simply the manifestation of Christ as one single individual seeking the world of human flesh; for that is the first manifestation. The final manifestation of Christ is the hidden Christ coming out in the lives of men. To me the Apostle means, when the features and lineaments of the hidden Christ have come out manifested upon the surface of human life; when men begin to see that

the inner force has wrought its way in the character and conduct, and the Christian becomes a living manifested reality in the lives of men; then is the manifestation of Christ which will be all powerful to carry conviction of the reality of Christ's power, and will also bring about the wonderful realization of Christ from heaven, who shall come again, and take these people to Himself! It is the manifestation *then* of the life hidden *now*, but working in the world, working out till at last the Christ shall be manifested all over the world.

Surely here we have the very key, the very incentive, the very law of Christian service. What is the key to the problem of missionary enterprise? Christ Himself. The Apostle tells you that you are to preach Christ to men, because the Christ preached in the ears of men calls forth the Christ in the hearts of men, into active manifestation. Thus we are taught that Christ has done for the world far more than we can have any conception of. There is always a work before our work, and that is the work of the Spirit of God. In our work, we are only dealing with the outside. But when the teacher or preacher is true in his utterance, something stirs in response in the heart of man, and that is the Spirit of God which works there. The hidden Christ in the heart of man, trembles with eagerness to join the outer Christ; for the life of God, whether without or within, is always one life, and the fluttering life within, is stirred by the seeking of the life without. You will always see in the world this inner life of which I speak; for God has nowhere left Himself without witness. All men everywhere have the capacity of response to the appeal of Christ. There are longings they cannot interpret. There are eager desires, a dissatisfied condition, which shew that these are the sons of God in whom the Christ lives, though it be but in the faintest seed-like form; and, under the appeal of the preacher's voice, under the genial showers and the gentle sunshine, everywhere the hidden will come forth and be manifested. In Christian service you are carrying the revealed potency of Christ to the potency of Christ unrevealed; you are carrying the revealed Christ to the Christ hidden in men. When Christ is manifested all the world over, then will be given back to mankind joy, and there will have arrived the golden age, the day of emancipation, the day of culmination of the development of men.

(Specially reported by our own Correspondent).

ST. PAUL'S ROMAN IMPRISONMENTS

BY THE REV. R. CORLETT COWELL

II

(2) THE imprisonments further test the worth of St. Paul's Christian principles and convictions. They confirm the testimony of his life of service that his conversion was neither an illusion nor an imposition, but a true work of God. They also put to the proof the reality and strength of his belief that he was chosen by his Lord to be the Apostle of the Gentiles. At the time of his complete spiritual transformation, Ananias had unfolded to him his great commission. He was profoundly impressed by the words of the honoured Damascene who was sent to lead him into the light. His commission gripped him fiercely, and became the all-controlling factor in his career. Writing to the Romans, he said, "I am an Apostle of the Gentiles. I glorify my ministry"; and subsequently, yet earlier than the days of his captivity, he avowed, "I hold not my life of any account, as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God." And his prison days set their confirming seal to the sincerity of his oft-declared conviction. The epistles written during his confinement but repeat with stronger emphasis the thoroughness of this soul-ruling conviction. He makes reference to it on almost every page of every letter. It is not simply the thread of gold that runs through the letters; it is that through which the thread of gold runs. It is not only the illumination; it is the substance of what he writes—"Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles, the unsearchable riches of Christ, and to make all men see what is the dispensation of the mystery which from all ages has been hid in God who created all things." This is but a typical passage.

Now unless this conviction had been more than fanatical inspiration, unless it had been genuine, abiding, God-bestowed and sustained, St. Paul could not have persisted in it as he did. The trials of prison life would have undermined and shattered it. But, so far was this from being the case that these trials but put the conviction to triumphant proof, and deepened and strengthened it.

His imprisonments also test the genuineness of his apparent self-renunciation, and complete consecration. What wilt Thou have me to do? was almost the first words of Saul when smitten down under the hand of Christ. And this question is the text of the sermon of practical service which the Apostle preached in regardlessness of personal comfort, of ease, and safety, in hardship and persecution, in untiring labour and ceaseless prayer.

But was this real? or was it not? Did St. Paul put it on as a cloak in which to pursue ambitious ends of his own? Judaism was fast expiring—did he seek what he could no longer hope for in the old system—a name and fame—in a youthful and vigorous Christianity? If that is his object, then imprisonment and the prospect of death, will compel him to reveal his actual self. Imposters live by their falsehood, they will not die for it. "A man will die only for the cause for which he lives, and never for that on which he trades." But do the Apostle's life of immurement, and the cruel death that confronts him, result in shameful exposure? Far otherwise. They show us that self-renunciation was at the basis of his character, and that Jesus Christ was the Master of his life. In affecting utterances these noble traits break out—"What things were counted gain to me, these have I counted loss for Christ. Yea verily and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I suffered the loss of all things." "As always so also now shall Christ be magnified in my body whether it be by life or death."

3. Let us view the imprisonments in relation to the spread of the Gospel:—

(1) First in Rome.

St. Paul declared that the things which had "happened" to him had "fallen out rather to the furtherance of the Gospel"; so that his "chains were manifest in all the Prætorium and to all the rest."

The knowledge of the truth would spread in manifold ways.

i. There was St. Paul's own preaching of the Kingdom of God to all who came to him in his hired house, and, later, in the prison.

ii. There was the profound impression which his preaching

and his character would make upon the minds of the soldiers who kept him.

iii. These again would converse with their fellow-soldiers about the remarkable prisoner and his new religion, until, we can imagine, the story of the Apostle and his Gospel would be known to the whole band.

iv. Through these, also, the truth would reach the Imperial household, until even among the servants of Nero, it had won precious trophies.

v. Then there was the influence of St. Paul on the Roman Christians, and, through them, on the Roman people generally. His boundless zeal was contagious and must have quickened the little Church in the pagan city to fresh evangelism. Many of the brethren waxing confident by his chains would put forth redoubled effort to win men, and throughout the voluptuous centre of the heathen world the name of Jesus would be echoed, and converts be multiplied.

vi. There were also the special opportunities of proclaiming Christ's Gospel which St. Paul had at the different hearings of his trial. These opportunities he seized, we know, on one occasion, as he doubtless did on every occasion where it was possible.

(2) Among the Gentiles generally.

i. In the first place, by means of the more direct influence which he, through his imprisonment, was able to bring to bear upon his fellow-labourers from the various Gentile Churches; and through these or the Churches from which they hailed.

St. Paul's hired house must have been a School of the Prophets, a seat of Biblical and theological learning. At one time, as we find by collating the epistles of this period, no fewer than nine of the leading, or of those who were to be the leading, teachers of the Apostolic Church, gathered around him. Here were Tychicus, Aristarchus, Mark, Luke, Epaphras, Demas, Onesimus, Jesus called Justus, and Timothy. How mighty an influence would St. Paul wield over these men! A master spirit, a man of supreme intellectual and moral force, a saint indeed, a leader of incomparable magnetic attractiveness, —he was destined by his Lord to mould the character of his fellows, and to direct the career of the infant Church. But never had such an opportunity come to him as now that he is

imprisoned, now that his chains detain his energies within narrow limits, now that he can patiently instruct and stimulate those who are to be the heralds of the Gospel in many lands. And the Apostle, wise to see how great was the power placed within his reach, seized and employed it to the uttermost; and thus his captivity afforded him the leisure, for shaping the instruments of holy evangelical toil, which he could not easily have found during his active ministry.

ii. In the second place by means of his letters, which influenced not only the Christianity of his own time, but of all subsequent ages. These Epistles would, probably, never have been written but for his imprisonments; and, even had they been written, they could not have been marked by those special features that render them unique in their value—their intensely tender feeling, their tolerant, sober, practical wisdom, their calm, clear gaze into spiritual depths, their wide, hopeful outlook, their triumphant faith,—qualities resulting largely from solitary hours of thought and prayer, and from patient suffering.

Looking at the Roman imprisonments of St. Paul, we are inclined to believe that by the overruling Providence of God, greater good resulted from them than could have resulted from the same period of time spent in active labour in the missionary field.

The purposes of the Lord Jesus Christ cannot fail of accomplishment. Evil men and untoward events cannot turn aside the designs of heaven. He can restrict and restrain opposition, or make it His minister. The Gospel of the grace of God might be rejected by the Jews; its chief herald might be delivered to a Gentile nation a chained prisoner, might be conveyed to the very centre of heathen worship, and placed under the eye of its most zealous promoter, might be condemned to cruel death; and thus a heavy blow, apparently a death blow, be given to Christianity. Yet Christianity, in its infancy, inexperienced, threatened, denounced, persecuted, lives and triumphs in spite of all; lives and triumphs because it is the power of God. That centre of paganism becomes the centre of Christian truth from which the lines of light radiate to the ends of the earth. The unchained mind of the chained captive is the principal force working for the dissemination of the truth which cannot be bound.

St. Paul's character stands out to all ages as illustrating the transforming power of Divine grace; and his labours and sufferings as showing what can be accomplished and borne when Christ takes possession of a naturally great man. And even ordinary men may take heart from the manifestations of grace in him. Toilsome service and painful suffering need not discourage any whose strength the Lord is. Though the path lead through a weary land beset with snares, though bitter persecution and violent death should find men in it, there is no reason for fear, if St. Paul's Master be theirs. Modern apostles, like Christian missionaries to the heathen, may appropriate these words, pregnant with assurance, which St. Paul uttered on the brink of martyrdom, in view of the headsman's axe: "The Lord will deliver me from every evil, and will save me unto His heavenly kingdom: to whom be glory for ever and ever" (R.V.) *

"ONE THING"—*Phil.* iii. 13

BY THE REV. JOHN J. INGRAM

A HINT of the teaching of these words is found in their concentrated terseness. "One thing," writes St. Paul, leaving translators to expand the words for our eyes and ears into "This one thing I do." In either form the saying offers an admirable motto for all who would live the genuine and the successful Christian life.

I. A CLEARLY DISCOVERED END: the Apostle knows the "one thing" he wants and sets it clearly before him. A characteristic of most lives is *aimlessness*. The life of the common run of men is a limp, maleable thing which gets whatever quality and shape it ever does get from its surroundings. It is noble or mean, virtuous or vicious, useful or useless, very much as its environment determines. If it comes to any *end* at all, it is not by deliberate choice and methodic pursuit, but

* By an unfortunate accident several misprints were overlooked in the previous paper—notably "évangelical" for "encyclical" on p. 21, line 22.

by accident and chance. The progress of such persons, this way or that, is the progress of the thistle down or scudding withered leaf—the way of the wind. The only "end" of their life is its termination. Theirs is not the *self*-knowledge which selects a mark and makes for it: it is not the objective knowledge which discerns something desirable and purposes to win it: it is the neutrality which waits to be disposed towards the latest risen attraction in the way. Their frame of mind is a confused mixture of discontents, hopes, desires, but is ever wanting in that all-precious element called *aim*. Such men have no pole-star. What they are adapted to, or adaptable to, what is attainable and what is not, of all such they have no clear idea. Their mental make-up is lacking the ideal, the determinative: their actual life is not a journey, but a drift.

The contrary is here suggested. The *end* is discovered here: and once seen it remains in view and becomes the one goal whose attainment dominates and moulds the life. The "should be," the "may be," are cleared for ever of all mist: they stand out all obvious: we know exactly where we are, and where we hope to be.

We see this illustrated in the temperament and posture of St. Paul. He was never a man deficient in clearness of vision. For a long time his vision was a perverted one; but he could always see. The ends of his pursuit were evil ones, or at least unprofitable ones; yet they had the merit of distinctness. But after his conversion St. Paul obtained as good a sight-mark as he had good sight. Uncertainty, irresolution, vacillation, were little in his way at any time; but now they are entirely wanting from his make-up. He knew where he was ("not as though I had already attained"): and he knew what he wanted ("I press towards the mark"). There ahead of him was his "mark": no fogs between his eyes and that. There was his "calling"; as clear as an infant's cry to a mother's ear. And so nothing was left him but to "press towards" his goal. "*One thing*": The first pre-requisite of all success. In spiritual life and in secular, the clear eye and the discerned goal are the indispensables to real progress. The aim decides the end. If we don't know what we want, we shall get nothing: if we dont know where we are going we shall reach nowhere—*i.e.*, nothing and nowhere worth getting or getting to.

II. A suggestion of CONCENTRATION—as opposed to distraction and dissipation. Distraction is the drawing apart from a chosen purpose; dissipation is the scattering of one's mental aims and practical energies. It is one thing to find a mark, another to stick to it; one thing to get into the right road, another to continue in it. All are exposed to the temptation to turn aside towards other competing ends, luring by-paths, counter attractions; and thus whilst the main end may never be relinquished, it is never reached. Many set before them an end—very likely a reasonable and good end; *e.g.*, knowledge, skill, position, wealth; but they have not the strength of character to be true to it. Other and lesser objects come in competition and draw away the strength of both purpose and endeavour. To be able to keep on looking straight is a rare faculty. We put blinkers on horses to keep their "eyes front"; a good thing if they could be put on men. For until the ability of concentration is acquired and its habit formed, it is of little use getting clear views and forming fitting choices.

The fruit of distraction is *dissipation*. Where the eye and the will are not steady the hands and the feet grow loose; the man goes everywhere instead of one-where, and he does a bit of many things and little of any one. He who tries to succeed at everything as a rule succeeds at nothing. The many littles that he does do not amount in worth to one small useful accomplishment. The world wants *some one thing* done: it cries "one thing is needful"; and it is impatient when it gets the offer of a multitude of things half-done.

St. Paul's motto—"This one thing" is the note of *concentration*. His is the spirit which is diverted by no *side*-drawings, which is held in by no *back*-drawings, which does not stop to question whether the last come attraction may not be better than the original choice. He is past competitions, oscillations, duplicities, uncertainities. He is as settled in his quest as he is in his aim. He sees but one goal; he hears but one calling, and so he is engrossed with one business. St. Paul had more than the usual temptation to divided interests and pursuits. There were, obviously, other "marks" he might have aspired to and other vocations which he might have followed, and with conspicuous success. He had many talents which would have

served him well in the world's paths. He had many initial advantages in his start in life. He had many grounds of confidence—national, ecclesiastical, educational, religious. But he puts them aside; he leaves them behind; he discounts their worth; he reckons them life's refuse rather than its substance. All the sympathies, desires, and aims of his strong nature are drawn towards a single devotion. To him to live was Christ. Christ was his "one," and he was one with Christ; Christ and Paul and life were an indivisible unity. So, forgetting the things *behind*, and averting his eyes from the things *beside*, and keeping under the things *below*—his bodily passions—he reaches out to those *before*, as he presses towards his only mark. And it is most plain that this concentration was the secret of the Apostle's triumph. If this is so with so strong a man—one of such vast resource—how much more so of the weak. We are all too feeble and limited in resources for divided aims and diverging tendencies; too little strength for any wide distribution of our gifts and energies; not more than we shall require for *one* aim, if we are to surely realise that; not more than we shall need for *one* work, if we are to do that well.

The value of this concentration depends on its outworking—on the measure of urgency and method which we put into our unity of aim. A man of one idea is not necessarily a man of success. Plenty of people have master-theories, but are never more than theorists. They have aims and intentions enough, but they are not rendered profitable by concentrated practical pursuit. This is not a matter of the true eye merely; it is one also of the fleet-foot and stout-heart. Ideas are not automatically self-realizing. There is persistency required to reach them. There is concentration of *self*, as well as vision-focusing and purpose, if our life is to reflect the great Apostle's.

III. Wholeness of Means to Wholeness of End. Oneness *is* wholeness, and there is as much of this in St. Paul's life-devotion as in his spiritual choice. Whatever his pursuit we find him putting himself into it and the total of himself. His *body* is brought into subjection to this aim; he "keeps it under," pounds and bruises it (figuratively) as one of the things which might hold him back, or turn him aside, or trip him up. His *intellect* is put into like subjection; he determines to "know nothing, save Jesus Christ and Him crucified." Greek

Wisdom, Jewish Thaumaturgy, Roman Militariness—ideas of such things do not govern or even divide his thought. He ignores them, save here and there to cull from their alien spheres phrases or figures of speech wherewith to illustrate a higher wisdom—the marvellous, all-subduing "mystery" of redemption, now and for ever made known to the sons of men—and a grander power—the Divine force which subjugates the race to the sway of this essential truth. And how completely his *heart's* life was absorbed with his new calling all can witness. St. Paul had but one love—Christ; it was vast, because its object was infinite; it was whole-souled, because there could be no competition with this perfect Object. And in the nature of things this devotion was at once constraining and compelling. It drew him along, as the laurel crown drew on the charioteer or runner of the stadium; it nerved him to well-nigh frantic exertion, like that of the gladiator or boxer in the amphitheatre. St. Paul, like his Master, had a "must" within, which urged him forward and almost equipped him for the strain. He must "run," "not uncertainly"; he must "strike," not as one "beats the air." There must be neither time lost, nor blows wasted. All he was and had must go into this pursuit. "If by any means I may attain": the refrain of all his reasonings. And it was the method of his pursuit and the rule of his being.

How different with the common run of Christian men! What half-heartedness, apathy, lethargy, do they display in their religion; how slow to rouse themselves; how reluctant to painstaking effort. Not everyone is wholehearted in business, with result of abundant failures. But few indeed whole-souled in Christian living. The best powers of mind and heart are generally absent from this pursuit. Wandering thought, waned zeal, cooled ardours, one-handed labours, lagging feet—all this a common sight in the circles of so-called Christian life. Too frequently it is the best part of self which is absent from this devotion. But look away from your apathies to Paul's compelling and accomplishing zeal. Make him still the model, however far you may be short. Catch and cherish his rapt spirit, though difficult to acquire and more difficult to maintain. There is inspiration in sublime ideals. We need not be content with less than the most perfect "mark" and the most high vocation: *This one thing.*

Perhaps but *one danger* attends the exhibition of such a pattern to present-day believers; it is lest the sense of difficulty should discourage imitation. Between a great apostle and a simple Christian the distance seems too great to be mentally grasped, to say nothing of practically realising it. Temperament, ability, environment—all are so different that such a grand example must ever be as a distant sun or star—something to be admired—adored, but never reached. These are indeed facts. The disparity is not less than supposed; it is greater. But there is no need of a paralysing inference. For our calling is not to reproduction in measure so much as reproduction in kind. We want the same spirit as St. Paul's in the smaller measure which our life-conditions allow. The demand of the Gospel is for fulness of devotion, not for grandeur of attainments; for likeness in type, not in size; not for as swift running or as effective combat as his, but for a pursuit along the same course and a mastery over the same hindrances. A thing may be perfect, though small. It may be healthy, though immature. One may be single-eyed though largely ignorant. We may go steadily in a right direction, though our pace may be woefully slow. It is no great concern of the Master *how much* of devotion we give to Him, so long as we give Him *all*. It is no matter how many the affairs with which we are engaged, so long as we are *engrossed* with Him. It does not matter how many earthly duties we have to serve, provided we see and serve Him in and through them all. The want of the Church to-day is not great souls, but thorough ones—not gifted men, but genuine ones, not conspicuous services, but steady faithfulness. There is nothing in even a prosy humdrum life to prevent the highest sort of living, though there is painfully much to limit coveted attainment. But *the* great thing—great in itself and great in its issues—is that unity of aim and quest which we see exemplified in this grand saint. To have "one thing," in eye, in heart, and in continuous untiring pursuit—that is to be great whatever our lot may be. And this is to be like Paul and like Paul's Divine Master.

Homiletics

[*When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations*].

The Characteristics of Revealed Religion

Deut. xxx. 11-14

BY THE LATE REV. J. T. SLUGG

Introduction—This chapter is a summary of what was most vital in the revealed Will of God conveyed through Moses for the guidance and governing of the people of Israel in the land which they were soon to possess. The words of the text are an encouragement to those who might object to the message of Moses, that it was too abstruse and mysterious, or that it was unpractical. To this objection Moses replies that the religion which he described was not hidden but open to all, not afar off but nigh at hand, and that it was especially a practical religion, having its seat "in thy heart, that thou mayest do it."

These trials of the essential truths of Mosaic religion—are characteristic of all revealed truth—and especially of Christianity.

I. Revealed Religion is an open one. "It is not hidden from thee." Nothing is kept back that is *really needful*. This does not mean that there are no mysteries in it. Isaiah says "Verily, Thou art a God that hidest Thyself." How little we know of what is behind the veil! What Moses means is, that what *is* revealed, is easily comprehended, sincerely given, and is intended for all alike, whether king or subject, priest or people. There was nothing that Moses knew, which Benjamin might not know as well. "I have not spoken in secret in a dark place of the earth: I said not to the seed of Jacob seek ye Me in vain" (Isa. xlv. 19).

How beautifully in this respect does Christianity compare with false religions, and vain philosophies. Egypt had a religion which reserved its deepest truths for its priests. Hinduism has the same. Philosophers have ever kept back their best light from the "common people." Voltaire wrote contemptuously: "Philosophy was never meant for the people. The *canaille* of to-day resembles in everything the *canaille* of the last four thousand years. We have never cared to enlighten cobblers and maidservants. That is the work of apostles." How different was Christ whom the "common people" heard gladly; and St. Paul who poured out the rich treasures of his knowledge for the benefit of poor slaves! Christ's Gospel has no *secret* doctrines, no dark rites, no unpopular ceremonies, no unpopular exclusions. Christianity

is open to all alike, and a poor peasant may know as much of its essential truths and experiences, as an Archbishop or a Scotch Theological Professor.

There is no excuse for those who hear the gospel if they do not know it, and obey it. It is open to all. Enter in.

II. Akin to this first trait is the second, that REVEALED RELIGION IS NOT FAR OFF. "It is not in heaven that thou shouldest say," etc. "But the word is very nigh thee."

Where thou art, there God's grace is. Even under Moses, though there were sacred spots where Jehovah revealed His presence remarkably, God was to be found wherever there was a praying heart. But under Christianity this great truth of God's nearness to every seeking soul, was most fully taught and guaranteed. "The day cometh, and now is, when neither in this mountain, nor yet at Jerusalem, shall men worship the Father. God is a Spirit, and they that worship Him must worship Him in spirit and in truth."

Imperfect religions lay great importance on long pilgrimages to some central shine, like Mecca, Benares, or Rome. Oh, how many poor footsore travellers have thus sought salvation! We have no need to journey to Rome or Jerusalem to find salvation. "It is nigh thee." We have no need to go to heaven to bring Christ down, or cross the seas to find His blessing. "It is nigh."

1. Some forget this, and delay earnest religious exercises until they go to church on Sunday.

2. Others fall into despair in temptation and trial, forgetting that if sin and trouble are nigh, so is Christ and His grace. "With every temptation He hath made a way of escape."

3. Others regard religion altogether as a thing "afar off," belonging to the interests of an upper world. But Bible religion is "nigh us."

Great will be our responsibility if we do not lay hold of what is so nigh. Salvation has been brought to our very doors; so much the greater our responsibility. If it was "afar off" and you had to spend a hundred pounds in a long journey to seek it you might have an excuse. Jesus has come "nigh us" from heaven.

III. REVEALED RELIGION IS PRACTICAL, having its chosen sphere in the heart: "In thy heart, that thou mayest do it." This distinguishes true religion from superstitions and what may be regarded as mere moral philosophies.

1. Superstitions are non-moral and unpractical. Nero was superstitious, but what a monster! The Hindoo Thug prays to his god and then strangles his victim. Superstition has its seat in a terrified imagination, not in the heart.

2. Moral Philosophy in itself is not necessarily powerful to alter a wicked man's life. Seneca was Nero's tutor. Philosophy

dwells in the intellect. But to renew the life, you want a force which can touch the affections and conscience. This is what Christianity aims at doing. "Love is the fulfilling of the law." Get love, and you will keep the law of the legislator, of the moral philosopher, of the holy prophet, of the Christian apostle. Love fulfils the law of beauty, and of righteousness.

There are some in Christian congregations who need this lesson. They have more religion than morality. The reason is, that their heart is not touched. They have need to remember: "It is in thy heart, *that thou mayest do it.*"

Such are the traits of Bible Religion and of Christianity in particular as representing the highest development of revealed religion. To young men, they should prove an additional evidence of the Divine origin of Christianity. Human religions and systems have come short of this open, accessible, and practicable standard of true religion.

God's Thoughtfulness

Behold God is mighty and despiseth not any; He is mighty in strength of understanding—Job xxxvi. 5 (R.V.).

That is one of the most beautiful and one of the most suggestive sayings about God in all the Old Testament. There are obviously two parts in it. The first part states the fact that contempt for any person or anything is a feeling alien to God; and the other suggests the principle that this is true of Him because He is mighty in a particular way.

So far as the mere statement "God is mighty and despiseth not any" is concerned it is not irreverent to say that we who live in modern days have more evidence of its veracity than those who lived in ancient days could possibly have. Those two "artificial senses," the telescope and the microscope, have changed the aspect of God's universe, and by introducing us to the immeasurably vast on the one hand, and to the inconceivably minute on the other, have provided us with ocular demonstration of the fact that *God is mighty* and that He despiseth not anything. (Illustrations: "Stars and Diatoms").

But there is a mightiness about God about which the stars cannot speak to us, and a thoughtfulness for which the diatoms cannot stand as the interpreters. Nor was it of the mightiness manifest in these that the ancient author was thinking when he wrote the words of the text. His *words* are difficult to translate as is manifest from the margin of the R.V. But while it is difficult to find English equivalents for his words it is easy to find illustrations of his idea. Here is an illustration from that famous book of fiction "Les Miserables," written by Victor Hugo. In that book there is drawn for us the picture of a

certain Bishop merely to read of whom is to feel respect for him penetrate you through and through. "He lived," says the author, "without disdain." "Most men, even the best, have some inconsiderate severity about them, but the Bishop had none." "He was gently considerate towards the worst of men." "He was full of understanding charity." And if we try to grasp the kind of character suggested by such expressions as these, and then lift the conception to its very highest and stretch it to its widest we shall have some idea of what this ancient writer meant when he said, "God is mighty and despiseth not any." If it be not irreverent to apply to Him terms that can only rightly be applied to manhood, He is mighty in strength of arm, and strength of will, and strength of mind, but He is mightiest of all in strength of heart. As one of the noble collects, embodied in the English Book of Common Prayer puts it, "He declareth His Almightiness most in shewing mercy and pity." He is full of "*understanding charity.*" *He looks upon all men everywhere not with disdain and not with indifference, but with a deep, steadfast and abiding consideration because He knows so much about them.*

That is the truth about God which shines out from this text. It is a foregleam of gospel light. It is a bar of rich music heralding the glad tidings with which Jesus was to cheer the souls of men. Let us try to realize it by carrying the truth into one or two of its applications to human life.

I. IT SUGGESTS THE TRUTH THAT BECAUSE GOD IS SO MIGHTY IN "UNDERSTANDING CHARITY," HE KNOWS AND CARES FOR EVERY LEAST IMPORTANT MAN AMONGST US. Think of the Gospel of which this text is a foregleam. "Are not two sparrows," etc.; "But the very hairs of your head are all numbered." Men sometimes persuade themselves that God is too great to be thus identified with human life. But the real difficulty is that such men do not think of God as great enough and they have no adequate conception of the nature of His greatness. We may try to illustrate it in this way—*e.g.*, the greater a man's capacities and faculties the more attention does he pay to little details. The foundation of all scientific attainment is the power of discrimination. (For illustrations see Selby's "Lesson of a Dilemma," pp. 82f.) You might just as well try to compare the faint breath of a dying insect with the energy that shapes and sustains the worlds as to compare the united wisdom of the whole human race with the wisdom of God. And because he is so *mighty in discriminating wisdom* no least endowed man lies outside the limits of His consideration.

II. IT SUGGESTS THAT BECAUSE GOD IS SO MIGHTY IN UNDERSTANDING CHARITY HE DESPISES NO MAN ON ACCOUNT OF HIS SINFULNESS. Think again of the gospel of which this

text is a foregleam. It was said of Jesus by His enemies "He is the *Friend* of publicans and sinners"—*i.e.*, common vulgar people, etc. And why was it that He did not disdain the most sinful of sinners? The reason lay partly in the fact that He was so full of *understanding charity* that He always looked at causes, went right into the heart of character and saw how it was made up—what bent had been given a man by heredity, what weakness was due to education, what influences came from circumstances such as climate, poverty, or luxury, and the spirit of the times; how men were hindered and restricted and often overborne by the forces of evil. Then, too, He never lost sight of the possibilities of goodness that lay latent in the worst. And it was because He was so mighty in understanding charity as to take count of all these things that He did not despise the foulest of the foul. *What the Incarnate God was the Eternal God is.* And because He is what He is He shrinks from no degradation, turns away from no depravity, and abhors no wicked man in such a way as to treat him with disdain.

Appeal.—Like the Psalmist we may have so sinned that we cannot think of God without being sore troubled. We may have sunk into a state of heart and mind that we would not like to lay bare before the most generous of men, we may have nothing about us but the dregs of a wasted life, we may feel it impossible to think of ourselves without self-loathing. But even if society had branded us as outcasts and the Church had closed its doors upon us, God would not disdain us. He is mighty enough in understanding charity to know all about that mysterious lurch towards evil hidden in the make-up of our natures, all about the way in which we have been beset by circumstances, all about the corrupting influences amid which we spend our lives, all about those desires towards goodness and purity which are the best part of our selves; and if we will but exert our will and return to Him with full purpose of heart He will greet us with great words of love.

As if nor man nor angel lived
In heaven or earth.

Robert J. Wardell.

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* The Truth which is in Jesus

Truth is in Jesus—Eph. iv. 21

A. It is said that *the* distinguishing characteristic of our day is the zeal displayed in hunting after truth. "Truth hunting is a fashionable pastime and one which is being pursued with great vigour, and there are those who are anxious to see this fashionable pastime raised to the dignity of a national

institution." If that be true about the times we live in, it is something to be proud of, and it is an indication that men will lend attentive ears to "the truth which is in Jesus."

B. Truth may be said to be of three kinds. All of them equally real and certain. 1. Factual: or statements of fact about some part or other of the physical universe. 2. Reflective: or those laws or uniformities and relations which are arrived at by thinking about physical facts. 3. Revealed: the truths which cannot be discovered either by observation or reflection.

> There is truth transcending far
> The way of scientific thought
> Which travels to the farthest star
> And verges on the smallest mote.
> But all beyond it knoweth not
> Its ladder based on earth must lean
> Its summit on the felt and seen.
> But still our hearts their rest have sought
> In the dim beyond where it hath not been.

Jesus was "the Teacher come from God." He said Himself, "No man hath ascended into heaven, but He that descended out of heaven, even the Son of Man." And it is out of that

> Inner world, where science lifts her torch
> And glorious links we see of heavenly mould
> But cannot break the chain.

where

> Some one unseen
> Sitteth behind the mighty wheel of things
> Which moves harmonious, tho' unheard below.

It is out of that dim region that Jesus came to REVEAL truth which is apprehended by that spiritual sense which in the Scriptures is called *faith*.

For example: I. In a recent book of philosophy called "The Ethics of Experience," written by one of the most competent philosophers of modern times there is a chapter on "The Foundations of Theology," in which he demonstrates that apart altogether from revelation we KNOW that there is a Power in what he calls "The unknown realm of real conditions," a Power which is neither matter on the one hand nor "the universal consciousness" on the other; but something different from both, embracing the seen and the unseen. "We know," he says, "that there is such a Power." But that is nearly all he says about it, and all he can say. And out of that "unknown realm of real conditions" Jesus comes and He tells us that this "Power" which is more than "matter or universal consciousness" is "Our God and Father." He is a real Person in whose personality there is not only intellect but a "deep and dazzling radiance" of character, love, goodness.

II. Lecturing to some medical students a short while ago Sir James Crichton-Browne is reported in the *British Medical*

Journal to have said, "Do what they may men cannot avoid the question, What is the destiny of human life? The whence, the where, the whither of us poor mortals? Unless they can brush that question aside, or find an answer to it that will satisfy the needs of their individual hearts and minds, they will lead a maimed existence, be haunted by melancholy, tortured by unappeased thirst, vexed by the emptiness of success and overwhelmed by the finality of failure." Solemn words those and as weighty as they are solemn. And where are we going to find an answer to these questions if we turn our backs on the "Teacher who came from God?" Some modern teachers tell us that this region of the highest things is a region of ignorance and darkness and mystery in which the greatest human intellect only gropes in vain and indulges in blind guesses. Others tell us that we must just laugh away these questions as we laugh away the dreams that follow a heavy supper. But out of the chilling mists that gather round life and freeze our hearts the voice of Jesus comes steady and clear, "He that followeth Me shall not walk in darkness but shall have the light of life," *i.e.*, the light which illumines life, and although it is true that there are mysteries which that light does not make plain, it is equally true that it beautifies suffering, it transfigures death and makes despair impossible. In answer to the question "What is the destiny of human life?" it shines upon our faces and reveals to us that we are not mere masses of brain and nerve, and senses and appetites, but beings capable of developing into the very highest forms of life, able to reach out and expand and rise above all fleshly fetters, and live a life that disease cannot impair, that death cannot touch, and upon which weakness can have no power. Nobody who has a competent knowledge of the facts will deny that this is true; and surely it is nothing less than moral suicide to turn away from the "truth which is in Him" till we find One who brings us light more perfect and helpful and satisfying.

C. The truth which He brings is "*in Him*." That is to say it is not to be found alone in His words, His moral teachings, or in His deeds, or in His sufferings, or in all these together. It is to be discovered in the all-round figure of Jesus as He is presented to us in the Gospels which are not so much argument or theories or histories as portraits of a Person. "God hath shined in our hearts," says St. Paul, "to give the light of the knowledge of the glory of God, in the *face of Jesus Christ*," meaning by *the face* all that can be seen and known and understood of Jesus, both by *reading and experiment*.

D. How then are we to find "the truth which is in Him." To determine that we must remember that the truth which is in Him is not only light for the intellect but love for the heart and duty for the conscience, and law for the will—it is Truth

presented to the moral nature of man in its entirety. If it could be put in the words of a book all that would be required to learn it would be the attention of the intellect, but since it is truth embodied in a Person and presented to a person what is wanted is intelligent sympathy, the love of the heart, the response of the conscience, the obedience of the will. "I know Christ," said Robert Browning, "by the direct glance of the soul's seeing as the eye sees the light." No man can ever convince another man that *the* truth is in Jesus by any process of argument if the man is unwilling to respond to Jesus of himself. But if any man will let his whole nature go out towards Jesus in trust and obedience and love that man shall know the truth that is in Him, and in this age when so many voices are about us asking What is truth ? he shall go about his work with a vision of Jesus, and that beatific vision shall give him an assurance about the highest and deepest things of life, concerning which all sane men want to know, that nothing can shake.

ROBERT J. WARDELL.

REJECTION OF GOD'S BLESSING

And as he reasoned of righteousness, temperance, and judgement to come, Felix trembled.—ACTS xxiv. 25.

The text gives us a picture of man's rejection of God's priceless gift—a gift without money and without price. Let us consider a few inferences we may bring out from this text :—

I. THE REASONS. 1. Self-deception. Think present time not convenient to themselves: they are too young, too busy, too bad, too difficult, love sin. 2. The man is too busy; too soon; may give in at death; indifference unconvinced; trust in morality; trust in good works. 3. Presumption, plenty of time yet; a God of great mercy, etc.

II. PRESENT RESULTS. 1. Carelessness: influences wear off. 2. More difficult to repent as time passes. 3. Grieves the Holy Spirit. 4. Exposes to danger, death, etc.

III. FINAL CONSEQUENCES. How shall we escape if we neglect so great salvation, so necessary, so important, so blessed ? How important now the jailer's question, "What must I do to be saved ?" "Ye will not come unto Me that ye might have life." "Come unto Me and I will give you rest." Beware that you no longer procrastinate and say in your hearts, "Go Thy way for this time ; when I have a convenient season I will call for Thee."

THOMAS HEATH.

Spiritual Stock-Taking

Try your own selves, whether ye be in the faith; prove your own selves. Or know ye not your own selves, that Jesus Christ is in you? unless indeed ye be reprobates.—2 Cor. xiii. 5.

I. Self-Examination is Authoritatively Enjoined.

1. *It is a personal duty.* The Corinthians had examined the character and credentials of Paul. He now asks them to turn the moral microsope on themselves. It was as important that they should know their own spiritual state as the certainty of his apostleship. This is a duty we owe to ourselves, and can only be performed by ourselves.

2. *Self-examination is a neglected duty.* Therefore it is here strongly urged upon us. In this age we examine social, political, etc., questions, everything and everybody has to submit to examination, except the state of our souls before God. We look into the spiritual state of the heathen, the moral state of our neighbours, the living of religious people, and investigate the character and doctrinal teaching of ministers, but dare not ask: Can I myself bear the tests of Christianity? We are like tradesmen who suspect their affairs are not right and dare not take stock; like students who have been idle and dare not face the examiner. It is sad that people know themselves so little and are unwilling to sit in judgement on their character and conduct. Self-love blinds them to their failings and prevents their exercising just severity in judging their spiritual condition. It is marvellous that the heart dreads itself, fears to turn its eye inward, and is afraid to look itself full in the face,

II. The Subjects of Examination are two.

1. *Faith.* Our faith in Jesus Christ. The question is not whether we believe the Bible to be from God, whether we have been baptized in the name of the Holy Trinity, whether we attend the sacraments, frequent a place of worship, and observe the Sabbath; but whether we as guilty sinners have personally trusted in Christ for salvation, and are now living hour by hour by a practical, vital faith in the Son of God.

2. *The state of our spiritual consciousness.* "It is your own selves that ye ought to prove; and your consciousness of the presence of Christ among you is the best proof of His being in you" (Stanley). "Have you not a consciousness of the fact that Jesus Christ is in you?" (Webster and Wilkinson). Don't you know your selves? Are you strangers at home where you ought to be sufficiently familiar? Are you strangers to your own hearts and lives? Is Jesus Christ in your thoughts as the one commanding object of contemplation; in your speech ever proclaiming Him to all around you; in your affections, loving Him with a love true in principle and supreme in degree; in your conscience as its energy; in your will as its lofty rectitude;

in your whole soul making you partakers of the hope of the Gospel? If we be in the faith and have Christ in us we must know it in our deepest spiritual consciousness.

III. By proper Self-Examination we may Ascertain our true Spiritual Condition.

1. *The Bible must be the standard of examination.* We must be guided by its simple obvious meaning. We must possess a knowledge of ourselves. Then compare ourselves with the word of God. And finally have an inward perception of the argument between the state of our mind and the Bible.

2. If we be in the faith and Christ be in us we are pardoned, regenerated, adopted, and *know it by the direct witness of God's Spirit and the indirect witness of our own* (Rom. viii. 15, 16; 2 Cor. i. 12). The Holy Spirit will produce in us a deep impression that we are the children of God, and while present to the mind, as Wesley intimates, we cannot doubt our sonship any more than our existence, or the shining of the sun while we stand in the full blaze of his beams. Besides, we shall have an inward persuasion that we possess the graces, tempers, dispositions of those who are born of God. Carefully examining the Scriptural characteristics of God's children, and comparing our own experience with what the Bible says of Christians, we shall reasonably conclude that we are members of God's family, and the Spirit will confirm this rational inference to our comfort and joy.

3. *Does not the analogy of nature help us here?* That we might not be deceived by surrounding objects God has given us natural senses, seeing, feeling, etc., by which we can examine all that comes fairly within their cognizance. Is He likely to leave us without the means of ascertaining the state of our souls before Him, and so leave the soul less favoured than the body? No; when Christ enters the heart we receive spiritual senses by which we may examine and know spiritual things. With the clearest light we cannot easily mistake a perfect contrast. We may distinguish spiritually between light and darkness, life and death, bondage and liberty. We cannot be relieved of a great burden and not know it, the load of sin cannot be taken away and we remain unconscious of it. "If we joy or sorrow we know it; if we be in health or sickness we know it." And so if we be in Christ and He in us we know it. It is a matter of simple spiritual consciousness.

IV. The Neglect of Self-Examination is attended with Serious Consequences.

1. *Personal deception.* This may be fairly inferred from the mere reading of the text. Is it not reasonable to suppose that the Corinthians were deceived since they listened to false teachers and suspected the true apostle of Christ? Were not the Scribes and Pharisees of our Lord's day deceived, for He

claims that Christian righteousness must exceed theirs? (Matt. v. 20). Was not the Laodicean Church deceived? (Rev. iii. 14-18). She imagined she had need of nothing when in point of fact she needed every vital and essential thing. Are not the mere nominal Christians of this age deceived, imagining all is right between God and them when all is wrong? And in all these cases is not the deception caused by neglect of self-examination? There has been no exact, no accurate spiritual stock-taking.

2. *Personal reprobation.* Personal spiritual deception naturally leads to spiritual reprobation. By a reprobate we do not understand one who is by an absolute decree of Almighty God for ever excluded from the hope or possibility of salvation. It is a question of character and not of predestination or the fore-ordination of God. The meaning here is, "unless you are spurious," or "cannot stand the trial, rather than rejected upon trial" (Webster and Wilkinson). Some say the metaphor is taken from testing metals suspected of adulteration. After trial the good is received and the bad rejected. Hence it is said: "Reprobate silver shall men call them, because the Lord hath rejected them"; which will be true finally, with no chance of escape, though now they may correct errors and secure an improved character. It comes to this then that all are reprobates who are not in the faith, and have not in them Christ's renewing and transforming power.

There is a test for admission into the Church here and now. There will be a final test for admission into the Church above. Should we not prove ourselves by every test that can be applied that we may gain admission into the true ecclesia of Jesus Christ? WILLIAM UNSWORTH.

SPIRITUAL WORSHIP

SERMON NOTES ON ST. JOHN iv. 24

Worship is infinite admiration and wonder—without measure or stint. The man in awe, trust and love communing with God.

WORSHIP MUST BE SPIRITUAL. "God is a Spirit," etc. (John iv. 24). "God is Light," that is His intellectual nature. "God is Love," that is His moral nature. "God is Spirit," that is His essence. The woman of Samaria believed God made Himself known in Mount Gerizim. Christ shows her that God is not the monopoly of any time or place. The one condition is "in spirit and in truth." The great necessity is that they who approach Him must approach on the lines of His nature. Worship must be in harmony with His character.

A spirit perceives, wills, acts without form or divisibility. Such is God. Man too is a spirit. Made in God's image to worship Him. "Thou hast made us for Thyself, nor can we find rest but in Thee" (Augustine). Man belongs to a divine order. He is unlike what he sees. Greater than all he sees. "He is a world within a world, as much above the creature as he is beneath the Creator. He is a being to himself. Amidst an animal and vegetable world his consciousness and his knowledge make him what he is" (Mozeley). God is infinitely wise and holy, etc. Man, too, can live and understand, although but finitely. God gives life and receives worship. Man receives life and gives worship. God desires an intelligent worship. As the Father of spirits, He wills that we come into His presence not blind-folded by superstition or ignorance. We may see the "King's face" and commune with Him. "Spirit with spirit," mind with mind, *e.g.*, Moses on the Mount; Solomon in the Temple; David; Hezekiah; Isaiah; Paul.

Can God be Known? "No!" say some, "That He is infinite and man finite constitutes an impassable barrier to our knowing Him. You may rear altars, chant praises, etc., but you cannot know Him. Your worship is like that of children 'crying in the night, and with no language but a cry.'" God is "too high," "far off." But although God is Infinite and man finite yet we may know Him; *e.g.*, space is infinite we know space, knowledge is infinite we may know, so goodness, love, etc.

God is revealed less or more in every man. "The true light which lighteth every man" (John i. 9). The godly features of character reveal God.

Christ is the perfect revelation of God. "He that hath seen Me hath seen the Father." "The fulness of the Godhead bodily." "The glory of God in the face of Jesus Christ."

Jesus gives us the true Conception of God. The worship must correspond.

1. *In spirit.* Not like the Jews who made too much of the Temple ritual and lost sight of the spirituality of worship.

2. *In truth.* The Samaritans broke from the national obligation which made Jerusalem the centre. They set up a rival temple and service in Gerizim. They worshipped they knew not what—in falsehood. "In spirit," said Christ, pointing to Jerusalem. "In truth," said Christ, pointing to Gerizim.

True Worshippers worship the Father in Spirit and in Truth. To-day there is much superstition as to place and sentiment! One bigot says, "This is the place, this is consecrated ground. The Holy Ghost may visit other places. He abides only here." Another bigot must be in a particular attitude under a particular preacher with a particular form.

"The hour now is," etc. (John iv. 23). Jacob found God in

the wilderness with its spaces and silence, as much as Solomon in the Temple. So John in Patmos.

Where? In the cottage, the highway, or in the distant deep where the soul in sincerity seeks God. "The Father seeketh such to worship Him." He draws near. He "helpeth our infirmities." He is found of the true worshipper. "He all thy promises shall gain."

JOSEPH JOHNS.

Notes and Illustrations

AS TRUTH IS IN JESUS (Eph. iv. 21).—This is a phrase often misquoted in the form, "the truth *as it is* in Jesus." The teaching they had received had been that given by the historical Jesus. His words and works had formed the basis of their spiritual instruction.

Another interpretation is adopted by some scholars, who take Christ to be the subject, and render, "as he is truth in Jesus," or, the word for "truth" being in the oblique case, "as he is in truth, in Jesus." For the idea thus conveyed *cf.* Heb. xiii. 8. They are to see in the Person of the historic Jesus, the eternal Christ.—*Currie Martin.*

EVEN AS IN OUR (τῷ) JESUS TRUTH IS, and in Him only. For indeed there, and only there, is truth to be found; the lines of solid *fact* and spiritual *reality* meet nowhere but in Him, in this Divine Christ who is also "the Man Christ Jesus," as historical as He is eternal.—*Bishop Moule.*

THE USES OF SUFFERING.—The mystery of suffering has its palliatives. Pain teaches us a tenderness and sympathy for those who suffer. It gives new care and watchfulness to our love, stimulates us to self-forgetfulness and helpful service. And if the contemplation of pain be thus beneficent, so, too, may be its endurance. Leaving aside the part it plays as a danger-signal, pointing to mischief in the physical organism, that might do irreparable damage, if its insidious movement were not thus rudely detected, we know full well what noble spiritual ends it often serves. It disciplines our waywardness, convinces us by its stern retribution how stringent a demand the order under which we live makes upon us, it sweetens the temper, softens and refines the character, and braces the will. Even the shock of bereavement has in it some element of good. The knowledge that it may come checks the hasty and irretrievable word that may so soon torture us with vain regrets, it bids us love and serve our friends, ere they pass beyond our reach. And when they have left us, with what new sacredness and solemnity we cherish their memory. Death has disclosed to us their ideal significance, it has disengaged the essential spirit from earth's poor expression, the trivial and transient have fallen from them. The separations life has made, death has often healed.—*Professor Peake.*

A Preacher's First Sermon.—A preacher, when he delivers his first sermon, has much to learn, and much perhaps to unlearn. He begins with a sanguine hope of influencing human souls, and after many months or years he comes to doubt if any such influence is probable. He begins by aiming at effect, and afterwards he values nothing so much as simplicity. He falls back more and more upon the grand old truths which are common to all Churches and all forms of Christianity. Human sin, Divine redemption, the spirituality of man's nature and its satisfaction in God and Christ—these are the constant themes of his sermons. He seeks not to dictate but to persuade, not to frighten but to allure, not, I might almost say, to convince but to convert. Yet, if he gains much, as experience increases, he may lose something too. Frequency and familiarity are dangerous to reality. The multiplication of sermons, as of services in general, is a good not without its alloy. And if he finds, as perchance he may, that he takes his sermons more and more as things of course, if he spends less time and thought upon them than of old, if he lays to his soul the unction of believing that to disregard study is to rely upon the Holy Spirit in the composition and delivery of his sermons, then it is greatly to be desired that he should return to the sincerity and gravity, the vivid sense of responsibility, yes, even to the nervous anxiety, which characterised his first sermon.—*Bishop Welldon in "The Treasury."*

UNION FOR BIBLICAL AND HOMILETIC STUDY

IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1904-1905

MOTTO—"*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*"—2 TIMOTHY ii. 15.

SECRETARY :

Rev. J. A. CLAPPERTON, M.A., Sutton Coldfield, Birmingham

SPECIAL NOTE FOR THE NEW YEAR

To secure uniformity in the method of answering questions, it has been decided to direct students

(1) To close the Text-book before answering questions.
(2) To state the fact, if they do otherwise.
(3) In the case of Scriptural quotations, the Bible may be referred to.

I. HOMILETICS (ELEMENTARY)

Students are strongly advised to procure the Revised Version *with marginal references (5s.)*, and to make constant use of it in their preparation.

Students are requested to note:—1. A fully-written sermon is not required; but divisions and sub-divisions should be clearly indicated, and with sufficient detail to show that the subject has been carefully studied. 2. Each outline is to contain *one illustration* (original preferred). 3. No paper to exceed 400 words in length.

A. First Year's Course

Work for February: Give one or two illustrations, original or selected, suitable for a Sermon on Eph. ii. 8, or 1 Cor. iii. 11. No illustration to exceed 150 words.

B. Second Year Course

Work for February: What is the best general preparation for the preacher's work? Illustrate your answer from the chapters on Beecher, Farrar, and Robertson.

II. ADVANCED HOMILETICS

Work for February: 1. Read to the end of p. 27 in Chapter i., and the whole of Chapter iii. 2. Analyse into details the main elements necessary for "preaching with power." 3. Work out two of the exercises on p. 21 in the Manual.

III. SYSTEMATIC THEOLOGY (Elementary)

N.B.—*All the questions are taken from the Questions for Self-Examination, pp. 273-288*

A. First Year's Course

Work for February: pp. 115-142. What are the four chief headings under which Redemption is treated in Chapter xii.? Questions 81, 83, 84, 90, 94, 98. Give exposition of John iii. 14, 15.

B. Second Year's Course

Work for February: Questions 171, 172, 174, 176, 177, 178, 180. Give exposition of Rom. vi. 23.

IV. ADVANCED THEOLOGY

Work for February: pp. 162-187. 1. Who was Pelagius: Name his chief associates. 2. What were the teachings of Pelagianism? 3. Give a brief account of the Donatist Controversy. 4. How has the teaching of Augustine influenced (1) the Roman Catholic Church, (2) Protestantism?

V. CLASS FOR CANDIDATES FOR THE MINISTRY

It is particularly requested that *only* intending Candidates for the Ministry join this Class.

Section A. Theology

Work for February: Gregory, pp. 225-272 Questions 163, 164, 168, 171, 174, 178, 184, 189.

Section B. Bible Study

Work for February: The Gospel History. Read Maclear 34-96. Companion, 91-98, 150-152. 1. In which Gospels is mention made of our Lord's Temptation in the Wilderness, the Lord's Prayer, the Names of the Apostles, the Feeding of the Five Thousand, the Transfiguration, the Healing of Blind Men at Jericho, the Institution of the Sacramental Service, the Cries from the Cross, the Resurrection and the Ascension? Note any differences in the accounts of these things as given by different evangelists. 2. Give a brief exposition of the Parables of the Labourers in the Vineyard, of the Talents, and of the Pounds. 3. Recount and contrast step by step the two miracles of draughts of fishes. 4. Summarise our Lord's teaching on the subjects of wealth and poverty, faith, atonement, filial obedience and His second coming. 5. Describe by examples how our Lord dealt with sinners of different types. 6. Estimate the characters of

Nicodemus, the Woman of Samaria, Zacchæus, Simon Peter, Thomas. 7. Give the R.V. of the following passages:—(1) Seeketh that which is gone astray. (2) Deliver us from evil. (3) Did not our heart burn within us? (4) A burning and shining light. (5) Go ye therefore and teach all nations, etc. (6) These shall go away into everlasting punishment, etc. (7) As many as received Him to them gave He power, etc. (8) Other sheep I have which are not of this fold. (9) Glory to God in the highest, etc. (10) How is it that ye sought Me? etc.

VII. BIBLE STUDY (NEW TESTAMENT)

WORK FOR FEBRUARY: Read pp. 131-154. Questions: 1. Analyse Paul's speech before Agrippa, and as he had already appealed to Cæsar, explain why it is called his defence. 2. Write notes on xxiii. 5 and xxvi. 28. 3. What may we learn of the life and character and religion of the inhabitants of Melita from the narrative of xxviii. 1-10? 4. Justify the apparently abrupt ending of the Book of the Acts of the Apostles.

VIII. BIBLE ENGLISH

WORK FOR FEBRUARY: Read pp. 107-119. Show in the following ten passages (1) What is the misleading word? (2) How it became a misleading word? (3) What the meaning of the whole passage is?:—1 Cor. iv. 3; Philemon, 8; 1 Cor. i. 28; Mark vii. 31; Matt. xiii. 20; Acts iv. 32, x. 14; Isa. xl. 12; 1 Chron. xxi. 1; Luke xix. 13.

IX. CHRISTIAN EVIDENCES

WORK FOR FEBRUARY: Section II., Chapters vi. and vii. Questions: 1. Prove the importance of the Resurrection of Christ as an evidence of Christianity. 2. It is allowed by critics that Paul and the Apostles believed that Christ had risen. Reply to the theories they suggest as explanations of this belief. 3. What is the force of the argument in favour of the Resurrection supplied by the existence and faith of the Early Church? 4. State the argument from personal experience. 5. State in your own words, the "conclusion."

NOTE: The whole section should first be carefully studied, and the answers to the questions prepared. Then the text-book should be closed, and the answers written from memory. Marks will be given on this understanding. The chief use of an analysis is for review work. It should therefore be as brief as is consistent with thoroughness, and arranged in such a way—paragraphs, headlines, etc.—that the eye will readily grasp the various points.

X. CHURCH HISTORY

WORK FOR FEBRUARY: Read pp. 379-468. Questions: 1. Describe the work of Augustine of Canterbury. 2. Write an account of St. Patrick. 3. What do you know of the Venerable Bede and Edward the Confessor?

XI. ETHICS

WORK FOR FEBRUARY: Section VII. The Conscience and Christian Truth Questions: 1. Analysis. 2. Show that the Christian Doctrine of the Atonement does not violate any moral principle. 3. What light does Christian Ethics throw on the subject of "Original Sin?"

XII. ENGLISH GRAMMAR

WORK FOR FEBRUARY: Morris, Sections 117-132. Wetherell, Analyse Ex. 104, 8; Ex. 105, 16; Ex. 106, 11; Ex. 112, 8. Parse fully Ex. 118, question 36.

XIII. ENGLISH COMPOSITION

WORK FOR FEBRUARY: Lesson, Part II., Chapter iii., pp. 31-41. Questions:

1. What is a Synonym? Write brief sentences illustrating the difference in meaning between *(a)* "less" and "fewer," *(b)* "quantity" and "number." 2. Write a brief essay on "Town and Country."

XIV. COMPARATIVE RELIGION

WORK FOR FEBRUARY: Read pp 202-249. 1. Outline the history of the "four orthodox Khalifs" and the Abbasid Khalifs. 2. Indicate the characteristics of "style" in the Qurân. 3. State the theory of inspiration claimed for the Qurân. 4. What is the chief defect in the arrangement of the Qurân? 5. How have the Suras of the Qurân been classified? 6. What is the doctrine of abrogation?

XV. LOGIC

WORK FOR FEBRUARY: 1. Give examples of agreement in nature and of periodic variations. 2. What is the fundamental principle underlying generalization? Why do you believe the sun will rise to-morrow? 3. Give illustrations of reasoning from analogy. What are its rules and its defects? Read pp. 112-128. Draw out a list of the principle kinds of fallacy and work through the questions at the end.

XVI. PSYCHOLOGY

WORK FOR FEBRUARY: Questions: 1. Is our knowledge of position and distance native or acquired? Give reasons for your answer. 2. What is a *local sign?* How does it become known by us? 3. The image upon the retina of the eye is inverted; in view of this fact how is it that we do not see things upside-down? Read Chapter vi.: In reading this chapter the student should test all statements, as far as possible, by his own experience. Note the relation of emotion to its expression, and also that there is a certain purposiveness involved in the various forms which the expression assumes. No really satisfactory classification of the emotions has yet been effected, though many have been attempted

XVII. BIBLICAL GEOGRAPHY

WORK FOR FEBRUARY: 1. Read carefully Chapter vi. 2. Write a paper on "Esdrælon in History."

XVIII. NEW TESTAMENT GREEK

Text-book: Clapperton's *First Steps in N.T. Greek*, *1s. 6d.* Special Fee (in languages) for the Tutor, *2s. 6d.* Minimum subscription for the Union not to be forgotten, *6d.*

XIX. ADVANCED NEW TESTAMENT GREEK

Tutor: Rev. R. M. Pope, M.A., South Bar, Banbury. Subject: Pope's *Epistles to Timothy.* Fee (not including Subscription), *5s.*

XX. HEBREW

Tutor: Rev. A. T. Burbridge, B.A., Whitethorn, Frinton-on-Sea, Essex. Text-book: Maggs's *Introduction to the Study of Hebrew*, *3s. 9d.* Special Fee and Subscription as in Class XVIII. The Tutor will write personally.

XXI. SPECIAL CLASS FOR LOCAL PREACHERS ON TRIAL

WORK FOR FEBRUARY: Study closely SERMONS xvii. and xl. Read xiv-xx. NOTES on Thessalonians, Ephesians, Timothy. SECOND CATECHISM, Chap. viii. Questions: 1. What did Wesley mean by Christian perfection? When and how may it be attained? 2. Quote from the Old Testament passages supporting the Wesleyan view of the Circumcision of the heart. How is the view taken in the

Sermon finally summed up? 3. What are the marks of the New Birth? 4. By what figures of speech does Paul in the Ephesians illustrate the character of the Church? Add Wesley's Notes. How does he regard the office of bishop and deacon? 5. What would you say in an oral examination if asked, "Can a Christian commit sin?"; "What is a Christian minister?"; "Did John Wesley separate himself from the Anglican Church?" (Each answer very brief.)

XXII. TEMPERANCE

WORK FOR FEBRUARY: Read pp. 181-221. Questions: 1. How is the Christian Church affected by the Liquor Traffic? 2. What are the pronouncements of our own Church in respect to the Drink Evil? 3. How do prevailing social customs foster drinking? 4. Why is not Moderation recommended in preference to Total Abstinence?

XXIII. ENGLISH LITERATURE

WORK FOR FEBRUARY; Read Chap. viii., specially noting all down to p. 156. Remember Collins and Gray are two very great poets. The English Novel now first appears. Burke and Cowper are writers of great importance for preachers. Learn the extract given from Gray's poetry. Questions: 1. What was the "Romantic reaction." 2. What do you think of the extract given from Richardson? 3. Estimate any work you have read from the writings of Fielding or Goldsmith. 4. What is the secret of Johnson's fame? 5. To what is the magnificence of Burke's style due? 6. Write a summarised account of the work of the Wesleys.

N.B.—Answers given in original words, rather than in those of the Text-book, receive the higher marks.

XXIV. BIBLE STUDY (OLD TESTAMENT)

WORK FOR FEBRUARY: Carefully revise the whole work of the Session (Introduction and pp. 1-85). 1. Write a brief but careful summary in your own words of 2 Kings, Chaps. i-viii. 2. Give a careful character sketch of Elisha as far as his story is told in these chapters.

XXV. LOCAL PREACHERS' THEOLOGY

WORK FOR FEBRUARY: Sermons vi. and vii. *On Sermon vi.:* 1. Mention some of the tendencies of religious thought that have contributed to the establishment of the doctrine of Assurance, briefly explaining in each case how they have had this result. 2. How would you distinguish between the witness of the Spirit of God and the witness of our own spirits? 3. Tell the occasions, related in the Gospels, when the Holy Spirit bore a direct witness to Jesus. 4 Distinguish the older from the more modern view of Inspiration. 5. Give a few instances to show that human temperament affects the manner of the Holy Spirit's witness to the soul. *On Sermon vii.:* 1. What is your view of the doctrine of the Universal Fatherhood of God? 2. How would you answer those who assert that the assurance of sonship must minister to spiritual pride? 3. Briefly explain what is meant by the "larger hope" theology: and show what effect that theology has had upon men's attitude towards the doctrine of assurance.

N.B.—In December Magazine, under Class 25, Question 4 should have read "Live in harmony with Nature" not "Time in harmony," etc. Students who failed to answer should now send their answer to the Tutor. Answers should be given in your own words, NOT in those of the Text-book.

XXVI. LATIN

Tutor; Rev. W. E. Beet, M.A., 208, Holderness Road, Hull. Text-books: Allen's *Latin Grammar*, 2*s.* 2*d.*; Allen's *Latin Exercises*, 2*s.* 2*d.* Special Fee (see Class XVIII.), 5*s.*; Minimum Subscription, 6*d.*

XXVII. EXPERIMENTAL BIBLE STUDY (Special Class for Leaders of Society Classes)

Work for February: Read Chap. vi. of Stalker, Chaps. xxiii-xxvii. of Strachan. [N.B.—Students will do well to read one chapter ahead of the chapter named each month on account of the difference of editions]. Questions: 1. What warnings respecting money do you learn from the life and teaching of Jesus? 2. Give instances of Jesus' self-forgetfulness and thought of others on the night of His betrayal and the day of His crucifixion. 3. What features in the accounts of the resurrection make it credible? 4. With what lessons would Abram return from the sacrifice of Isaac? 5. What lessons would you teach your class from the story of Eliezer? 6. What has Scripture to say on Mediation?

XXVIII. ART AND PRINCIPLES OF TEACHING (Special Class for Sunday School Teachers)

Work for February: Read Chap. vi. (pp. 80-90) and Chap. ix. Questions: 1. Enumerate the five formal steps given in § 46. 2. Give a brief lesson (based on these rules) on Blind Bartimeus. 3. Discuss the uses of material and verbal illustrations. 4. How did Jesus illustrate His teachings? What use can be made of analogy? 5. Have you ever heard an illustration you regard as pernicious? How was it so? 6. What must you guard against in using stories as illustrations? [N.B.—Illustrate from your personal experience where possible].

OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. F. B. COWL

February 5—God's Well—*Rev. xxii. 17*

In lands where the streams are likely to run dry they dig wells. Jacob did this for himself and his people. Life is like that, all its streams become dry and so God has found for us a well. Jesus is God's well to which He calls boys and girls, men and women. There are two things we should remember about this well of God.

1. It is *unlike* all others. It is *close at hand*. The woman of Samaria evidently felt the long journey to Jacob's well; "all the way hither to draw," she said. Jesus is here, wherever we are. It is *free* to all. Jacob's was not. "Whosoever" is God's great word. No boy or girl living who may not drink. It is *unfailing*. The water is "water of life." You know

the difference between a pool and a spring. One is still and soon dries up, the other bubbles up and keeps running. That is living water. But the well sometimes fails, for though the "pit" of Jacob's well was deep, the water was shallow. God's well never fails. Its water gives life. He who comes to Jesus finds in Him all he needs (John iv. 14).

2. It is *like* other wells. It is for THIRSTY souls. "He that will . . ." that means, "if anyone thirsts let him drink." The "water of life" has not to be bought. We have nothing to pay with and God does not ask us for anything; only that we want it. How splendid! It is said of one of the Lacedæmonian kings that when he was besieged in a place where there was no water he offered to give all his conquests if he and his army might drink of a certain spring. When they came to the spring he offered his kingdom to the man who would not drink. Not one of them accepted his offer. Precious water! If we thirst to be good, for mercy, we may drink.

We must *drink* at the well. The woman could not think how Jesus could give water to drink when He had nothing to draw with. She would carry her bucket of skin and goat's hair rope. And God's well needs a rope. Only give and trust. Give our hearts to Him and trust in His love, and He will give us the Water of Life. But if we do not give and trust we shall be like a man at a well a hundred feet deep and nothing to draw with.

February 12—DEEDS THAT TELL—*John v. 36*

"Even a child maketh himself known by his doings." That is the wonderful thing about deeds; they tell what we are. Put a boy into a garden to tidy it. What a revelation of the boy, a tidy or untidy boy. I have known some who would leave the garden much worse than they found it. Deeds are like foot-prints in the snow.

So the words and works of Jesus showed who and whence He was and what He had to do, This was true of

1. His *strange* deeds. When we read about Jesus what do we find? More than we can find in any other life that has ever been lived. He did what no man alone could do. God sends many men into the world to help it, but Jesus was sent for a work never given to any other. What wonderful things He did! Turned water into wine; healed the sick man at the pool by a word; broke the five barley loaves so that they were enough for a big crowd; opened the eyes of the blind beggar; and raised to life the widow's son. And how wonderfully He did these wonderful deeds, there was perfect goodness and perfect wisdom in them all. We have a glorious Master in Jesus. Think about Him, listen to Him, obey Him.

2. In His *simple* doings. If we knew all His life at home, how He worked and how He loved, we should have the same telling deeds. He was a real boy but He was a true boy, Many fable stories have gathered around Him. He played by the fountain making clay sparrows with other boys. The difference between His and theirs was that they flew away. This never happened, but you may be sure that He played as no boy ever did before. When He came to suffer and sorrow, His doing showed that God had sent Him. All His doings told of God. So word and work, lip and life went together.

What is the great lesson? Try to be like Him. "They took knowledge of them that they had been with Jesus." Let us learn to do our work, bear pain, suffer loss, help others, meet difficulty AS JESUS WOULD. Remember that actions speak louder than words.

February 19—SIGHTSEERS—*John vi. 2*

How soon people gather when anything wonderful happens, or when some great man comes! The discoverer (like Nansen) to see him, the great preacher to hear him, the king to gaze upon him. Strange things and strange people soon gather a crowd. No wonder that a crowd followed Jesus. What deeds he performed! The sick man at the pool, the nobleman's son, and many other deeds of love not recorded. The crowd follows walking long distances. But they did not win the approval of Jesus. (John vi. 15, and 26).

It is so easy for us to be untrue followers. We may shout and wave our flag and yet not deserve any credit. These crowds were only sightseers and not loving followers.

1. They had curiosity but not reverence, They saw the deed but overlooked the kingly Doer; they wondered what other strange thing He would do but did not ask themselves who is this Mighty One? They did not see in the deeds beauty, tenderness, gentleness—God.

Or if they did get some little vision of Him it was the wrong one; for they wanted to make Him a King, just like ordinary kings. His one great question to us is "Lovest thou *Me?*"

2. They had desire but not love. "Ye seek Me because ye ate of the loaves." Many in these crowds were on the outlook for something for themselves. What would you say of a boy who comes to school only because there is a prize to get, or because they give a better treat than in some other school? What Christ wants is the following of love, adoration. Like the disciples who forsook all and followed, or Bartimæus, or the demoniac cured. Jesus has done much for us and given much to us so that out of pure love we should follow. Read of His miracles, see what He is doing in the lives about us still, think what He has done and will do for you; then follow. Be true followers not sightseers.

February 26—GOD'S BREAD—*John vi. 51*

What a multitude that was on the grass and how grandly they were fed! A few loaves—only five—and many mouths—five thousand. Yet there was more than enough. That was bread blessed by God, but it was common bread. How strangely too the people in the wilderness were fed by the manna which God gave. The people knew about the manna, and they had eaten the barley cakes which Jesus broke, now Jesus tells them of another Bread more wonderful still. Jesus is soul-bread.

WHERE DOES BREAD COME FROM? You could all answer that. Men grow corn, it is ground into flour, then made into dough and baked. Where do hail and snow, frost and rain come from? "The snow from heaven" because from above. Why was the manna called "bread out of heaven?" Because it was specially given by God; the people could

not make or find it. Now in a much more real and special sense Jesus came down out of heaven. He came as God's greatest gift to us.

WHAT IS BREAD FOR? So that when we are hungry we may eat and get new strength. That is what Jesus is for, to you and me. He will satisfy all our desires. Just as the things we eat give us bone and muscle and blood, so if we receive Jesus we shall have grace, salvation, life. We can't live without bread, we cannot be good without Jesus.

But there is one thing in which God's Bread is unlike all the rest. It is "living bread." Not dead like the barley loaf or the manna Jesus lives in and for us and He gives life to us. Common bread helps life but does not give it. "Your fathers did eat the manna and died." The little self within which we call the soul will have the eternal life if we trust in Jesus. "If any man eat of this bread he shall live for ever."

Remember then that we have two little selves to feed, the body and the soul. You know how to feed the body-self, learn also to feed the soul-self.

REVIEWS

The Life of Hugh Price Hughes. By His Daughter. London: Hodder & Stoughton. 12s. 6d.—To write the life of Hugh Price Hughes might well have taxed the ability of an experienced writer and ecclesiastic, but we doubt whether anyone could have produced a more attractive presentation of one of the most striking figures in the religious life of recent years. Miss Hughes has great literary skill, and her style lends charm to a theme of very great intrinsic interest. Her writing reminds us again and again of Miss Ellen Thorneycroft Fowler, but it is Miss Fowler at her very best. Miss Hughes has, of course, a great subject, and nothing is more delightful than the filial, at times almost *maternal*, pride she takes in the brilliant, enthusiastic, heroic man whose life she records. To those who knew Mr. Hughes, the portrait is very life-like, though the artist has painted it with singular tenderness. as well as intelligence. The lighter, humourous side of his life is excellently depicted, and the serious, passionate devotion to Christ and to the Church is represented with equal faithfulness. There may be other aspects which another hand would have delineated, but one does not miss them here, and as you close the book you feel that it is worthy of the man, and that he was worthy of such a record.

Sacred Songs and Solos. Revised and Enlarged. With Standard Hymns, 1,200 Pieces. Ira D. Sankey. London: Morgan & Scott. (All prices from 4d. to 32s. 6d.)—This latest enlargement gives 1,200 hymns, and thus provides a great variety. Here are the grand old hymns of the Methodist revival and the standard hymns of the Evangelical churches. Here also,

and that in great abundance, are the light, bright, lilting songs which Mr. Sankey and other Americans have popularized here and in their own land. The tunes are a great attraction. They are quickly learnt, easily remembered and difficult to forget. Whatever a severe taste may say, no wise mission-worker will undervalue the Sacred Songs and Solos.

First Lessons in Christian Living. By Rev. D. O. Davies. 1s. 6d. net. Missionary Sermons and Lectures. By Rev. P. J. Rollo. 1s. 6d. London : A. H. Stockwell.—The brief texts upon which these addresses are based are most suggestive, *e.g.*, "Give Counsel," "Execute Judgement," "Hide the Outcasts," "Bewray not the Wanderer." Mr. Rollo's subject is of undying interest. Preachers should make the great missionary work of the Church a frequent theme in their discourses.

A Moderator's Year. Sermons and Addresses. By A. H. Drysdale, D.D. London : A. H. Stockwell. 2s. 6d.—A collection of official addresses which well deserve the honour of a volume. Dr. Drysdale does not strain after popular effect but he treats his various themes with care, dignity, and effectiveness. As one would expect from a Moderator there is plenty of good sound theology and little rhetoric.

The Local Preacher's Magazine. London : Horace Marshall & Son. 1d.—Always good. The January number has a new cover, striking but not very appropriate. The local preacher on the cover is not typical enough. The Editor, Rev. I. E. Page, writes an important and useful paper on "Is a Great Revival Needed ?"

A Book of Lay Sermons. By Some Representative Local Preachers. Edited by William E. Skinner. London : Horace Marshall. 3s. 6d. – A fine representation of the great lay-preaching brotherhood. Some of these sermons are master-pieces. Perhaps the one which has impressed us most is Mr. W. P. Workman's manly and instructive sermon to the Kingswood boys on "The White Stone." We should like to see a volume of such addresses and hope Mr. Workman will render the service he so well could by publishing a book which should set a higher standard than the ordinary "Sermons to Children." The first sermon by Mr. H. Arthur Smith is also a thoughtful and able discourse. Other writers are Sir W. H. Stephenson, Mr. Bamford Slack, Mr. George Lidgett, Mr. E. E. Genner, Mr. J. Wesley Waker. We thank Mr. Skinner for this most attractive volume.

The Bright View Booklets. 1. On Keeping Monotony out of Life. 2. Going Forth with Joy. London : C. H. Kelly. 6d. net.—These neat pamphlets deserve their title and will do much to cheer and hearten the reader. In our busy and often pessimistic days "bright views" are much to be desired in the church and in the week-day world.

The Soul-Winning Church. By Rev. L. G. Broughton, D.D. London : Morgan & Scott. 2s. 6d.—A thoroughly American book with transatlantic virtues and faults. Its teaching may be summed up in one sentence,

"The one thing for which Jesus instituted the Church was the salvation of the lost." The addresses are short and to the point. It would be easy to criticize expressions here and there, but this is the sort of book that does a pastor or preacher good by rousing him from the easy jog-trot of everyday life and work, and making him wake up and bestir himself. Perhaps some of our readers will not need to look far for a man who needs such a tonic.

China's Past and Future. By Hon. Chester Holcombe. Britain's Sin and Folly. By B. Broomhall. London: Morgan & Scott. 1s. net.—Mr. Hudson Taylor testifies that Mr. Holcombe's "is one of the most important books on China that has ever been written." It is one which should be read by all who are interested in China and who wish to understand the missionary problem as it applies to China. We are tempted to make some extracts but as the book is so cheap we prefer to say, Read it all. In the second part of the book Mr. Broomhall, a veteran in the anti-opium war, sets out a series of facts which ought to awake the Christian conscience in regard to the vast iniquity of the opium traffic.

The Interpreter: A Church Monthly Magazine. London: Brown, Langham & Co. 6d.—This new venture promises well, and we cordially wish it success. "The Study of the Holy Scriptures and the discussion of social problems is the two-fold aim of *The Interpreter*." So writes the Editor, and his first number includes an article by Canon Driver on "The Permanent Value of the Old Testament," and one by the Rector of Bermondsey, on "England's Housing Question." The most striking articles, however, are those on "Assyriology and Inspiration" (by Rev. C. H. W. Johns), and "The Code of Hammurabi," which are exceedingly valuable.

Men of the Old Testament. Solomon to Jonah. Manchester: James Robinson. 3s. 6d. net.—This volume should have been included in those reviewed last month under the heading, "Scripture Biographies" (p. 48). It has some very good sermons in it. We again commend the series to our readers' notice.

MEN AND BOOKS : A MONTHLY SURVEY

Revival

TO the true preacher ever "watching on the hills of faith" the signs of revival come as the promise of showers to a thirsty land. A genuine revival appears "without observation," breaks upon us without our quite knowing whence it cometh, so that often even the most devout hesitate as to whether it is to be regarded as an outbreak of ill-regulated religious emotion or whether the Spirit of God is moving upon the souls of men. But it will not be long e'er the spiritual man discerns the work of the Spirit of God, for there is little time for doubt if indeed the Lord and Giver of Life be the Inspirer of the movement. Then will he thankfully recognise the good hand of God whether the revival comes along the lines which commend themselves to his own preference or not.

Just now we are in the midst of two remarkable religious movements, the Welsh Revival and the Torrey-Alexander Mission. The one is apparently spontaneous and the other carefully organized. It is not for us to assume that either method is to be chosen and the other reprobated. There is great need in the Church not only for enthusiastic leaders but also for "organizers of victory." The great point for us as preachers is to recognise that "times of refreshing have come from the presence of the Lord," and that if we are faithful the plentiful rain may fall upon our own particular field.

One fact comes out clearly in regard to both movements—that earnest, united, persevering prayer is the sure precursor and it may be the chief condition of revival. The preacher who desires to see the work of God revive must first secure that "the Lord's remembrancers" shall neither take rest nor give God rest until He pours out the Pentecostal gift. We must remember, too, that you cannot always transplant a special kind of revival from one place to another. Let us be content to leave to the Divine Spirit the form in which, and the channels by which, the grace shall be given. Only let us ourselves be ready, and let us prepare the ground, as far as we may, for the coming of the Lord. Every preacher should

have his mind, heart, and mouth full of revival topics, and should not be silent on the great themes which press continually, and now with special emphasis, upon the attention of men.

The Churches have been engaged on the one hand in great financial undertakings, on the other in discussing the number of fast-emptying sanctuaries and even asking, not without apprehension, Has Christianity failed? The answer is coming in a way that gives the Church a great opportunity. May we have grace to use it well.

A Methodist Lectionary

Does any reader feel that we are passing from evangelism to ecclesiasticism when we pass from the Revival to the Lectionary? If so he is in need of enlightenment, and we hope he will go on to the end of this brief note. In last month's *Wesleyan Methodist Magazine* the question of a Methodist Lectionary was discussed by Dr. Stephenson, Mr. F. L. Wiseman, Dr. J. H. Moulton, and Mr. W. A. Labrum. All the papers are valuable and in the main take the same line, though Mr. Labrum's scheme is more elaborate than that of the others.

We cannot discuss details here at present but we should like to add our testimony to the infinite importance of the careful and systematic selection, and the steady and conscientious use, of a well-arranged and fairly complete series of Lessons in Sunday services. The Anglican Church, though in some of its sections it scornfully rejects Protestant loyalty to the Bible, does provide most bountifully for the use of Holy Scripture in its services. Think of its daily Lessons and Psalms, its Gospel and Epistle in the Communion Service, its many prayers saturated with the language of the Bible, and you cannot but admire the wisdom of those who arranged the services.

Unfortunately, in many Nonconformist services—and alas! most emphatically in Methodist services—the reading of the Lessons is a perfunctory and often an extremely small part of public worship. In many cases the same chapters—Isa. liv., St. Luke xv. and so on—are read again and again by different (and even by the same) preachers in the course of a few months, and whole regions of the Bible are practically unread in public.

This fact, taken in conjunction with the lamentable falling off in the godly custom of family worship, is one of the most deplorable signs of the times. But on the other hand are there not signs of revived interest in Bible Study as well as in evangelistic services ? Mr. Moody did, as our American visitors generally do, a very great deal to create and guide patient and loving study of the Scriptures. Every preacher ought to feel that the most solemn and impressive part of his public ministration is the careful reading of the Lessons.

No man should read the Lessons publicly without preparation. The late Dr. Pope used to advise Didsbury students to make it a rule to read the appointed Lessons in Hebrew and Greek in their studies before they read them in the pulpit. It was a counsel of perfection but the habit of reading any hastily selected and familiar passage is a slovenly and irreligious custom.

For my own part I find nothing so interesting, at times so exciting or overwhelmingly pathetic, as the reading of the appointed Lessons. Most of us have noticed—as Mr. Gladstone did—how often a passage in the appointed Lesson or the Psalms for the day has touched the matter about which all hearts were moved, as with the finger of the Spirit. But apart from such coincidences or whatever we may call them—who can fail to be moved by " the thoughts that breathe, the words that burn " in the oracles Divine ? A thousand times I have felt disposed to close the reading of the Scriptures (and a few times I have actually done it) as Dean Hook is said to have frequently ended his reading of chapters which particularly impressed him—" Here endeth the (First) Lesson—*and a very good Lesson it is too.*"

Mr. Labrum suggests that a complete and systematic Lectionary—covering say three years—might need a commentary or at least somewhat ample annotation. The idea is excellent. Nothing is more intolerable than a superficial and garrulous running commentary on the Lesson, but few things are more interesting and edifying than a careful, restrained, competent exposition of important or difficult passages. Preachers who have had the opportunity of study and have learnt to expound modestly and wisely will find—especially in village preaching but not in that only—how much a congre-

gation values an occasional expository note. The mere stolid recital of a portion of Scripture is not the whole duty of the preacher when he reads the Lesson. When in Ezra's day "they read in the book, in the law of God, distinctly (or as R.V. marg. *with an interpretation*) and they gave the sense, so that they understood the meaning" . . . "all the people wept when they heard the words of the law" (Neh. viii. 8, 9).

A. E. G.

Bible Study Popularized *

A volume with the above title has recently reached us from America, which may possibly be of service to some of our younger readers. It is intended for the beginner in the study of Biblical literature, and keeps in view the interests and needs of the lay preacher, whose knowledge of the sacred text is often necessarily limited to the English Versions. Its purpose is to set forth "the best methods of Bible Study, with excellent examples, and plain, practical directions for the pursuit of that study by nonprofessional people as well as by teachers and preachers. . . It is not its purpose to set forth a complete scheme of Bible Study, least of all to enter the arena of critical or technical discussions, but rather to indicate certain lines and methods of study, and to give such practical suggestions and illustrative examples, as may stimulate earnest seekers after Biblical knowledge to study the sacred Word on their own account. . . The aim of the book, in a word, is to assist in promoting and popularizing the study of the Bible."

The early pages give a readable and concise account of the history of the Bible, and how we came by our English Versions; and some reasons why the Bible should be studied. This is followed by chapters on the study of the Bible by periods; by books; by characters; sermons and addresses; scenes and incidents; and by topics; the whole being concluded with a statement of the advantages of such study to the preacher, and its benefits to the people.

It will be seen that the book is intended for, and will be useful mainly to beginners; to those whose knowledge of the Bible is limited, and needs extending. If carefully read, and

* *Bible Study Popularized. By Frank T. Lee. The Winona Publishing Company, Chicago.*

its perusal followed by a diligent study of Prof. Moulton's books on "The Bible as Literature," and the articles on the various books of the Bible in Hastings' *Bible Dictionary*, the reader will have made a good start in that careful study of the Bible which lies at the very root of all true efficiency in pulpit work.

In connection with this subject we are fortunate in being able to call attention to-day to three totally different specimens of the results of Bible study; each of which is worthy of the preacher's notice.

1. Dr. Maclaren on Genesis

It is a bold venture of the publishers to attempt to give to the reading world a complete set of the writings of Dr. Maclaren. No one perhaps in the past generation has done more than this prince of preachers to stimulate a new and increased interest in Bible study; and no one has set a better example to preachers in this respect. But the world is not so enamoured to-day of one man commentaries as it used to be; and some of us could well spare some at least of these proposed reprints, if we could have from the pen of this great expositor one or two additional volumes of the style and value say of "Colossians" in the *Expositor's Bible*.

That, perhaps, in view of the Doctor's advanced age, is too much to hope for, and we must be thankful for what is promised us. Dr. Maclaren's writings all reach a high level, and his homiletical genius is displayed in almost every part of his work. This volume on *Genesis* will not surprise those who have closely followed the great preacher's utterances and writings on the Old Testament. Dr. Maclaren excels in two things, as we have pointed out before in this Magazine—in pithy, pointed, illuminating divisions, and in his careful word studies. Both of these excellencies appear in the volume before us, although not so prominently as in some of his sermon volumes; and those of our readers who are students of sermon architecture or interested in a careful exposition of the words of Scripture will find much to interest them. They must not look for a close, continuous, and consecutive study of the book of Genesis, but will find some most suggestive discourses based on selected passages and episodes in the early history of the race.

Dr. Maclaren's style is so well-known and so universally admired that commendation is needless and criticism superfluous ; we content ourselves with quoting one or two passages to show our younger readers what they may expect :—

MAHANAIM ; THE TWO CAMPS—Gen. xxxii. 1, 2

1. The angels of God meet us on the dusty road of common life.
2. God's angels meet us punctually at the hour of need.
3. The angels of God come in the shape which we need—here—protection.

"FULL OF YEARS"—Gen. xxv. 8

"Full of years" does not seem to me to be a mere synonym for longevity. . . . We shall, I think, understand its meaning a little better if we make a very slight and entirely warranted change, and instead of reading *full* of years, read *satisfied* with years. The men were satisfied with life ; having exhausted its possibilities, having drunk a full draught, having nothing more left to wish for. The words point to a calm close, with all desires gratified, with hot wishes stilled, with no desperate clinging to life, but a willingness to let it go, because all which it could give had been attained.

2. THE APOSTLE PETER *

In this small volume Mr. Griffith Thomas gives the results of a careful study of St. Peter's Life and Letters. It forms an admirable example of what Mr. Frank Lee calls the "study of Bible characters," and the study of the Bible "by books." To say that it consists of a homiletical treatment of the New Testament references to Peter, and of the two letters which bear his name, would be misleading and inaccurate. It looks at first sight something like that ; but closer examination shows that it is really a careful and detailed study of the subject from the preacher's standpoint. It is possible certainly to find pulpit outlines on its pages, if that is what the reader seeks ; but the value of the book will not be discovered in this way. Its real value lies in the fact that it is an example for young students of one method of Bible study. The reader who will go over this volume carefully, with the New Testament open before him, testing the author's statements and conclusions by the written word ; noting the methods employed and trying to get at the secret of them, will rise from his task with a fairly complete acquaintance with his subject and with a goodly store of spoil in the shape of

* *The Apostle Peter. By Rev. W. H. Griffith Thomas, B.D. R.T.S.*

suggestions for sermon work. One or two quotations will show the style of the book.

THE GREAT CONFESSION—Matt. xvi. 13-20

Suggestions

1. The value of a true creed. It *does* matter what a man believes. Creed influences life. The finest creed is seen here; personal belief in Christ.

2. The secret of a true creed. How did Peter arrive at his belief? By personal contact with Christ. Conviction arose out of an experience taught by God.

3. The confession of a true creed. An absolute necessity for real life (Rom. x. 9; Matt. x. 32). And always brings blessing ("Blessed," v. 17).

4. The connection between creed, confession, and service. Cause and effect. What we possess we profess, and what we profess we propagate.

A DIVINE SAVIOUR—1 Peter ii. 24, 25

Notice how the Apostle's thought leads on step by step. He cannot rest content with bringing forward the example of our Lord, he must confirm it by a reference to His Divine work as the Saviour of man.

1. The fact of the atoning death; "Who His own self bare our sins in His own body on the tree."

2. The purpose of the atoning death; "that we . . . might live unto righteousness." Spiritual power is here shown to be the object of our Lord's death.

3. The result of the atoning death. (*a*) Healing after disease. "By Whose stripes ye were healed." (*b*) Home after wandering. "Ye were going astray like sheep, but are now returned." The description of our Lord as Shepherd and Overseer is a beautiful and appropriate ending to a passage which is so full of spiritual and practical teaching.

3. DR. KNOWLING ON THE EPISTLE OF JAMES *

Our third example is a "Commentary" in the proper sense of that word. It is one of the series of *Westminster Commentaries* now in course of issue by Methuen & Co., and is worthy to stand by the side of the best of those already issued. For the student who knows little or nothing of the original text it is, perhaps, the best extant. Such a volume as this furnishes, we think, the very best example of what Bible study really is, and includes most of the advantages of the various methods already mentioned.

The volume contains, first, an adequate and scholarly "Introduction," in which the accomplished author discusses the modern problems concerning the authorship and date

* *The Epistle of James. By R. J. Knowling, D.D. Methuen & Co.*

of the Epistle, and its relation to other Jewish and Christian writings. This discussion is characterized by fulness and fairness; and contains nearly, if not quite, all the student needs. Three brief essays are added on "The Brethren of the Lord"; "Modern Criticism and the Epistle of James"; and "Modern Life and some aspects of the Teaching of St. James."

We have next, a well written and detailed commentary on the text of the Epistle, phrase by phrase, and, sometimes word by word. It seems almost impossible to speak too highly of this part of our author's work; it is excellently done throughout; the references to Jewish and early Christian literature being especially full and helpful. One or two brief extracts will show the quality of the work.

The Epistle of St. James presents not only, as we might expect, points of likeness to the lives of great Christian teachers of a later date, it is in itself an *Imitatio Christi*. The tenderness, and yet the severity of St. James, his sympathy with nature and with man, and yet his hatred and denunciation of man's sin, his sense of man's supreme dignity, and yet of his entire dependence upon God, as we note all this in the pages of St. James are we not reminded of the human life of Him in Whom St. James had learnt to see his Master and his Lord?

But the Master and Lord of men was also their servant, "I am amongst you as he that serveth" (Luke xxii. 27), and for St. James the Christian life is a life of service; in his opening sentence he proclaims himself as the bondservant of Jesus Christ, "the greatest servant in the world," as Lacordaire was wont to call Him; his closing exhortation bids a man to be ready to do a service for his brother-man which most resembles the work of Him Who came to seek and to save; he is the servant of Christ; but as such he is also *servus servorum Dei*, of men made in the image of God.

JAMES iv. 14, *That appeareth for a little time, etc.*

The force of the best supported reading may be expressed even more fully, "which appeareth for a little while, and afterwards so vanisheth, as it appeared"; appearing, and disappearing as it came. With the imagery of the verse we may compare Psa. cii. 3, cxliv. 4; Job viii. 9; Wisdom ii. 4, v. 14; and similar imagery is frequent outside the New Testament. Thus Æschylus speaks of human life as nothing more sure than a shadow of smoke, Horace speaks of men as being simply dust and shade, and parallel expressions meet us in Pindar and Sophocles. St. Gregory of Nazianzus thus sums up the different comparisons instituted to enforce the lesson of the uncertainity of human life: "We are a fleeting dream, a phantom which cannot be grasped, the scud of a passing breeze, a ship that leaves no tract upon the sea, dust, a vapour, morning dew, a flower that now springs up and now is done away" (see *Speaker's Commentary* on Wisdom ii. 5).

We have no hesitation in saying that Dr. Knowling's volume is a most valuable addition to the literature on the minor Epistles of the New Testament; and one that ought to find a place on the preacher's shelves.

The Rev. R. J. Campbell on Sermon Making

In a recent issue of the *British Weekly* Mr. Campbell has, in answer to some of his correspondents, given a brief statement concerning his methods of sermon preparation. Premising that he does not claim to be an authority on the subject, and that he does not care to recommend his own practice to others; he reveals some of the principles which guide him in his work.

He describes himself as a hard reader, but as one who never reads with a view to the pulpit. The actual work of preparation does not take long, if he is in good health; and he does not know what it means to hunt for a subject. "I think it better to make general rather than particular preparation, to be full and ready rather than to hunt up one particular subject and work away at it until it is preached. I mention this with some hesitation, because it has obvious disadvantages, and would be scouted in the sermon class of a theological college. Its chiefest drawback, perhaps, is that if the preacher is physically below the mark everything suffers, because he is unable to concentrate his resources at the necessary moment."

Mr. Campbell avoids special sermons and great occasions as much as possible, and finds that long laborious preparation results in pulpit failure. Another interesting item is the fact that he does not generally use notes:

> I never used notes until after coming to the City Temple, when I tried them for a few months; but found I could not get on with them. I had been recommended to use them on the ground that with advancing years my memory would not continue to be what it is now, and that I ought to be prepared for the change; but I found them a hindrance rather than a help. . . I hold myself at liberty to address myself to any particular man whose expression reminds me of some difficulty that ought not to be passed over. To do this means that notes must be discarded; they are only in the way. Better have a clear idea of what you mean to teach, and then get as closely as possible into touch with your hearers, so that they may preach the sermon along with you.

Mr. Campbell's theory of a sermon is that it is a presentation of a case: "It is not repeating something, but saying out what you have been thinking, and using everything around you to

help you, even the expressions on the faces of the people." This is all right as far as it goes, but does not pretend to be either an accurate or adequate description of a "sermon." Mr. Campbell would probably agree with all the great exponents of the art of preaching that the true preacher is a "herald," whose first and great business is to proclaim the message of his Master and King. This being so, his first duty is to give himself to careful and definite study of that message so that he may understand its real import; and, secondly, to make its meaning clear, convincing, and forceful to those to whom he speaks.

This self-revelation of Mr. Campbell is interesting as showing that every real preacher makes to some extent his own methods; but it must never be forgotten that the matured habits and methods of a trained university student, who has become by long practice a skilled homilete, are of little use to guide the beginner, and if copied too closely may lead to disastrous results. The young preacher must diligently study the first elements of his great task, and prepare each separate sermon with the fullest care, or he can never expect to acquire that facility which will enable him to walk in the footsteps of giants. J. E.

PRESENT DAY PREACHING

The Silence of Jesus concerning the Future Life a Revelation of Joy

BY THE REV. CAMDEN M. COBERN, D.D.

St. James' Methodist Episcopal Church, Chicago

In My Father's house are many mansions; if it were not so I would have told you—St. John xiv. 2.

THESE words were spoken when the disciples were dismayed at the prospect of separation from their Friend and Master. They had expected Him to live on the earth and reign for ever, and suddenly they were shocked with the statement that He was now to die. It was then that Jesus comforted them with these words.

The hope of heaven; what a blessed hope that is. The life beyond the grave; men have dreamed of it since the dawn of history, and before any history was written. Most sceptics accept this one doctrine of faith. Was it not Mr. Buckle, the enemy of supernaturalism, who yet acknowledged that it was only faith in a future life which saved the race from despair? Was it not Mr. Ingersoll who said, "When one dies we will say 'We hope to meet again?'" Was it not Thomas Paine who even attempted an argument for immortality declaring that only the same Omnipotence which brought the soul into being could extinguish it; and he could not believe that God would create, simply to destroy?

But these were hopes only. The greatest philosophers were never able to reach certainty. Not one of the arguments which Plato gives in favour of a rational belief in a future life commands the assent of the best thinkers to-day. Plato, himself, admitted that he considered such arguments and speculations merely a raft on which a man ought only to trust himself until he could find some sure "word of God" which would more safely carry him. Jesus is the Word of God for which Plato longed. Jesus gave humanity a hold on heaven such as it never had before. He "brought immortality to light." Yet our Lord said very little about the future life. He never made any picture of it. Rather, our argument would be, His very silence concerning the future life proves that the hopes and longings of the race will not meet disappointment. If the expectations of the disciples had been baseless and false it is unthinkable that such an one as Jesus could have been silent. Therefore, though Jesus had never said one word concerning mansions in heaven prepared for the good, yet I would have believed they were there and would have based my belief on His silence. No one who loved another could see him walk forward with hopeful eyes and know he was going to bitter disaster and not say one word of warning nor seek to check his eager expectancy. Here we see the revelation of joy to believers wrapped up in our Lord's silences concerning the future life. In My Father's house are many mansions—but why do I need to tell you that? Do I not know? Then believe Me—*if it were not so I would have told you.*

These words may well ring in our ears as among the sweetest

Jesus ever uttered. They mean that these quenchless hopes, these unconquerable instincts of the human heart are to be trusted. We have the authority of Jesus for trusting them. We cannot prove them to be true, any more than the bird could prove its instinct true who turns its face towards the south when the winter chill comes on and confidently wings its way towards a summer land which it has never seen. But we can be sure of this: if these instincts were deceiving us, Jesus would have told us. The Psalmist was sure that the bright heavens declared the glory of God; but the Psalmist and all other Bible seers would agree that God's greatest glory cannot be read from the inscriptions of the sky, but from His marvellous works among the children of men which show forth His truthfulness and everlasting love and His glorious power to make all things work together for the good of His servants and to do exceeding abundantly above all they can ask or think. This is a faith instinctive in the souls of those who have prayed most earnestly, "Show me Thy glory."

Said a red Republican of 1793 to a French peasant: "We are going to pull down your churches and steeples and all that recalls to you the superstitious beliefs in God and a future world." "Citizen," replied the good Vendean, "pull down the stars then."

As long as the stars hang in the heavens this star of hope in God and immortality will burn in the human breast. Is it to be trusted? "If it were not so I would have told you." These words of Jesus illuminate history. Men talk nowadays of the survival of the fittest. It is only the fittest organ, the fittest idea, the fittest belief, which persists age after age. Now go back as far as you may and of every age it may be said as Cicero wrote, "There is, I know not how, in the minds of men a certain presage, as it were, of a future existence, and this takes the deepest root and is most discoverable in the greatest geniuses and most exalted souls."

Has the human heart played the race false and have the most exalted souls been best fitted for a false faith? "Not so," says Jesus; "if the universe and human nature were on the side of falsehood I would have told you."

Now walk through the Scriptures whose words of faith in a glorious future shine as confidently and brilliantly as the stars.

I know that some have doubted whether there is any hint of a future life to be found in the Old Testament, but to me there seems an unbroken faith here in a happy unseen kingdom, from which occasionally flashes some resplendent holy one with a message of warning or of love for fallen man or into which some holy prophet may be caught up by an embassy of angels. Hear the cry of joy as the Psalmist looks beyond the grave: "Thou wilt show me the path of life; in Thy presence is fulness of joy; at Thy right hand are pleasures for evermore" (Psa xvi. 11). "God will redeem my soul from the power of the grave; for He shall receive me" (Psa. xlix. 15). "Thou shalt guide me with Thy counsel and afterwards receive me to glory. . . . Whom have I in heaven but Thee? . . My flesh and my heart faileth, but God is the strength of my heart and my portion for ever" (Psa. lxxiii. 24-26). "As for me I will behold Thy face in righteousness. I shall be satisfied when I awake with Thy likeness" (Psa. xvii. 15).

Are these but the rhapsodies of Hebrew poets? Yet the disciples believed their belief and hoped their hopes, and it was to them that Jesus said: "Let not your heart be troubled. In My Father's house are many mansions. Why can you not trust Me without My saying this? If it were not so I would have told you." We can trust these words. This Old Testament was the Bible of the disciples and the disciples trusted it and Jesus—it was His Bible, too—said: That is right. What it teaches is true; if it were not so I would have told you.

These blessed silences of Jesus, interpreted by the words of the text, do more than prove the mere fact of future existence. He knew that the disciples in that future life expected "fulness of joy and pleasures for evermore," yet He never said: "You are mistaken. You expect too much." Does not that prove that God's children shall be satisfied with what awaits them?

Here is a boy the day before Christmas. All the year he has been wanting a sled. This has been his great desire. "O, papa, tell me," says he, "will I get one? I believe it. Am I right? Can I expect it?" And the father smiles and puts his finger on his lips and says, "Never mind, wait and see"; and the boy goes away jubilant. I say if that father was a true father he would not have kept silence unless the boy was to be

satisfied—to get what he wanted or something better that. I know well one father who said to his children one Christmas, "Don't expect anything, I can't satisfy you this year." Then after the children went off to bed, this father climbed up to their little room and put a big penny in each little stocking and the mother put in a doughnut dolly or pony, and that was all—and the children were almost satisfied the next morning, for they had expected nothing. But what if the father had allowed them to expect sleds and dolls and trumpets and skates, and then put nothing in but a penny and a doughnut? Our argument to-day is that the Son of God could not have allowed us to indulge these vast expectations if they were not true. He would have warned us. The boy or the girl, the man or the woman, whose breast is full of visions of great gifts in heaven and upon whom Jesus smiles, with His finger on His lips, saying wait and see, will not be disappointed. If we were to sink into oblivion or to meet with a reception yonder the opposite of what we expect, He would have told us.

Therefore there is to be rest and peace in heaven, though no word were written here promising rest and peace, because the noblest sons of men have ever longed for this and expected it. Heaven is to be a home, too. We might know that even if the apostle had never said that he was looking forward to the time when he should be "at home with the Lord," for it is my longing and yours and the longing of the race—and if it were not so He would have told us.

Does some one ask to-day concerning the dear ones who years ago fell asleep in Jesus? Do you breathe the prayer of Tennyson,

> Ah, Christ, that it were possible
> For one short hour to see
> The souls we loved that they might tell us what and
> where they be?

The text brings you glad news. These friends are safe and happy. Will they know you when you arrive? Certainly. As the old farmer said, "Folks know at least as much in heaven as they do on the earth." Your best dreams for them are being realized—at least that. God could not disappoint those whose hope was stayed on Him. They may have been surprised at heaven, but they have not been disappointed.

I do not know what heaven is to be altogether, but there will be plenty of room there. There are many mansions. I have no sympathy, nor has the spirit of the Bible any sympathy, with the common view that we shall be boxed up behind high walls in heaven. John never meant that. I heard of one man who had calculated the number of cubic feet in a building 12,000 furlongs high, and 12,000 furlongs broad, and 12,000 furlongs long, and decided that, if build up solid, it would give a room, O, perhaps, twenty feet square to every one who would be saved. He thought he had solved a great problem concerning heaven! Out upon such calculations! I could not help pitying the poor prisoners cooped up in the middle of such a box as that would be. It is bad enough to live in a "flat" in this life without continuing that sort of cramped existence eternally. The text is opposed to any such notion. Jesus did not say, "In My Father's house are many *rooms*"; as if each saint was to be limited to a room or a small suite, but in My Father's house are many mansions, "palatial abodes," awaiting the redeemed. I expect heaven will be large enough for every inhabitant to have a lawn, or a park, all to himself. I look for woodlawns and meadows and mountain sides on which the redeemed can enjoy the companionship of choice friends, or of "Jesus only." Some people think this earth some day is going to be heaven. I have no objection, only if so it will have to be a very different earth from what it is now. As it is now this little world is not large enough. It might do for an arbour or a lane in which to take a morning walk; but it is not big enough for the home of the saints.

Where will heaven be then? Perhaps, after all, those older astronomers were right who claimed that all the systems of the universe discoverable through the telescope were wheeling about some central world; a world as much larger and brighter than any we can see as the sun is larger and brighter than an electric light. Who knows but what that "broad and ample road, whose dust is gold and pavement stars," which we call the Milky Way may be but a thoroughfare for the angels leading to the central capital of the universe?

O, says some one, that's speculation and besides modern astronomers have decided such a world is too big to expect.

Yes, it is speculation, but it is not exaggeration. There is nothing too big to be expected of God. If it can be said of the revelations of the Spirit to saints on this earth, "eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him"; how much more may this be said of the revelations which lie yonder in those unexplored glories of the future world. We do not exaggerate though we may speculate. We may not dream it as it is, but no dream of ours can excel the reality. No language of earth, no imagination of poet or artist, no hope, however vast, can equal the reality which Jesus has gone to prepare for them that love Him. How do we know that? Well, once there was a man, whether out of the body or in the body he could not tell—others have thought they knew, but if they did they knew more than the apostle—who was caught up to the third heaven, to Paradise, and saw mysterious glories, and heard unspeakable words, which he could never tell of, but which he could never forget; and who in all the years that followed looked with hungry eyes to the future, realizing that it would be "far better to be at home with the Lord."

So an exile a few years after on a lonely island got a vision of God and of the city of God; and when he tried to tell what he had seen he could only paint a picture in which he put all the precious things he had ever seen or heard of, gold and gems and pearls and palaces and crystal seas and rainbows and thrones—and the one who understands that book is not yet born. O, but you say, is it a revelation then, if no one understands it? Yes, it reveals to us that the unrevealed is better than our best thought.

Let the eye do its best to picture what heaven is, entranced before all the wonders of light and colour, foaming ocean and flowering mountain, and gorgeous sunset—heaven shall be that, or better than that. Let the ear rejoice in its anthems, its psalms, its hosannas, its hallelujahs, the voices of birds and music of rippling streams and thundering cataracts, the whispers of the evening wind, the shouts of children and the voices of our dear ones, better than all—the music of heaven shall be that, or better than that. Let the heart bring its hopes, its loves, its faiths, its ecstasies, its revelations, its communions—heaven shall be that, or better than that.

Even Jesus himself did not attempt to describe heaven to us. O the glorious revelation of that silence, interpreted by these words which give permission to the human soul to stretch itself in most confident expectation, "if it were not so I would have told you." He knew what awaits us. He knew John's longing and ours, and he never warned us against hoping too much or believing too much. "I have much to tell you," says Jesus, "but you cannot bear it now." That was the reason He kept silence. Nothing we dream is too noble or great for realization. A wondrous dream is in our soul as we lie down and place our head on the old Book to die, like the dream in the breast of the worm which feels its old house decaying and dreams a dream of song and beauty, of vast and flowering gardens and new powers and wings like the butterfly which soon are to be its very own. Is this dream too beautiful for realization? No, *God will not even disappoint a caterpillar, and the worm gets its wings.*

Will not the Creator treat us as well as He treats the worm? Yea, verily. We are the sons of God, and it doth not yet appear what we shall be; but we know that we shall be with Him and be like Him. When we ask what are the glories prepared for the sons of God, redeemed and ransomed at the greatest cost even heaven could pay; when we ask what means that vision of golden streets and gates of pearl and seas that shine like glass and fire, Jesus only answers: "Wait and see. They are there, that or better than that. If it were not so I would have told you." Presently, if faithful, the strange, glorious, divine surprise shall burst upon us.

THE CONDUCT OF LIFE

BY THE REV. WILLIAM A. L. TAYLOR, B.A.

And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness of heart, praising God and having favour with all the people.—ACTS ii. 46, 47.

HERE is a beautiful picture of the simplicity and earnestness of the early church, and an example that in all respects is worthy of emulation. It was not long before many

abuses and scandals crept in—troubles and dissensions began to vex the church; but in these earliest days nothing could be more touching than the glowing love and devotion of the new disciples.

And day by day, continuing stedfastly in the temple. The temple was inevitably associated with every day's life—that was something that could not possibly be omitted. How good it is when a man knows what is really indispensable, what is absolutely necessary to life. You can very soon tell the worth of a man when you know what he deems to be essential, and what superfluous. No one can live the highest life unless the temple be visited every day—

> Early in the temple met
> Let us still our Saviour greet—

for the day can hold no good that has begun without a morning greeting with our Lord. It was said of Lord Holland that he always "came down to breakfast with the air of a man who had just met with some signal good fortune." Ah, that is the way to start a successful day. To come downstairs smiling—as if you had just met with some great good luck. Lighting up the breakfast-table with joyful sunshine, because you have just met with the best fortune that man ever had—the smile of heaven has fallen upon your heart; the greeting of God has filled you with radiant hope.

The temple comes first—not the place, but the spirit. For the sanctuary is not so much a building as an atmosphere. It is a frame of mind rather than a framework of stone; not a style of architecture, but a habit of the soul. The saints and heroes of old time loom so large before us to-day because they were temple-dwellers, whereas we are mostly city-men, market-people, pleasure-seekers. We live in a different world; so we look very small beside those frequenters of the house of God. It is all very well to be "something in the city," so long as we are something in the temple as well. But how many men there are who are "something in the city" and nothing anywhere else. We have heard of the sad epitaph of the Frenchman—"He was born a man; he died a grocer." He was simply a shopkeeper—his life was only grocery—he merely made provision for the flesh—and so he died as he had lived. There is no shame in our being "a nation of shop-

keepers," as long as we are a nation of worshippers; as long as every morning, before we take the shutters from the windows of our shops, we draw the curtains from the windows of our souls, and let in the light of God in Whom is no darkness at all. Let us ever make the spiritual first sacrifice anything and everything rather than that; seek the ever present vision of a God of righteousness and love, and reach after the joy of His perfect goodness.

And breaking bread at home. That is to say, they made every meal a sacrament; their table was the table of the Lord, and home-life was a holy service in His name. It is a beautiful revelation that has been made to us that every place in life is hallowed ground. The office is the holy place, and even the football field may be consecrated; the concert-room is hallowed, and the kitchen too: the pleasure garden is holy, as is the warehouse. But the "holy of holies" in this world is surely home. How gloriously we may serve God at home! That undoubtedly is the very finest field we have for service; the greatest opportunities are to be found there. "Is he a Christian?" said an enquirer to a friend. "I don't know," was the answer; "I haven't seen him at home." The man was right. The infallible test of the reality of any one's religion is his home-life. "Learn first to show piety at home." The first lesson is not the easiest, by any means. It is hard for a man to be a hero to his valet. It is harder still to be always at your best at home. "It is wonderful to observe," says the old Spectator, "how easily men get into the habit of being least agreeable where they are most obliged to be so." How sad it is when a man reserves his best behaviour for other homes than his own, and when a woman smiles more sweetly upon strangers than upon the faces round her own fireside. If we would have our names kept in sweet and everlasting remembrance, and win renown that will outlast all the fame of statesmen and warriors, let us be at our truest and best at home—courtly knights and fair ladies of the little round table in our own parlour, where those who love us most and know us best shall crown us with a wreath which is incorruptible, undefiled, and that fadeth not away.

They did take their food with gladness and singleness of heart. Now surely there is the etiquette of the dining-room. There

are the manners for meal-times. "Grace before meat." Yes, most assuredly; but something further—grace all the way through meat. Unfortunately, that does not always follow. Sometimes grumbling begins almost before grace is over. "They did take their food with gladness." Is that not a very practical test of our Christian spirit? We all know how hard it is to be glad when we don't get just what we like. Ah, if the "grace" were not only on our lips but in our hearts—the grace of gladness, would it not make a wonderful difference? If the heart be rich, no matter how plain the food. "Eat at your table as you would eat at the table of the king," said the sage Confucius. It is fine counsel for us—royal manners at our own board. No ungraceful remarks; no dissatisfied grumblings; no miserable reproaches. "They did take their food with gladness." Wise folk they were, too. For what a good digestive gladness is—"A merry heart doeth good like a medicine." These good people were not troubled with indigestion like we are. The man who agrees with his food, who takes it with gladness, will find his food agrees with him. It is the melancholy, the discontented, the ill-tempered who suffer most from indigestion. We in these days try all sorts of experiments for making our food more easily digestible. But it is we ourselves who need attention. It is not our food that is at fault, it is we ourselves that need preparation. We want more gladness in our hearts, more of the spirit of praise in our lives, more of the grace of our Lord Jesus Christ which is truly the grace of gladness.

And singleness of heart. That is simplicity, sincerity—without which the conduct of life in any high sense is impossible. It is an endowment that stands high among the great virtues of the soul. Indeed one could hardly conceive a more glorious grace than true simplicity, noble sincerity. And we can all be sincere—we cannot all be successful; we cannot please everybody; we cannot be perfect; but we can all be single-minded; free from duplicity, from affectation, from hypocrisy. What a terrible thing to be "two-faced." But the mischief is far deeper than the face—the great wrong is rooted in the heart. "A double-minded man is unstable in all his ways"—he is no use to God or man; you can never be sure of him, there is always a suspicion that destroys our faith and

hope in him. A great deep genuine sincerity must be the first characteristic of all who would follow Him who knew no guile, neither was any deceit found in His mouth.

His words were bonds, his oaths were oracles,
His love sincere, his thoughts immaculate,
His tears pure messengers sent from his heart—
A heart as far from fraud as heaven from earth.

Praising God and having favour with all the people. Far better would it be for us if we sounded the note of thanksgiving more often in our lives. Praise ought to be the predominant thing. These early followers of Christ realised in the glow of their first love how great things the Lord had done for them, and their hearts overflowed with gratitude. Ought not we to imitate their beautiful example?

"Praising God" for the fragrance of the flowers and the song of the birds; for the laughter of little children and the shining of the stars. Praising God for the strength of friendship and the joys of home; for the glory of our daily toil and for the night's reward—the strength and solace of sleep. Praising God for the high spirits of youth and the calm eventide of age; for all innocent pleasures and deeds of splendid heroism. Praising God for many a story of brave endurance—of big hearts that face trouble well-nigh unbearable, and come through it with a new smile on the face and a new grace in the heart. Praising God for the tender green grass that grows soft on never-forgotten graves; for the links of love that smile at death.

What shall we then say to these things? What is there that we can find worth saying?

How shall I thank Thee for the grace
On me and all mankind bestowed?
Oh, that my every breath were praise!
Oh, that my heart were filled with God!
My heart would then with joy o'erflow,
And all my life Thy glory show.

It is not surprising, then, that life conducted on principles like these should win the approval of all people—it would indeed have been incredible had it been otherwise. If this style of living did not make men attractive, what style would? But this manner did undoubtedly impress the world, everybody saw plainly how winsome these Christians were, and "numbers were added to the church" simply on this account. It is not

merely a matter of the preacher—it is often asked whether the preacher "draws"—but the question is more important as to the people drawing. While in a very true sense we are not to care what people say or think about us, yet it is also necessary that we should have a "good report of them that are without." The outsider is not always the best judge, but after all the man of the world knows what things are worth and he is quick to recognise results.

If, then, we live like these early Christians—if we make the temple the centre of our life; if we make home-life a sacrament; if we take our meat with gladness and are sincere in all our words and dealings; if we cherish a spirit of deep and constant gratitude—then everybody will see that we have been with Jesus, and that we have learned from Him the finest art of living that has ever been set before the mind of man.

AN EXPOSITORY NOTE ON II. KINGS ii. 23, 24 *

TO what town did these "children" belong? The usual answer is *Bethel;* but should it not be Jericho? Take ver. 23. Read in R.V., "He went up . . . and as he was going up." Does not this suggest that when the incident happened Elisha was only on the road to Bethel—how far on it does not say. He might have only just started from Jericho. Look at the taunt the children shouted at him. It alluded to the translation of Elijah, which had just taken place near Jericho, and therefore this taunt was quite as likely to come from the children of Jericho as of Bethel, if not more likely. So that ver. 23 points to Jericho as naturally as to Bethel. Now look at ver. 24: "He looked behind him" to see them. Then they must have come from *Jericho*, for Bethel lay in front of Elisha and the children from there would have had to come

* This Expository Note, written by a minister in New South Wales, reaches us through Professor Findlay of Headingley. In his letter Dr. Findlay says:—"I remember hearing Dr. Alexander, now Primate of Ireland, when he stated that these 'children' were *young men—nearim* admits of this rendering—and that there is no class of people more popular than your 'cynics of eighteen-blasé youths' of the *nil admirari* type, with no spark of reverence or enthusiasm, who 'can see nothing in the prophet of God but his *bald head*, nothing in the face of the Church, who is their mother, but the spots and wrinkles and such like things' and that 'society was well rid of them!'"—ED. PR. MAG.

out to meet him, and so would be *before* him, not behind him as these were.

But if they came from Jericho, we can see why this tender, gracious-hearted "man of God" could solemnly devote these little ones to death in "the Name of the Lord." For their parents had been told of Elijah's translation and of Elisha's succession to the prophet's office, and they had professed to acknowledge both. They had addressed Elisha as "my lord," and had obtained from him a great boon (vers. 19-22) which was as life itself to them and their children. But this taunt reveals what they were saying about Elisha behind his back, in their homes and before their children. Privately they mocked at the story of Elijah's translation and did not believe it, saying amongst themselves that Elisha had better "go up" too! And so Elisha would regard them as really mocking God, who had wrought that translation. Such talk revealed their base ingratitude, and their desire to have no messenger of God at all. Their little children, ignorantly and innocently enough, repeat their parents' sneers in the street and on the road after the prophet, to whom they all owed so much, and were unchecked for it, showing how evil-minded their parents were. And so Elisha was moved solemnly to invoke God's just retribution, in the most impressive and striking way possible. These wicked parents were deprived of their children whom they were training so ill, even teaching or encouraging them to scoff at God Himself in the person of His prophets. Surely it were well for those little ones to be taken from such evil homes. What chance was there for their future with such parents? If from one point of view this was like Herod's "Massacre of the Innocents," yet from a higher it is, as Holman Hunt depicted that incident, "The *Triumph* of the Innocents." As for the wickedness and worthlessness of their parents, which brought that terrible but momentary catastrophe upon the children, we cannot do better than quote Professor G. Adam Smith on the people of Jericho:—"We forget how near neighbours they had been to Sodom and Gomorrah. No great man was born in Jericho: no heroic deed was ever done in her. She has been called the 'key' and 'guardhouse' of Judæa: she was only the pantry. She never stood a siege, and her inhabitants were always running away."

ERNEST E. CROSBY, B.A.

Homiletics

[*When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations*].

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* Perfection

Be ye therefore perfect even as your Father in heaven is perfect.—St. Matt. v. 48.

IT is your duty to be as perfect as God in heaven is perfect." That is what the greatest of all teachers demanded of mortal men, and, as Dr. Martineau once suggested, if any other teacher but Christ had uttered such a precept its supreme beauty would have been marred by its apparent extravagance. It would seem to us as if that teacher had either a very low conception of God, or a very presumptuous estimate of the possibilities of human nature. We never expect to find a mortal perfect according to our *ideal of a human being*, much less *perfect as God*. There is a story told about a sculptor in Greece in the golden age of Grecian history, who was anxious to produce a marble statue of a perfect woman. He hunted Greece through and through to find a suitable model, but failed to find one. To accomplish his purpose he had all the most perfect women in Greece before him one by one, and selecting the most perfect feature from each he copied it in the marble and the final result was one of the wonders of the world. What is true of the body is also true of the mental organization and moral characters of men. "Men are born with their moral natures as imperfect as their physical ones" (Nisbet). The best among us have asperities and irregularities which mar perfection. If an individual possess one excellence in an unusual degree he is almost sure to have the defect of his good quality; *e.g.*, the man who is pre-eminently dignified is almost sure to be a little proud; the man who is distinguished for his charity is almost sure to be a little lax; the man who is renowned for his justice is almost sure to be just a little cold, etc. We take it for granted that if we want a perfect character in a man the only way to get it would be to abstract the good qualities of a number of good men and unite them in a single character. But to do that is impossible. And yet He whom we all regard as the great Instructor and Exemplar in all the matters of character demands that each man shall be perfect as God is perfect. It *seems* as though He asked for the impossible from men and there is an instinct in men which assures them that no authority, however great, has any right to demand the impossible. "For God Himself to bind upon us the law of His own personal perfection is surely not unlike power and authority divorced from righteousness." So it seems and that is the reason why

"Perfection" has often been explained as an ideal to be aimed at but an ideal so high as never to be actualized on earth, and the demand of Jesus has been interpreted as a demand for effort rather than for achievement. But that is not so. The whole of the Sermon on the Mount has to do with the conduct of life upon the earth. Before every man Jesus stands and says with unwavering voice: "This is what you must be and do whilst you are upon the earth: you must be perfect as your Father in heaven is perfect." What a medley of contradiction all this seems. And yet it is all true, and surely a little consideration of the exact nature of the Lord's demand will make it all seem reasonable. Let us see.

I. It is not a Demand for Perfect, Moral Goodness. There is a good deal of difference between New Testament perfection and what is generally known as "sinless perfection." Both Old and New Testament exhort men to "Be holy *for* or because God is Holy" but the Scriptures never assume that it is possible for a man to be holy *as* God is Holy. To b "perfect" does not mean to be perfectly sinless. The New Testament had no scruple in calling men "perfect" who had many moral faults, and on the other hand of speaking of beings who may reasonably be assumed to be free from moral taint as "not perfect" (*cf.* 1 Cor. ii. 6; Philip. iii. 15; Heb. xi. 40), and it will be one step gained towards a clear notion of Christ's command to remember that.

II. Another big step will be taken if we remember that in all spheres of life and thought there are two kinds of perfection —the Perfection of Isolation, and the Perfection of Relation. *E.g.*, I might have a coat that any expert would pronounce as perfect in isolation, that is perfect in material, form, and workmanship, but if that coat *does not fit* no one would call it perfect, for its perfection depends on *the way it fits* my body. A watch may be a perfect timekeeper, but if it were hung on the church steeple it would be *out of place*. It would have the perfection of isolation, but not the perfection of relation. There is nothing we know of in the whole universe which has such absolute and self-contained perfection that we can say of it that it would be perfect everywhere and always, and on the other hand there is nothing in the universe so imperfect that would not become so if put in its proper place and time. Well, then, the context of the Saviour's command tells us that He was not thinking or speaking of "The Absolute" but of *God in relation to men and things*. He speaks of God with a relative term, "Father." He speaks of His activity amongst men and things and then He says it is your duty to be as perfect in your relations to your "not-self" as God is in relation to His.

III. If that be so one of the important things involved in

this demand is that EVERYONE SHALL BE HIS OWN NATURAL SELF. No man can be an "all-round man" but "the weakest among us has a gift, however seemingly trivial, which is peculiar to him, and which worthily used shall be a gift to the race for ever." And that inherent, basal, primary, individual, self, it is which Christ desires us to be. How common it is to find people who appear to imagine that if they are to be truly religious they must try to be as other people are, to think as certain other people think, and lose their own intellectual and moral identity in vain experiments at thinking and being like some others. But every man's particular combination of qualities is a sacred thing in God's sight, and it is a necessary thing in His plan for humanity, which is one great unit and so bound together that no part of it can be omitted without leaving the whole incomplete, and the first thing necessary if you would be perfect is to be your own self at your best.

IV. The second thing involved in this demand is that A MAN SHALL PUT HIMSELF INTO RIGHT RELATION WITH THE MORAL ORDER AROUND HIM. Experience teaches us that men are not separate and independent units. We are related to one another and we are also related to a moral Power higher than men.

> No man can think, but in himself perceive
> Sometimes at waking, in the street sometimes,
> Or on the hillside, always unforewarned,
> A grace of finer being, a larger life upon
> His own impinging, to which his own seems
> But thick cloud to make that visible
> Touched by a sudden glory round the edge.

And there is a way of living in relation to that whole moral order concerning which we may say that who ever adopts it has discerned and attained the purpose of his being and is perfect. That way of living may be described in two words:

1. Godliness. 2. Goodness. The godly man is the man who in the matter of those qualities known to men as "virtues" conforms to the image of the Father set for us in the life of His Son Jesus Christ. And goodness is the man-ward aspect of godliness. It is virtue with love behind it.

CONCLUSION: If this be true the command of Jesus is as reasonable as it is exalted. It may seem at first as if it were a call to our little lights to rival the midday sun, but in reality it is a call to us to let our little lights so shine that men shall see our good works and glorify God. To be perfect as our Father in heaven is to realize our *selves*, and Jesus gives us an ideal which is natural as it is noble, and necessary as it is natural, and best of all if we will but receive it He brings us power to develope our possibilities and to fulfil our destiny—to harmonize our actual with our ideal. Let us who have ears to hear listen to His words and receive His power that we may fulfil His command, "Be ye, therefore, perfect even as your Father in heaven is perfect."

ROBERT J. WARDELL.

* Temptation Common to Man—1 *Cor.* x. 12-14

In Corinth, with more than half the population slaves, a mixture of Greeks and Romans, the greatest extremes prevailed. Corinth, situated between two seas, was a great commercial centre where the vices of east and west met. Drunkenness, cheating, extortion, fornication, and unnatural sins were openly practised under sanction of the prevalent idolatry. A clean or honest man could scarce be found among the heathen population, and one could hardly be a gentleman without sanctioning idolatry in some form, for it saturated the manners and customs there as Christianity does here. Yet to converts living there, and lately one with the heathen (1 Cor. vi. 9-11), Paul addresses the words of our text, and bids them flee idolatry.

I. Temptation is still the Common Lot of Man.

We may well be thankful that many of the special temptations of heathenism are now obselete: but every age and land develops its own. In the midst of ceaseless and varied temptation, character is formed and destiny is fixed.

We are often a source of temptation to ourselves when the evils of our nature seek gratification, or natural desires and appetites press for undue gratification.

And in the family and social circle, as well as in our daily business life, we are often unintentionally tempting one another.

But more especially we note the twin temptations to drink and to covetousness, which are among the strongest here and now.

The drink has not now the reputation it used to enjoy, and millions are teetotalers; yet our annual drink bill is over 160 millions. Drink spreads its net for every bird. The most disreputable wretch can find some low drinkshop to match him with boon companions who will stand treat. The working-man is confronted with public-houses so numerous and tempters so many that his wife fears for his safety on his way home, as though he were beset by highwaymen. Respectable women are tempted by the licensed grocers. Gentlemen have their hotels. Young men who have too much self-respect to enter a public-house are solicited to join a political club and there tempted to drink respectably and become trained for the public-house. These temptations are the stronger as they are the more respectable, and they steal craftily upon their victims.

And covetousness undermines the character and controls the life. At first it is only a form of providing for the future, but often out of thrift covetousness arises. The possession of a little laid by in the Co-operative Stores awakens a desire to increase the pile, till the heart becomes withered and the claims of charity and religion and even of common honesty between man and man are ignored to gratify this golden lust. Another

common form of this sin is betting and gambling, whether in business by wild speculation, or in stocks and shares, in dealing in options, to the ruin of real business; or in the football field or the racecourse, or even with that parasite of society, that vilest and most sneaking of all thieves, the common bookmaker. More respectable forms of the same hideous vice are seen in defiance of the law in raffling at bazaars or in private houses, or playing cards or billiards for money in clubs. This is IDOLATRY, and it is THE IDOLATRY, the LOVE OF MONEY from which to-day we need specially to flee.

These two tendencies of the day form a mighty stream which carries away on its bosom all who allow themselves to drift. And this is the history of the ruin of thousands; they never meant to be lost but they never exerted themselves to escape; they drifted down to ruin.

Woe unto the world because of offences! Woe to that man by whom the offence cometh. He was eating an orange and threw the peel upon the pavement, and one carrying a load stepped upon it, fell heavily and fractured his skull upon the kerbstone. So very often harm is done for want of thought. Given the best possible conditions of life and sufficient temptations for all useful purposes will be found, but alas many are deliberately increasing them and placing temptations in the way; not that they mean to destroy their brother, but they are like the boy who placed an obstruction before a train, that he might pick pockets during the scuffle. So it is with the grocer who adds a wine licence to his business, the gentleman who invests in brewery shares, the man who takes a public-house, and the common bookmaker. These deliberately enter into a business which they know, if they care to think, will be the ruin of some of their customers, and thus bring upon themselves the woe threatened to those by whom the occasion of stumbling cometh.

II. WE OURSELVES ARE NOW PASSING THROUGH THIS WORLD OF TEMPTATION.

One could wish that every stumbling block were removed, so that not the most careless would be in danger, but though it become us everyone to guard against placing a stumbling-block in a brother's way, and to put away every loose stone from their path, we cannot, alas! purify the world and make it safe for all. It is as it was in Bunyan's day: Vanity Fair is still held all the year round, and one must needs go out of the world if he would miss going through the Fair. And this is one consolation we have concerning those who in their infancy have been taken to heaven: they have escaped the dangers of this life, and have gone to grow up free from its snares. But for us we are in it and must go through it.

Let us take stock of ourselves and our possibilities. Heredity

and environment are supposed to be the main factors in character, and so no doubt they are in those brainless, nerveless invertebrate creatures who drift with the tide : they started such as their ancestors made them, they finished such as their circumstances shaped them ; they had practically no hand in shaping their own character.

Now it is true we start with such equipments as we inherit from our forefathers and we had not the privilege of choosing our own parents, neither can we alter the time or place of our birth or the natural and social surroundings of our early years, but to suppose we are bound to be the sport of heredity and environment is to ignore ourselves and deny our responsibility. Whatever and wherever we were at the start God holds us responsible for what we are now. Whatever our ancestors were we now have a life distinct from them. We have as good a right to a character of our own as they, and we have now to make our mark on society and to take care what mark society makes on us. We are now on our probation for eternity, and what we become now we shall remain for ever.

So we must gird up the loins of our mind. Our way lies through the midst of temptations, many of them unavoidable, many others spread purposely by the ungodly. It is an evil world: the greater portion even of English society is not Christian, and many, very many, are reckless of consequences to others provided they can make money or pleasure out of them. Yet it is possible to flee idolatry in Corinth, and to live a sober, righteous and godly life even in England.

For above us is a Faithful God who will not suffer the temptation to surpass our strength, *i.e.*, He will not allow it to destroy our responsibility. He will always make a way of escape and hence it is our own act if we yield. His grace is sufficient for us, so that we may be without rebuke in the midst of a crooked and perverse nation, shining among them as lights in the world. Though we lie "among the pots yet may we be as the wings of a dove covered with silver and her feathers with yellow gold."

For though we cannot at once take away all occasions of stumbling we can by Divine grace walk so circumspectly that we shall not tread upon orange peel or stumble over a rolling stone. To a very large extent we can each of us make our own world. Young men in choosing a wife, young women in accepting or refusing an offer of marriage, are deciding the kind of home-world they will henceforth live in. By taking the pledge and keeping it we shut all the public-houses in our world and have no more communication with the drink traffic than as if it did not exist. By avoiding the company of the ungodly and associating with the godly we take our place in a world of saints into which sinners do not care to intrude.

And in steadily resisting temptation it loses its power until it ceases to tempt. Just as a man of honest principle would not entertain a thought of acting dishonestly, so with every form of temptation. Each act of decision for the right weakens the power of temptation and increases our strength to resist it. It is never safe to presume upon our strength, but it is a comfort to know that every right choice confirms us in the right and that every day of virtue increases the hope of continuance to the end.

III. The Life spent in the Midst of Temptation may thus have a Glorious Issue.

Only by Divine grace can we hope to rise superior to all temptation; but joined to God in Christ we gain the victory over the world. Thus the Divine life is in us and becomes the safeguard to our purity. The life of the fish living in the sea prevents it from receiving and appropriating the salt into its body, the life of the tree in tropical regions keeps the fruit fresh and pleasant, the life in the body keeps the temperature even in the coldest weather, and so the Divine life in us guards us against the surrounding evil which we cannot remove. And the more fully this life is realised the safer we are.

We gain strength by overcoming difficulties. Innocence pertains to infancy, virtue to mid life and old age.

1. Life is full of trials, let us not add to them, and let us remove stumbling-blocks when we can.

2. However long we have stood let us still take heed lest we fall.

3. In the Faithful God there is hope for every honest soul.

4. Restore the fallen in the spirit of meekness, considering thyself. How much of our virtue is the outcome of circumstances.

C. O. Eldridge, B.A.

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* The Old Man and the New

That ye put away as concerning your former manner of life the old man, which waxeth corrupt after the lusts of deceit, and put on the new man which after God hath been created in righteousness and holiness of truth—Eph. iv. 22, 24 (R.V.)

St. Paul's allusions to the *old* man and to the *new* have been supposed to refer to what some of these converted Ephesians had seen upon the platforms of theatres which they had formerly visited, for as in modern English theatres decrepit age is sometimes imitated in dress and speech by young actors, so was it long ago in Grecian and Roman playhouses.

The figure of a change of dress, as expressing a change in outward moral conduct was very frequently used in the language of the time. If anyone entered into the school of Socrates it was said he had put on Socrates. And if any one left an old school of a great master it was said that he had "put off" or "put away" the old master. If, in conformity

with such a style of speech, Paul affirms that these Ephesians had changed masters we should not be surprised.

But it is not improbable this comparison was suggested by a recollection of similar oft-repeated allusions in the Hebrew Scriptures. Perhaps, amongst others, he thought of what Zechariah saw in his vision when the high priest was seen to be clothed "in filthy garments," representing the unrighteousness of the nation, and heard the command of the Holy One to strip him of the unclean robes and array him in festive apparel, in token that God had taken away the nation's sin. A reference to Paul's Epistles is sufficient to show us that his mind was very familiar with the ideas of putting away the old in order to the putting on of the new. Dr. Maclaren says *(Colossians, Expositor's Bible)* the figure expresses "accurately and forcibly at once the depth of the change which passes on him who becomes a Christian and the identity of the person through all the change." Behind and beneath the "old man" and the "new man" there is a deeper self which remains the same throughout "the change." This "deeper self," is the true man whose personality is touched and moved by the renewing, personal Spirit mentioned in verse 23.

I. What are some of the Characteristics of the Old Man and the New.

1. The old man—by which Paul means "that character and life which is common to us all apart from the great change" experienced through faith in Christ—is *(a)* dominated by *passionate desires*, for permissible or prohibited things. To desire fame; the pleasures of art, literature, or science; for money; food; friendships though legitimate, may, if allowed supreme ascendency in the soul, ruin it. How much more desires for *forbidden* things. These desires are *(b) delusive*. They are corrupt according to "the lusts of deceit." The soul which seeks its highest and most enduring good in things temporal is a deceived life. Truly does one write "Give what Thou wilt without Thee we are poor." According to an old fable the old watchdog had three mouths gaping for the honeyed cakes, and they were never long satisfied. The human soul has many more mouths than three, ready to devour the sweetly and highly spiced cakes of the world. In fact many can bear witness to the fact that human desires grow by what they feed upon. The man who is satisfied with a thimblefull of brandy one year, may crave a tumblerfull the next. But *(c)* they are *corrupting*. The form of the word indicates a course of decay in actual process but not yet reached.

2. The New Man. This new man is *(a)* created. Allusion is made to man's original creation, to indicate the Divine Power which is needful, for man can no more create himself in righteousness and true holiness than could man make himself

in paradise. To re-make man the Trinity has need to say "let Us re-make man in Our image." "*Humanity*," said Dr. Dale, "was created afresh in Christ." Hence we read of the *new* man—the *new* creation—the *new* creature. *(b)* The new man is—unlike the old man, which was said to be corrupt—distinguished by *righteousness* and *holiness*. *(c)* By reality of truth. As Dr. Dale says "the perfect humanity which God has created in Christ is raised above the region of shadows and is in direct contact with the universe of Divine and eternal realities. Its righteousness does not consist in conformity to the laws of an imperfect, a transient morality, but in conformity to the eternal laws of the Divine Kingdom; its holiness is not an external and technical sanctity, but the reflection of the holiness of God Himself" *(Lectures on the Ephesians)*.

II. Human Duty in Relation to the Old and the New. The old man is to be "put off" or "put away," and the new man to be appropriated or put on.

(a) The putting away of the old man or the unregenerate self *precedes* the putting on of the new man. But *(b)* it also *accompanies* the putting on of the new. The two may be simultaneous.

As in nature the old leaves of last year's growth must be put off before those of this can be put on, so is it in the world of spiritual things. It sometimes happens that by the end of November every leaf has fallen from the branches, but here and there we may see a tree whose branches hold the brown leaves of the preceding year until an early or even a late spring has come, and do not let them go until the strong new life, coming up from the root through the stem has forced them off. In other words the putting off may *precede* the putting on or the two may take place *simultaneously*. And beyond all doubt the negative and positive process of putting off and putting on may go on simultaneously in the experience of the sincere believer.

2. These two acts are acts of faith in Christ. We cannot too distinctly emphasize the teaching that the "putting off" and the "putting on" are human voluntary acts.

3. But it is equally important to observe that these human endeavours are the fruit and results of Divine influence. Behind the human "I" is the Divine "I."

> Our wills are ours we know not how,
> Our wills are ours to make them Thine.

4. Strictly speaking the putting off of the old and the putting on of the new are the outcome of combined Divine and human forces.

It become us to enquire whether we have or have not availed ourselves of those gracious Divine forces which have been brought to bear upon us. If we have not, then the guilt of our present sinful state lies at our own door. Henry Smith.

* The Greatest Failure on Earth—*Heb.* xii. 15

Most people dread and deprecate failure in the various spheres of life. How much more should we fear and shun failure in the infinitely momentous matter of personal and eternal salvation. Since it is fearfully possible, it should be our chief concern that we are not found at last to be "*wanting* or *lacking*" (Greek) in that practical religion that is necessary to salvation. Not only should the possibility of our own final ruin alarm us, and rouse us to caution and effort, but we should do what in us lies that no one associated with us in the Church should be involved in this fearful issue (Chaps. iii. 12, 13; iv. 1, 11). Just two thoughts upon which attention should be concentrated:

I. The Fearful Possibility of Failing to Realise the Saving Grace of God.

Such is the evil propensity of our heart, the perverseness of our will: the temptations of the great adversary of our souls; and the allurements of the world, that all the means and ministries for our salvation may fail. We may baffle all the efforts of preachers, etc.; we may become so expert in parrying the strokes made by "the sword of the Spirit," as to leave but faint hope of our surrender and salvation. Let us look at this more closely, and endeavour to realize how and when we "fail of the grace of God."

When we do not really believe it. Must be embraced, received, appropriated, etc. If we do not believe it, how can we be saved? We may as well expect to be fed by food we refuse to take. Positive unbelief—when we enjoy the means of faith—is the greatest sin of which we can be guilty, and therefore final condemnation is denounced only against this sin (Mark xvi. 16; John iii. 17). In our natural enmity to God this unbelief has its root. No sinner is condemned solely for being a sinner, but for refusing the remedy which has been provided at infinite cost. On the other hand no man is saved because of his moral virtues; he must believe in Christ, or he cannot escape condemnation. Unbelief is the damning sin (Heb. iii. 12, 13).

When we despise it. Many do that, though they scarcely think so. Illustrate. Those in want and suffering, yet refusing offered bounty; too proud to accept a free gift, and therefore perish with hunger. Many who constantly hear the Gospel of the grace of God despise it because they cannot *buy* it with their little petty, paltry doings; because it must be received as a free gift. "In my hand no price I bring" (Rom. x. 2-4). The grace of God is the very opposite of human merit, and goes far beyond the reach of all human thought. It is pure, free, unmerited favour, etc. The grace of God meets man's utmost need (Eph. ii. 5-9; Rom. vi. 23).

When we neglect it. Illustrations of failure in common life

through neglect. The great salvation is neglected by the vast majority. Stolid indifference is the real enemy of religion to-day. Men intend to be saved sometime, but they just leave the matter alone for the present. "When I have a more convenient season." Often flatter themselves that the offer of salvation will never be withdrawn. To fail of the saving grace of God we need only *neglect* it (Heb. ii. 3).

When we fall from it. We may do so, not only partially, but wholly and finally. There is danger lest through slothfulness we should lag behind and fail to reach the goal. "Some innocent-looking habit or indulgence, about which we now and then have little twinges of conscience lies at the root of most failures in the Christian life." It is both possible and easy to fall from the grace of God. As free, responsible agents we are not bound to continue in the grace of God. Good men in all ages have fallen, and are held forth as monitory signs implied in exhortations and warning. Only slur over the private exercises of devotion, neglect the means of grace, foster speculation and free thought, get into a worldly spirit, cherish light thoughts of sin, etc., and you will be gradually drawn away from the simplicity of daily trust in Christ. Beware of the double misery of a backslider's hell!

II. The Earnestness necessary to Avoid this Momentous Failure. "Looking diligently."

Though God has done so much for us, we must not conclude that nothing remains for us to do, that we are to be passive. That would be a fatal perversion of the boundless grace of God. We must act as moral and responsible beings, putting forth our own exertions, *as if* we had ample power of ourselves, and *as if* our salvation depended upon our own diligence. We must give all possible earnestness to prevent failure and ensure success. Nothing but whole-heartedness, constant caution and perseverance will succeed (2 Peter i. 10, 11).

"Looking diligently" is opposed to the spirit of (1) *indifference*. The spirit that makes light of the gracious offers of mercy, and makes all kinds of plausible excuses. Such unconcern will inevitably involve failure. No one will be saved who is not concerned to be.

(2) *Presumption*. The spirit that paralises effort, and leads to laxity of life; that presumes on the abstract mercy of God, morality, religiousness, past experiences, etc.

(3) *Despondency*. The spirit that passively says, "The difficulties are too great, the obstacles are two numerous, it is impossible to avoid failure." Christian diligence never listens to carnal reasoning of this kind, but resolves to believe in the sincerity of God's invitations and promises, and the all-sufficiency of His grace. There is no need for despondency, for we are not appointed to failure, but to triumphant success

(1 Thess. v. 9; 2 Peter i. 10, 11; Rev. ii. 10). If you look diligently you shall certainly be saved. Success is as sure as the promises of a faithful God can make it.

Conclusion.—Be desperately in earnest. No failure in this life can compare with the awful failure awaiting those who neglect salvation. No words can tell the anguish of the soul who awakes in the eternal world to find he has failed of the saving grace of God. Do not *court* failure by further delay.

Alfred Tucker.

Judas—The Traitor—*St. John* xiii. 30

"Will it Pay to Part with Christ?" Jesus and Judas—what extremes! Judas in the band of disciples, confessing Christ, witnessing His life, at the same table! So near yet so distant. So meet extremes in life. By the dell looms the dark abyss, in the forest's glade is the wild beasts' den, the fair summer-day sees the wild thunderstorm, the serpent lurks in Paradise. The opposite poles of character often meet at the same table in the same room.

1. *A good environment will not save a man* either from temptation or the most awful failure, *e.g.*, Baalam, David, Saul, Judas. Many a son or daughter has had a good home-training; culture will not suffice. They sell their birthright for a mess of pottage. Like Judas go out *into the night.*

2. *Nor will great talents save a man.* Talent is not character, nor are gifts graces; *e.g.*, Judas gifted, yet a traitor. Do not isolate Judas. His sins human, as well as personal crimes. "Personally we did not sin in Eden, morally we did" (Parker). Judas was but the hand to which we gave the power. All have denied and pierced their Lord. "Thou art the man!"

Judas alone could Betray our Lord. He knew His haunts, etc. When Christ called him He knew Judas would betray Him, yet Christ did not make Judas betray Him. He turned the grace of God into evil until he betrayed innocent blood. "I have chosen you twelve, yet one is a devil." In the place of a humble follower of Jesus Judas became the hand of fallen humanity. So high, yet so low. Balaam could do against Israel what Balak and his army could not effect. Only Absalom could drive David from the throne. A statesman can sometimes do more harm to a nation than an army. A king can ruin a nation, *e.g.*, Spain. A sin breaks a parent's heart.

Judas Illustrates the Dread Possibility of an Awful Transition of a Soul. One hour at the "Last Supper," the next covenanting to sell his Lord for thirty pieces of silver. Yet this is the harvest of long sowing. The result of years of yielding to covetousness. Note the conjunction of events, the meeting of two currents in this crucial act of Judas.

"Strangely do the lights and shades mingle in life" (Edna Lyall).

Judas came from the "fierce and fickle" south to join his brethren of the "true and tender" north. Ardent and patriotic, perhaps fired by the Baptist, joined Jesus, and made an apostle. Many a wise and good man has put his Judas into the very place from which he could lift his heel against him! Jesus knew Judas would betray Him, yet He acted as if He did not know.

Judas' Conception of the Kingdom an Earthly One. Disappointed at last because Christ refused the crown. Judas observed the decline in Christ's popularity. The other disciples became better, Judas worse. The two possibilities: 1. Love of Christ; 2. Love of the world. With Judas it was the love of money. It ate like a fire until he became a devil. See the infinite possibilities of a soul! At last abandoned to the devil's will. Judas was ruined by the commonest of temptations, cursed by covetousness. "He was only a common money-lover and like all money-lovers did not like Christ; could not make out the worth of Him . . . Out of every mass of men you have a certain number of bagmen, your fee first men whose main object is to make money" (Ruskin).

For what trifles men will give their present life and barter their souls! A card, a wine glass, a piece of silver.

The After View of Sin. "When he saw," etc. Temptation blinds, sin opens the eyes. "All hell was let loose upon the wretch as he knew what he had done. To the priests, to the holy place, to the field of blood he fled, and the ghastly corpse lay stark and still" (Moulton's *Visions of Sin*). The meaning, relation, consequence of sin is not seen when the spell of temptation is on us.

See the Way of the World. "I have sinned." Those callous priests who made him their tool said, "What is that to us!" What if Judas had gone to Christ instead!

Joseph Johns.

Consecration

Let him take all forasmuch as my lord the king is come again unto his own house in peace—2 Sam. xix. 30.

Great is the believer's joy when God returns in peace to His house—the believer's heart. "My God, I am thine," etc. "Believing we rejoice with joy unspeakable and full of glory."

The Object of the Believer's Joy. "My Lord the King." "We love Him because He first loved us." Jesus is the believer's "joy." His joy is "in Christ." The soul pledges her troth to Him. She gives her Lord royal entertainment.

> Nor ever hence remove
> But sup with me and let the feast
> Be everlasting love.

"He brought me into the banqueting house and his banner over me was love" (Cant. ii. 4).

The joy is accompanied by a full surrender. "Let him take all." Hence the ineffable joy of renouncing joy, give up a love of life for a life of love. "Know ye not . . ye are not your own?" (1 Cor. vi. 19). "Let the river run into the sea, let the fire go up to the sun, and the spirit in consecration to God who gave it" (J. Wesley).

"He justly claims us for His own." Christ subdues all other passions. He conquers the soul and wins the life for Himself. *E.g.*, Zacchæus and riches; Lady Henry Somerset and love of "society": "She heard a voice saying, 'Act as if I were, you shall find I am.' Lady Henry obeyed, and, doing the will of God she knew of the doctrine." The true believer gladly gives up the lesser liberties of self for the grand freedom in Himself.

Now rest my long divided heart
Fixed on this blissful centre, rest.

The renunciation must be complete; *e.g.*, Abram "obeyed, and went out, not knowing whither he went" (Heb. xi. 8). Moses "choosing to suffer affliction with the people of God," etc. (Heb. xi. 25). Paul "What things were gain to me, those I counted loss for Christ" (Philip. iii. 7).

So all whom God uses are consecrated souls, *e.g.*, Wesley, Francis of Assisi, F. R. Havergal. "I will dwell in them and walk in them. . . Wherefore come out and be separate. . . And I will receive you," etc. (2 Cor. vi. 16-18).

My talents, gifts, and graces, Lord
Into Thy blessed hands receive.

Consecration is Wholeness—Holiness. It gives growth—progressiveness of character and service. "He who ceases to be better ceases to be good."

The full surrender leads to "power." "Ye shall receive power after that the Holy Ghost is come upon you." "There is no noble height thou canst not climb; All triumphs may be thine, in times' futurity." "Ye also shall bear witness."

Oh! I stand in the great forever,
All things to me are divine;
I eat of the heavenly manna,
I drink of the heavenly wine.

Consecration gives Equipment—"complete enduement." The Holy Ghost is the source of all power. He is given to all who give themselves *fully to God*—"In that day, saith the Lord." "Character is nature in the highest form." The "highest form" is only attained by "complete surrender" and joyous "fellowship with the Father and His Son Jesus Christ." "Be ye therefore perfect even as your Father which is in heaven is perfect" (Matt. v. 48).

Joseph Johns.

Notes and Illustrations

The Old Man and the New (Eph. iv. 23, 24).—From the perishing old man the apostle turns, in verses 23 and 24, to the new. These two clauses differ in their form of expression more than the English rendering indicates. When he writes, "that ye be renewed in the spirit of your mind," it is a continual rejuvenation that he describes; the verb is present in tense, and the newness implied is that of recency and youth, newness in point of age. But the "new man" to be "put on" (ver. 24) is of a new kind and order; and in this instance the verb is of the aorist tense signifying an event, not a continuous act. The new man is put on when the Christian way of life is adopted, when we enter personally into the new humanity founded in Christ. We "put on the Lord Jesus Christ" (Rom. xiii. 14), who covers and absorbs the old self, even as those who await in the flesh His second advent will "put on the house from heaven," when "the mortal" in them will be "swallowed up of life" (2 Cor. v. 2-4). Thus two distinct conceptions of the life of faith are placed before our minds. It consists, on the one hand, of a quickening, constantly renewed, in the springs of our individual thought and will; and it is at the same time the assumption of another nature, the investiture of the soul with the Divine character and form of its being—*Dr. G. G. Findlay.*

Perfection (Matt. v. 48).—*Be ye therefore perfect, as your heavenly Father is perfect*: there is in the original an exphasis on the *ye; ye, in distinction from taxpayers and Gentiles.* Perfect, that is, perfect in love, and thus perfect in character. Perfect, not as regards degree, but as regards the kind of character. Perfect or complete in all those elements of moral goodness that are found in the full-orbed goodness of the heavenly Father. *Be ye thus perfect.* In the original it is the future indicative, and not the imperative that is employed. *Ye shall therefore be perfect; will you not? ye shall of your own free will be perfect.* It is your duty to be thus perfect. Little though ye be, it is your duty to reflect in the clear mirror of your souls a complete impression and expression of the heavenly Father's love, that love which embraces not only the good, the godly, and the grateful, but also the ungodly, the unthankful, and the rebellious.—*Dr. J. Morison.*

Life a Failure.—A gentleman of high standing, a lawyer, a politician, a man of talents, and, as the world estimates, a man who was successful in all his undertaking, was suddenly arrested by disease, and brought to the close of life. He was asked by a friend how he felt as he looked back upon his past life, and the answer coming from such a man, with eternity full in his view, was striking and memorable. "With all its success, I now see and feel that *my life has been a failure.* I have not gained one of the great ends for which life was given, and now it is too late to gain them."

Jacob Astor, the millionaire, who had raised himself by his own ability from a position of poverty to that of one of the foremost citizens of the United States, when, on his dying bed, asked for paper and pencil, and wrote, "*My life has been a failure.*"

Assurance of Success.—When Nelson was leading his fleet to attack the French ships at the battle of the Nile, there lay the long line of the French line of battleships. Their decks were cleared for action, the guns were loaded, the gunners were at their posts. The low sand-hills of Egypt were crowded with Arabs looking on at the coming battle; and just then, impressed with the scene, his flag-captain said to him, "If we succeed, what will the world say?" And Nelson replied, "*If!* there is no if in the case, *we shall succeed*."

Temptation (1 Cor. x. 12-14).—The words *beyond what ye are able*, come as a surprise. Has man then some power? And, if the matter in question is what man can do with the Divine help, is not the power of this help without limit? But it must not be forgotten, that if the power of God is infinite, the receptivity of the believer is limited: limited by the measure of spiritual development which he has reached, by the degree of his love for holiness and of his zeal for prayer, etc. God knows this measure, Paul means to say, and he proportions the intensity of the temptation to the degree of power which the believer is capable of receiving from Him, as the mechanician, if we may be allowed such a comparison, proportions the heat of the furnace to the resisting power of the boiler. The issue may be obtained in two ways. Either God by His providence can put an end to the situation itself, or by a ray of light from on high He can rid the believer's heart of the fascinating charm exercised over him by the tempting object, and change into disgust the seductive attraction which it exercised. Of the two ways the struggle to the death between inclination and duty issues in the victory of the believer. The conclusion is this: "Victory being assured over the temptations which God sends you, seek not to throw yourselves into those which He does not send" (ver. 14).—*Godet.*

Christ Crucified (1 Cor. ii. 2).—By *Jesus Christ*, the apostle understands His manifestation in general, His life, death, and Messianic dignity. Yet, while confining himself to this elementary theme of preaching, he might still have found means to recommend Jesus to the attention and admiration of the wise; in Jesus Himself he believed that he should exhibit only the side that was least attractive to human wisdom, but alone able to save—*Jesus Christ crucified*—so much did he dread giving rise, to cases of adherence, which would have rested only on an intellectual, or æsthetical, and consequently superficial, attraction. The *among you*, however, leaves room for the idea that, where he has not to reckon with this danger, he will allow himself to go beyond this limit; *cf.* ver. 6. But the true servant of Christ thinks of converting before giving himself up to the pleasure of instructing—*Godet.*

UNION FOR BIBLICAL AND HOMILETIC STUDY

IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1904-1905

MOTTO—"*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*"—2 TIMOTHY ii. 15.

SECRETARY:

Rev. J. A. CLAPPERTON, M.A., Sutton Coldfield, Birmingham

SPECIAL NOTE

Next month the Summer Class will commence. The Text-book is Dr. Ross's TEACHING OF JESUS, which will be supplied by the Rev. C. H. Kelly for 1*s.* 9*d.*, including carriage. All students are at liberty to enter this Class without any additional subscription or fee, but they should send their name to the General Secretary. He can then assign them a Tutor.

I. HOMILETICS (ELEMENTARY)

Students are strongly advised to procure the Revised Version *with marginal references (5s.)*, and to make constant use of it in their preparation.

Students are requested to note:—1. A fully-written sermon is not required; but divisions and sub-divisions should be clearly indicated, and with sufficient detail to show that the subject has been carefully studied. 2. Each outline is to contain *one illustration* (original preferred). 3. No paper to exceed 400 words in length.

FIRST AND SECOND YEAR'S COURSE

WORK FOR MARCH: Write Outline Sermon on *one* of the following texts: Gen. xvii. 1; Heb. xi. 24-27; or 2 Tim. iv. 6-8.

II. ADVANCED HOMILETICS

WORK FOR MARCH: 1. Read all three chapters through twice over. 2. Write two paragraphs: (*a*) on the grounds upon which Phillips Brooks pleaded for method and order in preaching; (*b*) on the limitations of method. 3. Work out Exod. xvii. 8-16 and John v. 2-9 in accordance with method on pp. 22 and 23 in the Manual.

III. SYSTEMATIC THEOLOGY (ELEMENTARY)

N.B.—*All the questions are taken from the Questions for Self-Examination, pp. 273-288*

A. FIRST YEAR'S COURSE

WORK FOR MARCH: pp. 142-155. Questions 100, 101, 104, 107, 108, 110. Give doctrinal exposition of John i. 29. What are the four great facts dealt with in the first twelve chapters, and in what order are they taken.

B. SECOND YEAR'S COURSE

WORK FOR MARCH: Questions 181, 182, 183, 184, 185, 186, 188. How do you explain 1 Tim. ii. 4?

IV. ADVANCED THEOLOGY

WORK FOR MARCH: pp. 188-210. 1. What does Augustine teach in the Enchiridion about Penance? 2. Show and explain the growth of the authority of the Church of Rome during the period of this book. 3. What great doctrine is strikingly absent from the Theology of the early centuries?

V. CLASS FOR CANDIDATES FOR THE MINISTRY

It is particularly requested that *only* intending Candidates for the Ministry join this Class.

Section B. Bible Study

WORK FOR MARCH : The Apostolic History. Read Maclear 97-124. Companion 98-122, 186-192. 1. Expound the verse Acts ii. 42 (and they continued stedfastly in the Apostles' doctrine, etc.) which contains the first piece of Christian Church history? 2. Mention the circumstances recorded in the Acts which justify our Lord's declaration, "Thou art Peter and upon this rock," etc. 3. Trace the course of Paul's three great journeys and of his voyage to Rome, noting the Epistles which were written in the course of these travels. In what particular did Paul's journeys differ from the Foreign Missionary enterprises of the Church to-day? 4. Give an analysis of any one of the Epistles written by Paul before his arrival at Rome. 5. Which are the Pastoral Epistles and which the Catholic Epistles? Why are they so called? 6. Give the R.V. of the following passages :—(1) Who shall change our vile body that it may be fashioned, etc. (2) I keep under my body and bring it into subjection, etc. (3) We all with open face beholding as in a glass, etc. (4) Old things are passed away, behold all things are become new. (5) Let this mind be in you which was also in Christ Jesus . . . . of the Cross. (6) Ye were sealed with that Holy Spirit of promise which is the earnest . . . praise of His glory.

VIII. BIBLE ENGLISH

WORK FOR MARCH : Read pp. 120-124 and revise first eight chapters. Show in the following passages (1) What is the misleading word? (2) How it became a misleading word? (3) What the meaning of the whole passage is :— Amos ix. 10; Gal. iii. 1; 2 Peter ii. 7; Acts xv. 4; Mark viii. 32; Eph. i. 11; Acts x. 3; Matt. xxvi. 52; Mark iv. 19; Jer. xvii. 10.

IX. CHRISTIAN EVIDENCES

WORK FOR MARCH : Section III. Questions : 1. What is the meaning of inspiration? Give (*a*) the doctrine of Scripture, (*b*) the dogma of the church concerning it. 2. Discuss the theory of Verbal Inspiration. 3. How does the principle of development affect the theory of inspiration? 4. Give the Ritschlian view of Inspiration, and reply to it. 5. "What other book in the world would be capable of such a revival?" Explain this!

NOTE : The whole section should first be carefully studied, and the answers to the questions prepared. Then the text-book should be closed, and the answers written from memory. Marks will be given on this understanding. The chief use of an analysis is for review work. It should therefore be as brief as is consistent with thoroughness, and arranged in such a way—paragraphs, head-lines, etc.—that the eye will readily grasp the various points.

XI. ETHICS

WORK FOR MARCH : Section VIII. The law of the Christian Conscience. Questions : 1. Analysis. 2. What does the New Testament claim to have been Jesus Christ's relation to the Conscience? 3. What is the law of the Christian Conscience? Show clearly in what sense the word Law is here used.

XII. ENGLISH GRAMMAR

WORK FOR MARCH : Morris, Sections 126-130. Wetherell : Analyse Ex. 104, 17; Ex. 106, 11; Ex. 108, 12; Ex. 112, 7; Ex. 116, 21. Parse fully Ex. 117, 10.

XIII. ENGLISH COMPOSITION

WORK FOR MARCH : Lesson : Read Part II., Chapter iii., pp. 42 and 43. Question : Write a brief essay on "John Wesley."

XIV. COMPARATIVE RELIGION

WORK FOR MARCH: Read pp. 258-277 of Geden (and pp. 26-32 of Grant). 1. What other authorities beside the Qurân are recognised as binding for Muhammadan faith and practice? 2. Explain more fully the Sunnat and the Qiyâs. 3. Give a brief account of two of the four great Imams. 4. Explain Hajj, zakât, salât, sadaqah, Mu'tazilas, Kafir, Kalimeh. 5. Name the articles of the Muhammadan creed and enlarge on (1) its Eschatology; (2) its doctrine of Predestination.

XV. LOGIC

WORK FOR MARCH: Revise the whole book, giving special attention to your corrected papers and Tutor's notes. General paper next month.

XVI. PSYCHOLOGY

WORK FOR MARCH: Questions: 1. Indicate the importance of its bodily expression to the very existence of an emotion itself. 2. How has it come about that a particular set of muscular contractions accompanies one feeling while another set accompanies another feeling? 3. Give the most satisfactory classification of the emotions known to you, making any remarks upon it that appear to be necessary. Read Chapter vii. Note carefully the different types of movement, and also the following :—habit; instinct; control of feeling; self; will.

XVII. BIBLICAL GEOGRAPHY

WORK FOR MARCH: 1. Read carefully Chapter vii. 2. Write a careful account of "Carmel."

XVIII. NEW TESTAMENT GREEK

Text-book: Clapperton's *First Steps in N.T. Greek*, *1s. 6d.* Special Fee (in languages) for the Tutor, *2s. 6d.* Minimum subscription for the Union not to be forgotten, *6d.*

XIX. ADVANCED NEW TESTAMENT GREEK

Tutor: Rev. R. M. Pope, M.A., South Bar, Banbury. Subject: Pope's *Epistles to Timothy*. Fee (not including Subscription), *5s.*

XX. HEBREW

Tutor: Rev. A. T. Burbridge, B.A., Whitethorn, Frinton-on-Sea, Essex. Text-book: Maggs's *Introduction to the Study of Hebrew*, *3s. 9d.* Special Fee and Subscription as in Class XVIII. The Tutor will write personally.

XXI. SPECIAL CLASS FOR LOCAL PREACHERS ON TRIAL

WORK FOR MARCH: Study closely SERMONS xix. and xxxiv. Read xlviii-liii. NOTES on Mark, Luke, Philippians, Colossians, etc. CATECHISM, Chapters ix. and x. Questions: 1. By what stages may a Christian fall from grace and commit sin? Illustrate by Peter's separation of himself from the Gentiles at Antioch. 2. Show the origin and use of the Moral Law. 3. How does Wesley explain in his Notes: "He emptied Himself," "Our conversation is in heaven." What does he show is the end or object of baptism? 4. Of what privileges do baptized infants partake? What is confession? Name the sacraments of the Roman Catholic Church. 5. What is a Local Preacher? How many has our Church in Great Britain? What is required of them? How is discipline maintained?

XXII. TEMPERANCE

WORK FOR MARCH: Chapters xxv-xxviii. and the Chapter on the "Control of Traffic" (by Rev. G. A. Bennetts). Questions: 1. What was Wesley's teaching about Temperance? What do you consider is the trend of the Methodist opinion

to-day? 2. Show that the Bible does not favour the use of intoxicating drinks. 3. Present the Pauline arguments of self-denial for the sake of others. 4. (*a*) Give some account of Temperance legislation from 1551 to the present day. (*b*) Summarize the chief provisions of Lord Peel's Report of 1892, and say why Temperance workers should support it.

XXIII. ENGLISH LITERATURE

WORK FOR MARCH: Read Chapter ix. Note specially pp. 190-196. Learn the extracts given. Coleridge's Ancient Mariner and some of his prose work, Wordsworth's poems (a selection), Scott's Ivanhoe. The Antiquary and Waverley and Lamb's Essays (a selection) will repay for all the time given to them. Questions: 1. Give instances of Wordsworth's interest in religious life from his poems. 2. Write a criticism of any one of Scott's novels. 3. Try and point out some of the attractions of Coleridge's and Lamb's Essays. 4. What are the respective defects of Byron, Keats, and Shelley? Can you account for their popularity as poets?

N.B.—Answers given in original words, rather than in those of the Text-book, receive the higher marks.

XXIV. AND XXV.—As the Connexional Examination for Local Preachers falls on the 7th of March, the class-work in these subjects ended with the February questions.

XXVIII. ART AND PRINCIPLES OF TEACHING (SPECIAL CLASS FOR SUNDAY SCHOOL TEACHERS)

WORK FOR MARCH: Read Chap. vii. Questions: 1. Who was Socrates? What was the distinctive character of his method? 2. Of what interest is the Socratic method to a Sunday School Teacher? 3. What is the difference between "lecturing" and "teaching." [N.B.—Frame your answers in your own words]

OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. F. B. COWL

March 5—CONQUERING WORDS—*John vii. 46*

What a remarkable story this is! The speakers are officers of the Sanhedrin, accustomed to arresting prisoners; not I expect very soft men, or easily stopped in their hard work. They were sent to arrest Jesus but came back to their masters without Him. "Why did ye not bring Him?" they ask. "Never man so spake" is the reply. Jesus did not fight or resist; He only spoke and taught the people. Many of them believed and talked about Him saying He was "the prophet" or "the Christ" (vers. 31, 40, 41). Even the rough officers were so spell-bound that they could not take Him. They were conquered by His words.

1. By *what* He said. If some one tells you something very, very interesting; or something that you greatly want to know; or just the very thing that you need to know to make you glad; he would be more

wonderful to you than any other teacher, would he not? Jesus said new, fresh, glorious things. He told the people what they had never heard before. His words came home to mind and heart in wondrous fashion.

2. By *how* He said it. There was a charm in His voice, an authority in His manner, and a sympathy in His tone which led captive even these officers. How *earnest*—"He stood and cried." How *brave* (ver. 26)—He knew the enemy was on the look-out, but He did not fear to speak the saving words.

They could not understand Him in any ordinary way, "never *man* so spake." Learn (1) to listen to Him. We have some of the very words which conquered. 2. Try to copy Him. Remember the worth of true words. "Soft answers turn away wrath." What conquest we may win by kind, wise, true words!

March 12—A Slave—*John viii. 34*

We are slaves when we don't think so. No chains on our arms or yoke on neck and yet slaves. These people to whom Jesus spoke were indignant as He implied by His promise of freedom that they were slaves. "We have never yet been in bondage to any man," they said. But they were *heart slaves*, sin was their master, for "every one that committeth sin is the slave of sin." Two things about the slave to remember.

1. He can't *do* what he likes. The work on the rice swamp, or in the gold mine he may hate, but he has to do it. He would like to change it, but he can't. Like sinning is that. Not like one sin, but keeping on sinning; then when we want to change we cannot. I have known hundreds of men who would have given all they had to give up sinning; drunkards, cheats, liars. Slaves were they. This the peril of doing wrong. A boy says "Oh! I shan't keep on. By-and-by I shall begin to be good" (Rom. vii. 15).

2. He can't *get* what he wants. The slave works for freedom but never gets it, he works harder than the free man and gets less reward. He wants rest and gets the whip; home and friends and has prison; all his real wish is denied. He must go where others wish, do what others desire, take what others leave, and be thankful for kicks. Such a master is sin. It gives us nothing that we really need or desire (The Prodigal Son; "The wages," Rom. vi. 23).

This is the *misery* of sinning. Boys say "What does it matter?" *Slavery*. Every sin leaves us less free; each time we cheat at marbles, or lie to our mother, or copy in class. We are not the same after sin. Keep from the fierce old master. Don't do wrong. Seek the Great Master. He will keep off sin. He too is the mighty Emancipator (Matt. i. 21). No chain He cannot break. How glorious to be free! If the bird from its cage, or the dog off his chain, or the slave from the galling yoke could tell us they would say "get free, keep free."

March 19—What Jesus is—*John ix. 5*

How wonderfully Jesus tried to make the people understand and feel what He was to them! What bread is when we are hungry and water when we are thirsty that Jesus is to us; and now He says that what light is to the eye that He is to mind and heart. "I am the Light of the world."

1. How *precious* light is. Who loves darkness? Scarcely has the sun gone down but we want to light up. Flowers open, birds sing, children get up as the sun rises and floods the world with light. Colour, beauty, fragrance wait for light. Think of your little garden without light. We need light to see *what to do*, and to *find out which way* to go. Jesus is light for the way of goodness, showing us our hearts need, the way to God and God our Father.

Without Jesus we are in darkness. Like the room at night—with blinds and curtains drawn and not even a candle lighted. We cannot do without Jesus any more than the world without the sun. He will be like the "pillar of light."

2. How *gentle* light is! A ray comes from the sun millions of miles in a very few minutes, so swiftly does it travel, and yet it does not hurt our eye when it comes to it. The light spreads itself everywhere giving itself to every thing, and to all without noise or injury. Thus does Jesus give Himself to our hearts. He gives His love and wisdom and grace to fill every corner. He does not frighten or hurt. He is the Light. A Person better than a lantern! We must *let the light in*. We can shut our eyes in the light so that we are in the dark. We can keep Jesus out of our lives. We can open our eyes and enjoy the light. We can give our hearts to Jesus and He will fill them with His light.

March 26—The Reason Why—*John xx. 31*

You know why a grammar or history of England or geography is written. And you will get their worth only so far as you remember that. What will the boy who goes to grammar for sums get? In our Golden Text to-day St. John tells in simple words why he wrote his book. So that his readers might *believe* something, and that they might *receive* something.

1. Believe something. What? About themselves? About the world? No, about Jesus. Who He was and why He came here. That is the first great lesson. We must find out about Jesus. (1) He was Christ. The One promised by God to come and save His people. Sent by God with a message of love and a promise of help. 2. Son of God. Not only man but God too. So mighty that He could do all the Father gave Him to do. A wonderful Being with a wonderful mission. Jesus has three names, Jesus, Christ, God. John has written the book so that we may, from all its wonders of word and deed come to know these three names.

2. Receive something. Who could guess what? Happiness? Pardon? Much more. *Life*. This is God's special gift through Jesus. We can't find it or win it; we must receive it. When we know, love, serve God we have life, and by it shall by-and-by live with God.

Thus three words come to us to-day, *read*, *believe*, *receive*. As you read about Jesus remember that He is your Saviour and King. Believing is the link between reading and receiving. It is like the hand stretched out to take the offered gift. Take care boys and girls to be careful readers, but also loving believers, or all our reading will be vain.

REVIEWS

Memories. By C. F. Gordon Cumming. Edinburgh and London: William Blackwood & Sons. 20s. net.—Miss Gordon Cumming is a delightful writer and it would have been almost a crime for her not to have written a book of *Memories*. She belongs to an ancient and heroic Scotch family, has met many interesting people, and travelled in many lands. She has a cosmopolitan taste, and her vast and varied knowledge of all sorts and conditions of things and people enables her to give a great amount of information on many an out-of-the-way topic. Miss Gordon Cumming has made the best of life and has shared its happiness with others. One can well understand how welcome a guest she was in every land. Her references to missionary work are always just and sympathetic, often enthusiastic, as when she speaks of the late venerable Frederick Langham, and of the marvellous work for the Blind in China, accomplished by William Hill Murray, one of the most heroic and most laborious missionaries of any age. The story of his work as told by Miss Gordon Cumming in this and in her smaller book, *The Inventor of the Numeral Type for China*, belongs to the romance of missions and ought to be known everywhere. We lay down the *Memories* with reluctance and hope that after all the distinguished authoress has not given us her last book yet.

The Catholic Faith: A Manual of Instruction for Members of the Church of England. By W. H. Griffith Thomas, B.D. London: Hodder & Stoughton.—We have read this excellent manual with ever-increasing thankfulness. It is a strong, wise, Scriptural statement of the "Catholic Faith" as it is understood and taught by the most devout and intelligent members of what is known as the Evangelical School in the Church of England. It would be a wise act for some generous man to present every candidate for ordination and every student in a Theological College with a copy. Evangelical Nonconformists will rejoice in it, though naturally, in some instances they would expound the Faith in a somewhat different fashion. We propose shortly to give some extracts—for which we have not space this month—from this admirable book, and will therefore content ourselves for the present by commending it in the most cordial terms to our readers. The style is easy, conversational, winning, and the result is a book which is delightful to read and which will be specially helpful and attractive to those who instruct young people in the foundation truths of Christianity.

The Class-Leaders' Treasury. "Notes" for Leaders and Teachers in Class or Pulpit. By Rev. Joseph Johns. Rochdale: "Joyful News" Book Depôt. London: S. W. Partridge & Co.—The Methodist Churches owe an incalculable debt to the Class-Leaders, the men and women who watch over and instruct the members of the "Society." It is true that of late years class-meetings have fallen a good deal out of favour and this is largely due to carelessness in appointing Leaders, and to neglect in assisting them in the discharge of their great responsibilities. Amongst other signs of revival in Methodism we note with thankfulness the increasing attention given to class-leaders. Mr. Johns has already won a deserved reputation for his skilful outlines of subjects to be conversed

upon in class-meetings. We are glad to find that he has gathered these into a small, well-printed volume, which will be of great service to those for whom it is intended. The book is divided into three sections :— Fellowship and Experience ; Christian Ethics ; Suggested Themes. Preachers, as well as class-leaders, will find much good store here.

The Century Bible. Samuel. Edited by Rev. A. R. S. Kennedy, M.A., D.D. Edinburgh : T. C. & E. C. Jack. 2s. 6d. net.—An important addition to this interesting and useful series of popular commentaries. Dr. Kennedy goes further than we can follow him in the direction of the Higher Critics, but for our time he is a conservative expositor, and moreover he has a genuine admiration for his subject. He does justice to David and to the importance of the Book of Samuel. His style is easy and will commend both the Introduction and Notes to readers who would be repelled by a drier writer. Sunday School teachers, leaders of Bible Classes and private students will find it most useful.

The Sacrificial Life and Other Sermons and Addresses. By Rev. Arthur Hancock. London : A. H. Stockwell. 2s. 6d. net.—These excellent discourses were delivered when the author was President of the Bible Christian Conference. They are of a high order, showing thought as well as fervour. Mr. Hancock deserves well of his Church, and these sermons amply justify his election to the post of chief honour and responsibility among his brethren. His ordination charge on Acts xx. 24 is very impressive and timely. Other addresses show how thoroughly Mr. Hancock enters into the spirit of the time. He is a convinced and sturdy Nonconformist, but there is nothing offensive or un-Christian in his clear statement of his own position.

Foes of Progress and Other Sermons. By Hugh C. Wallace. London : A. H. Stockwell. 1s. 6d.—We cannot speak as cordially of this volume as of Mr. Hancock's. There is a tone about it which irritates and distresses. Not in this way are the battles of the kingdom of God won. There is much of vigour and earnestness, but we do not catch the tone of deep conviction even in the most impassioned denunciations of the opposite side in politics. Mr. Wallace can do much better than this, and is meant for better things. There is a lack of breadth of view and Christian charity and courtesy, which seem to us the less pardonable since we are usually on the same side as the speaker. One's adversaries may write in this way if they please, but let the good cause be defended well.

Some "First Things" of The Bible. By Walter J. Mayers. London : A. H. Stockwell. 1s. 6d.—This is a most attractive little book in general get up as well as in matter and style. It is intended primarily for young people, but any one may read its brief, bright meditations with pleasure and profit.

The Fourth Conquest of England. By Allen Upward. London : The Tyndale Press (W. F. Martin & Co., Ltd.) 6d. net.—A vision of the triumph of Romanism and the departure of our Protestant king to Australia, there to reign over a new and loyal Protestant Australian empire. It is cleverly

written and makes many good points. It belongs to the light artillery of Protestant warfare. It must, however, be remembered that the Roman peril is a very real one, and that our careless, superficial liberality of talk and action may mean the ruin of evangelical religion in England.

The Letters of a Ridiculous Optimist. By Harold Murray.—Tho Blind Swiss Girl; and Other Stories. By Edwin Fletcher. London: A. H. Stockwell.—Neither of these little books impress us much, though the first has some very good points and makes many good quotations. Mr. Fletcher's stories are very poor, and his writing, and even spelling, dreadful. "Alright!" O dear!

The Way of Life; Illustrations of the Book of Proverbs for the Young. By James Jeffrey, D.D. Oliphant, Anderson, & Ferrier.—Not every one who preaches so-called children's sermons is really a preacher to children. But the wise student can usually find something to learn from every intelligent attempt to perform this somewhat difficult task. Dr. Jeffrey's volume is hardly entitled to the front rank, but it may well find a place just one step lower than the highest. The volume contains fifty-two addresses; simple, brief, interesting, and full of sound teaching. Some of his titles are suggestive:—"The Best Market and the Best Bargain" (xxiii. 23), "Buy the Truth and sell it not." "Counting the Cost" (xxiv. 27), "Prepare thy work without, and make it ready for thee in the field; and afterwards build thine house." "The Danger of Self-confidence" (xxviii. 26), "He that trusteth in his own heart is a fool." Here is a specimen outline:—

"KEEP THE HIGHWAY" (xvi. 17), "The highway of the upright is to depart from evil; he that keepeth his way preserveth his soul."

The importance of good roads. The Romans were the great road-makers of the world, and their roads may be traced to-day in almost every country they conquered. It is in the desert that roads are of the greatest value; and to-day there is a great highway leading through the desert, by which the Mohammedan pilgrims find their way to their holy city of Mecca.

Our life is often compared to a journey from this world to the next; and it is well for us to know the true way that leads to the city of the Great King.

1. The King's highway is the way of *salvation*. 2. It is a way of *holiness*. 3. It is a *safe* way. 4. And this way *leads home*. We must keep to the way.

MEN AND BOOKS : A MONTHLY SURVEY

Mr. J. Douglas on Theodore Watts-Dunton *

OUR space in this monthly review is generally and necessarily occupied with matters directly bearing on our great work as preachers. But it must never be forgotten that the preacher's attention may be so unduly and entirely concentrated on his own immediate task as to stereotype his ideas, make him one-sided in his opinions, and narrow and unpractical in his judgements. In order, therefore, to counteract the narrowing influence of over-absorption in his own special studies, he should endeavour to take a real and practical interest in all things pertaining to humanity, and especially, should take cognisance of all the influences which help to mould the world of thought and action by which he is constantly surrounded. He cannot afford to be ignorant of the thoughts of those men who are amongst the most potent influences in modern literature.

We do not hesitate, therefore, to call attention to a volume which lies outside the range of what is sometimes technically called the "preacher's library"; and which at first sight perhaps will seem to be foreign to his interests. The subject of the book is the principles of literary criticism, especially as these are set forth in the critical writings of Theodore Watts-Dunton. It is charmingly written, and the manner in which the subject is woven with the life history of Mr. Watts-Dunton and his artist and poet friends, makes it more fascinating than many modern novels. The reader will find that the volume is not only interesting, but instructive; for it will reveal to him the power which a great teacher can wield when he has gained the mastery of a clear, forceful, and charming style. And this, our critics tell us, is one of the great needs of the modern pulpit.

Mr. Watts-Dunton has long been recognised by *litterateurs* as one of our foremost living critics; he is in addition, one of our most brilliant novelists; and has produced some of the finest

* *Theodore Watts-Dunton; Poet, Novelist, Critic. By J. Douglas. Hodder & Stoughton.*

poetry published in recent years. The writer of this volume tries to show that he is an original master of the principles of literary criticism ; and that the principles he has enunciated are amongst the most fruitful ideas at work in our literature to-day. The reader who is not fascinated by this striking and forceful study, must be either singularly unappreciative, or needlessly ignorant of the great and potent factors moulding the thought and life of the beginning of the century. The book is all the more valuable because the author allows his subject to speak for himself, and thus gives in Mr. Watts-Dunton's own words the principles which underlie all his work. We can only regret that the reticence imposed on the author by Mr. Watts-Dunton has left so many gaps in our knowledge concerning such a fascinating and brilliant character.

It is difficult to quote from a volume so exceptionally full of good things ; but we select one or two sentences which show the style of Mr. Watts-Dunton himself. We do not, of course, endorse all his statements.

SOME DEFINITIONS

Work ; that activity of mlnd or body which exhausts the vital forces without yielding pleasure or health to the individual. Sport ; that activity of mind or body, which, in exhausting the vital forces, yields pleasure and health to the individual. The activity, however severe, of a born artist at his easel, of a born poet at his rhymings, of a born carpenter at his plane, is sport, The activity, however slight, of the born artist or poet at the merchant's desk, is work. Hence to work is not to pray. We have called the heresy of work modern because it is the characteristic one of our time ; but, alas, like all heresies, it is old. It was preached by Zoroaster in almost Mr. Carlyle's words when Concord itself was in the woods and ere Chelsea was.

Civilization ; a widening and enriching of human life. Bastard or Modern Western Civilization ; the art of inventing fictitious wants and working to supply them. In bastard civilization life becomes poorer and poorer, paltrier and paltrier, till at last life goes out of fashion altogether, and is supplanted by work.

We now quote one or two paragraphs from a review article to show Mr. Watts-Dunton's style, and also his appreciation of the rhythmic qualities of the Authorised Version of our English Bible.

The Great Style is far more easily recognised than defined. To define any kind of style, indeed, we must turn to real life. When we say of an individual in real life that he or she has style, we mean that the individual give us an impression of unconscious power or unconscious grace, as

distinguished from that conscious power or conscious grace which we call manner. The difference is fundamental. It is the same in literature ; style is unconscious power or grace—manner is conscious power or grace. But the Great Style, both in literature and in life, is unconscious power and unconscious grace in one. . . .

To reproduce the Great Style of the original in a western idiom, the happiest combination of circumstances was necessary. The temper of the people receiving must, notwithstanding all differences of habitation and civilization, be elementally in harmony with that of the people giving ; that is, it must be poetic rather than ratiocinative. Society must not be too complex—its tone must not be too knowing and self-glorifying. The accepted psychology of the time must not be the psychology of the scalpel—the metaphysics must not be the metaphysics of newspaper cynicism ; above all, enthusiasm and vulgarity must not be considered synonymous terms. Briefly, the tone of the time must be free of the faintest suspicion of nineteenth century flavour. That this is the kind of national temper necessary to such a work might have been demonstrated by an argument *a priori*. It was the temper of the English nation when the Bible was translated. That noble heroism—born of faith in God and belief in the high duties of man—which we have lost for the hour—was in the very atmosphere that hung over the island. And style in real life, which now as a consequence of our loss, does not exist at all among Englishmen, and only among a very few Englishwomen—having given place in all classes to manner—flourished then in all its charm. . . . .

Now the great features of Biblical Rythm are a recognized music apart from a recognized law—" artifice " so completely abandoned that we forget we are in the realm of art—pauses so divinely set that they seem to be " wood-notes wild," though all the while they are, and must be, governed by a mysterious law too subtly sweet to be formulated ; and all kinds of beauties infinitely beyond the triumphs of the metricist, but beauties that are unexpected. There is a metre, to be sure, but it is that of the " moving music which is life " ; it is the living metre of the surging sea within the soul of him who speaks, it is the free effluence of the emotions and the passions which are passing into the words. And if this is so in other parts of the Bible, what is it in the Psalms, where the " flaming steeds of song," though really kept strongly in hand, seem to run reinless as " the wild horses of the wind " ?

" Books to Read, and How to Read Them " *

In this concise little volume Mr. Hector Macpherson has reprinted a number of papers which originally appeared in the *Edinburgh Evening News*. Thus collected they form a comprehensive, well-arranged, and carefully-written guide to the main currents of thought in our modern literature. Beginning with

* *" Books to Read, and How to Read Them." By Hector Macpherson. W. Blackwood & Sons.*

the Bible and Biblical Criticism, the author proceeds to discuss in turn—Philosophy, Science, Man and Society, the Elements and Evolution of Civilization and Literature, etc., etc. ; completing his survey with chapters on " Currents in Modern Civilization and Currents of Modern Thought." The book will be found to be a useful guide to the young student who wishes to start on some particular study, and hardly knows where to begin, or where to look for the necessary knowledge to guide him aright. Such an one will find here a good general survey of the field ; and will be put in the way of discovering the path to deeper and more detailed study.

In some cases, no doubt, the author's suggestions must be supplemented, and his judgements corrected, from other sources ; but we do not know of a better guide to put into the hands of the beginner ; while those who live at a distance from the great libraries, will often find the information here given of service to them in the selection of books. The independence of the writer is seen in such sentences as the following :—

THE HIGHER CRITICS AND THE PENTATEUCH

It is customary for the Higher Critics to extol the Hebrew prophets at the expense of the priesthood. The fashion has long been in that direction. One reason is that the prophets strike dramatic attitudes and give utterance to thoughts which for sublimity of conception and sublimity of expression tower high above all the literature of the world. But let the student calmly sit down and study the Levitical system, and he will be astonished to find that the dry and forbidding details of Leviticus were more admirably adapted to inoculate the people with higher views of man's relation to God than anything to be found in the priestly arrangements of any other people. In their anxiety to reduce the sacrificial system of the Jews to the level of the Pagan cults, the Higher Critics leave out of account several important considerations. The sacrificial system of Paganism rested on the idea that costly offerings were necessary to propitiate the offended deities. " Thousands of cattle, costly incense, prisoners taken captive in war, sometimes the child of the worshipper, were offered as sacrifices." By this means it was hoped to appease the wrath of the gods. In the Jewish system the value of sacrifice was never measured by its costliness, and no attempt was made to appease the wrath of an avenging deity. . . In the Jewish system sacrifices were used as a means of impressing the worshipper with the idea of holiness and with a desire to escape from sin. In Paganism sacrifices were used as means of escaping not from sin but from penalty, and the idea of holiness was entirely absent.

THE TRIUMPH OF CHRISTIANITY

Civilization took a new turn when mankind was provided with a higher object of worship than was afforded under Paganism, and with a magnetic

example of a holy life lived among the lower strata of society, instead of a series of academic ethical rules only suited for philosophers, who looked upon the common people as rabble fit only for slavery. Christianity triumphed because it brought hope to the slave, cheered the down trodden, and promised peace and rest to the weary and heavy laden. Christianity triumphed because to men, tired of the immoralities of the existing religions, it spoke of a God of purity, and to men who had exhausted all that pleasure could give, it revealed the secret of blessedness. Christianity triumphed because to men weary of the cold, cheerless creed of Stoicism it offered a code of ethics touched with the highest emotions—love to God and love to man. A wide reading of the history of the ancient world at the time of its decay forces upon the mind the truth that not only was Christianity the salvation of humanity, but by no other conceivable agency could humanity be saved.

"The Golden Book of John Owen" *

The name of John Owen is widely known as that of one of the most learned of the Puritan Divines, and as one of the most voluminous writers of his day. It is to be feared, however, that to many readers of theology to-day he is a name and nothing more. Life is too short, and indeed too full and busy, for many of us to wade through the vast and numerous tomes in which are enshrined the works of this once famous preacher and theologian. Still, the patient explorer will find that in this almost forgotten continent, there are treasures for those who seek them, and that in some at least of the hidden valleys there is "dust of gold."

In this volume Dr. James Moffat has tried to set the man before us as he lived; giving to the general reader an interesting sketch of his life, and a well-balanced estimate of his character and influence; and adding to this some 140 pages of extracts from his better known writings. The selection is on the whole, wisely done; the compiler's aim being to lure some, at least, of his readers to a wider acquaintance with the mental treasures left by this great thinker and preacher.

John Owen had an eventful life. Born in a country parsonage, he was sent to the University of Oxford at the age of twelve, his thirst for knowledge being so great that he "frequently did without more than four hours sleep at night." In later years, however, he seems to have regretted this "immoderate desire" of human learning and languages. At

* *The Golden Book of John Owen, By James Moffatt, B.D., D.D. Hodder & Stoughton.*

the age of nineteen he had attained the dignity of a "Master's" degree; and two years later was ordained a clergyman of the Church of England. After this we find him occupied as chaplain in two county families successively; and with such a bias toward Puritanism that his Royalist uncle, who had borne the expenses of his education, withdrew his patronage and support.

Up to this time there is no evidence that he had passed through the spiritual crisis of conversion, or that he gave any conscious evidence of the new life of the spirit. That was now to come, and to his religious principles there was to be added the definite convictions and comfort of a new life in Christ. He was at the moment resident in London, and on a certain Sabbath morning accompanied a cousin to hear the famous Dr. Calamy preach in Aldermanbury Chapel. A stranger, however, occupied the pulpit, and in consequence many members of the congregation left the building. Owen remained, and heard a plain sermon from Matt. viii. 26—"Why are ye fearful, O ye of little faith"? The preacher solved Owen's doubts, and he left the building rejoicing in the light and liberty of the Gospel.

The time was one of great religious controversy, and in the discussions of the day John Owen had a full share. His first book—an argumentative attack on Arminianism, brought him an appointment to the small living of Fordham in Essex; from whence he removed, after a few years, to Great Coggeshall. By this time he was known widely as an able controversialist; and being summoned on several occasions to preach before the House of Commons, was soon brought to the very front of public affairs. After one of his celebrated discourses to the Parliament, Cromwell sought him out, appointed him his own chaplain, and for ten years the two men worked together in close friendship. In 1657 Owen was promoted to the deanery of Christ Church, Oxford; and in the following year to the Vice-Chancellorship of the University. The years at Oxford were full of good and important work; and during this period perhaps the best and most fruitful of his writings were published. At the Restoration he went into retirement, and the remaining years of his life were spent in seclusion and in study.

For a description of the political movements of the time and of Owen's literary activity and religious character, we must refer our readers to Dr. Moffatt's sketch of his life. He was no minor figure either in the political world, or amongst the theological factors which helped to build up the Commonwealth. "A master in what is now known as the Higher Life, a man of administrative ability in academic and in state affairs, a veteran in the front-rank of contemporary theologians and scholars, Owen played many parts, and played them with a serious and signal vigour. But it is as a thinker on religion, and especially on personal religion, that he survives. . . . When devotional stimulus is the object of a reader's quest—though I am far from echoing the dilettante severance of devotion from theology or thought—it will not always be in vain to hark back to mount Owen, even if the Puritan's good things are hoarded there like honey among the rocks. They drop sweet, but to reach them you must scramble generally over rough, uninviting country, or scale the crags and fissures. The coveted sweets do not lie, as a rule, to be gathered by the casual passer on the high road."

One or two specimens of the great Puritan's style are appended :

HOSEA X. 11

The prophet says of Ephraim, "He loved to tread out the corn." He loved to work when he might eat, to have always the corn before him. But God, says he, would "cause him to plough"; a labour no less needful, though at present not so delightful. Most men love to hear of the doctrines of grace, of the pardon of sin, of free love, and suppose they find food therein. But to be breaking up the fallow ground of their hearts, to be inquiring after the weeds and briers that grow in them, they delight not so much—though it be the only way to come to a true knowledge of grace itself. . . . This will beget reverence of God, a sense of our distance from Him, a due valuation of mercy, far above those light, verbal, airy attainments, that some have boasted of.

THE SOURCE OF ALL BLESSING

Look for all relief and for help against sin *merely from grace*. A *wilderness* will not help you, nor a *paradise*. In the one Adam sinned, in whom we all sinned; in the other all Israel sinned, who were an example unto us all. Men may to good purpose go into a wilderness to exercise grace and principles of truth, when the acting of them is denied elsewhere; but it is to no purpose to go into a wilderness to seek for these things; their dwelling is in the love and favour of God, and nowhere else can they be found. Do not expect that mercies of themselves will do you good, or that afflictions will do you good, that the city or the wilderness will do you good; it is grace alone that can do you good.

Temptation

Meet thy temptation in its entrance with thoughts of faith concerning Christ on the Cross; this will make it sink before thee. Entertain no parley, no dispute with it if thou wouldst not enter into it.

Temptations and occasions put nothing into a man, but only draw out what was in him before.

When we suffer a temptation to enter into us, then we "enter into temptation."

Temptation despised will conquer.

He that would be little in temptation, let him be much in prayer.

Stedfastness in believing doth not exclude all temptations from without. When we say a tree is firmly rooted, we do not say that the wind never blows upon it.

J.E.

PRESENT DAY PREACHING

Loyalty to the Ideal

BY THE REV. ALEXANDER CONNELL, M.A., B.D.

If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand: this also were an iniquity to be punished by the judge: for I should have denied the God that is above—Job xxxi. 26-28.

THESE curious words are a splendid repudiation from a primitive age of any denial, even the most secret, of the great Lord who is above both sun and moon. In the whole chapter, Job is on his defence. You will find the charges levelled against him by the miserable comforters who came to bless but stayed to curse, in the 20th to the 22nd chapters of this great drama. The charges are various. But perhaps the one that went most to his heart, because he felt it included all the rest, was the charge or insinuation that he had secretly or openly offered some great offence to the God he professed to worship, and that, therefore, these calamities had come upon him. There is a certain type of hard, cruel people, even Christian people, who seem to have no idea of there being any reason in human troubles and Divine visitations, except that by them, God is avenging Himself for some insult offered to His

Name. I know of no people more to be avoided by poor souls in time of trouble than those who show them the wrong aspect of Providence, and bow them down more than their troubles do, by informing them that they all come from some sin, secret or open, against the God who made them. Job repudiates this, in his own case at all events. His assertion here is that never, even furtively, has he as much as kissed his hand, in token of adoration and homage to the sun and moon and all the glory of the skies. He has never, even in secret, when no one could see him, bent his head to the great sun-god that to many minds seemed to be ruling over all. Now this is a remarkable repudiation, first of all, because it comes to us from a very primitive age, when the character of God had not emerged from the mists of superstition as it has now, and when the spirituality and the nearness of it to the souls of men was not realised as it is now. More than that, the repudiation is remarkable because it comes from the land where the worship of the heavenly bodies was almost a natural thing. I am not surprised that in primitive ages, away in the gorgeous east, people bowed down to the sun, moon, and stars, because of their very beauty and glory. I have been in the east, and I know the splendour of the sun-rise. I know that there is a haunting, penetrative omnipresence (as you may say) of the day in the gorgeous east, which seems to wrap it around the mind of man as an unmistakeable influence. I have seen many moontide nights in the eastern hemisphere. I saw one when looking upon the greatest trophy of Indian art, the Taj Mahal at Agra. It was flooded by the lovely silver light of the full moon, and it seemed to stand like a living thing before one's imagination and reverence. The eye was lifted from the human creation to the queenly benefactress in the sky, covering the earth and all things with loveliness. I am not surprised that in a primitive age when men knew no better, and did not understand the spirituality of God, they bowed down and kissed the hand to sun, moon, and stars.

But, especially this repudiation is a splendid one, when you remember it was amongst the Arabs, whose life and circumstances are represented here in this drama of Job, that the worship of the heavenly bodies was most in vogue. More than a thousand years after, Mohammed had to write in the Koran,

"You must not worship sun or moon, but worship the God who made them." To add emphasis to his injunction he gives this fable of Abraham which is not without charm: "When night closed over Abraham he saw the star and he said, 'This is my lord.' But when the star set he said, 'I love not that which sets.' When he saw the moon appear, he said, 'This is my lord.' But when it too set, he said, 'Surely if my Lord direct me not aright, I shall be with the people who go astray.' When he saw the sun, he said, 'This is my lord for it is the greatest.' But when it set, he said, 'I will turn my face towards Him who hath created heaven and earth.'" Those who were appealing to Job were appealing to him under circumstances where their appeal would be most impressive and haunting. They were appealing to him amidst the superstition of the race given to that worship of the heavens with all their glory. And yet, he says, that never, even furtively, for an instant, has he blown a kiss to sun or moon. Never in his heart of hearts, has he bowed to the superstition of the day. Yet might he not have said, who is to know? who will be the worse for it? He might have urged all the excuses and palliations for the secret sin, when he was in the presence of the glory of the heavens. But his repudiation is this, "I have never done it, even in secret. I could understand these calamities if I had so denied my Lord, but I have not."

Here is a repudiation—a magnificent rebuke, an example of religious purity, pious fidelity and spiritual faith—which comes down more than a thousand years to us to-day, Christian though we profess to be, and it sinks to the very heart of anybody who is in his conscience, sensitive to what apostacy from God means.

I apply the words, in one or two directions. Ah, my friend, it is a tremendous achievement when you can pass from the worship of the seen to the Unseen. They apply to the origin of worship. It is a greater thing than we realise, that we should worship a spiritual Lord. I am not impressed by all the arguments of the scientists, but I am impressed when an agnostic scientist says, "there is something he calls the unknowable." I am not impressed by the literary artifices of Matthew Arnold, but I am impressed when he, in the semi-twilight of faith, says, "that beyond what he knows and can

tabulate, there is some stream of tendency making for righteousness, some power making for righteousness." I am most of all impressed when out of human trouble and temptation, the afflicted man lifts his face to the sky and says, "Abba, Father." That is a triumph; that is impressive; that is the Unseen enthroned above the seen, crowning it, dominating it, reaching down through the seen into the hearts that understand. You and I never take off the hat to the things that are seen. We are never dazzled by earthly ambitions, dignities and institutions, and all the great powers that are calculated to impress the human imagination. But did you never find yourself secretly, in the heart of business, in the moment when you were not quite yourself, being seduced away from pure, spiritual objects and purposes, to rest your affection, and to base your ambition, on the things most eaten by the moths and that rust away? He indeed is a man of integrity who can stand here, surrounded by all the majestic influences that strike and allure the imagination and the heart, and is able to say, "I have never looked upon gold as an idol; I have never given an envious look at those with whom the world seems to go so wonderfully well; I have never even kissed my hand to the great idols in the market-place, the things that men reverence and prize and gamble their souls away for; I have never yielded my soul or conscience to them." It is a great triumph to be able to say to-day,—"not to sun, moon, or any modern idol, have I kissed the hand: I have not denied the Lord."

Do not the words also apply to our work? It is a great triumph to be able to say to-day, "I serve the ideal and do not yield to the conventional." Some conventions are all right, because they are of no moral import,—being neither good nor bad. They belong to the order of society, and nothing is to be said against them. Ask the artist, or anyone who is given some work to do that requires the shaping and the refining influences of the soul, and of the ideal, whether he discovers a gulf between the conventional and the ideal? He will soon give an answer, if he is of the right spirit. How many men put riches away from them, and forsake comfort, because they will not stoop beneath themselves, and that which they know to be higher than the conventions of their time? Why should these principles be limited to the region of art? It is an

extraordinary occupation to which the law of the ideal cannot be brought down. There is hardly one of us who cannot go back to our work to-day with these two courses clearly open to us: we can do the work in a formal, regular, conventional, selfish, worldly way, and we can do the work, with the look beyond, and with a touch that refines and ennobles it. The ideal is brought down to earth. To bow the knee to the conventional is a denial of the Lord. It is to kiss the hand to the ruling sun of the day. Don't do it. The greater light is yonder. The ideal is your goal!

Does it not run down into a very simple alternative? Where does the seen concentrate and where does the unseen concentrate in our lives? The seen concentrates in the self, and the unseen concentrates in Christ. The one is not the ideal, the other is. These are the deities between which you must choose. Selfishness is the great original paganism of the human heart, the perennial superstition, the worship of self. It is the last paganism that will be dislodged. It is the continuous alternative to the unseen Lord, the Christ of God. The question to be answered is, Am I to live for myself? Am I to make personal enjoyment and personal aggrandisement my chief end? Am I to exclude myself from the world's great need, and become obdurate to the cry of the helpless? Is the end of my life to be self-gratification, or the use of self for the good of the world? That is the cult of natural religion, and it is the religion of a great many people. Over against that is the ideal, the unseen Christ. It all comes to that. Shall I go back to my work thinking only of my own self-glory, and my own comfort, and what I can do to advance my name, to prepare for my own future in this world, or shall I go back determined that this wonderful Saviour, who was once dead and is alive again, who lived a human life, who yielded up His life for me, shall have my life? The best wisdom and the highest chivalry on my part is to lose my life for Him, for by so losing it I keep it unto life eternal.

THE LORD'S PRAYER

BY THE REV. HENRY MARTIN, M.A.

I

Introductory

"IT is by their prayers," says Harnack,* "that the character of the higher religions is determined." This is specially true of Christianity, for its great prayer sums up the teaching of its Founder. "No passage in the Gospels," says Dr. Percy Gardner,† "has a stronger claim to be regarded as coming direct from the Founder than the Lord's prayer. . . . A comparison with other passages in the Gospels shews that it contains the essence of the teaching of Jesus." Tertullian ‡ well called it, "Breviarium Totius Evangelii."

Nothing will give us a truer insight into the nature of real prayer than a careful and sympathetic study of this "pearl of prayers." As to the reality and necessity of prayer, these must be assumed from the outset, as this is not the place to attempt a philosophy of prayer, or proof of its efficacy. To the man who prays, prayer is its own proof. And even though he can give no scientific explanation of it, he knows from experience that it is his "vital breath," and, as Tertullian called it, "the bulwark of faith." Jesus Himself, who even from the merely human standpoint was admittedly not less than the Supreme Expert in all matters of religion and ethics—Jesus Himself habitually prayed. He certainly never contemplated the possibility of a prayerless Christian, and taught His pattern prayer to men who prayed already.

Yet, while having no doubts as to its reality, we may often, from our failures and disappointments in prayer, wonder whether we understand its true nature or have got hold of its right method. Praying breath, alas! is often spent in vain. There is a right way of praying, and many wrong. "Ye ask and have not, because ye ask amiss." *What*, then, is true prayer? *How* must we pray? And, *for what?*

According to the Third Gospel, it was in answer to questions such as these that the Lord's prayer was first given. "And it

* "What is Christianity?"

† "A Historic View of the Old Testament."

‡ "*De Oratione.*"

came to pass, as He was praying in a certain place, that when He ceased, one of His disciples said unto Him, Lord, teach us to pray. . ."* This disciple must have been himself a man who prayed; but his conception of prayer was revolutionised by seeing and hearing the Master pray. Compared with such prayer, how poor, how halting, how feeble his own! If only he could pray like that! This prayer, then, is the model prayer, the prayer that teaches how to pray. It is the "Lord's prayer," because the Lord gave it: but from our point of view it is the "disciples' prayer"; for, though there is only one petition in it that He, as the Sinless One, could not Himself use, it was especially for His disciples' use He gave it, to teach them the meaning, object, and nature of prayer. Although He meant them and us to use the very words He gave ("when ye pray, *say* . . ." Luke xi. 2) so sanctioning forms of prayer, He evidently prescribed the substance more than the mere form, for, according to the First Gospel, He said, "*After this manner* pray ye." If we would "pray and pray aright," we must, in no slavish adherence to the mere letter, catch the spirit of this pattern prayer, and infuse it into all the prayers we offer.

For this brief prayer, "the most comprehensive of all epitomes, so marvellous in its brevity," contains all prayers. "Like as the law of love is the sum and abridgement of all other laws, so this prayer is the sum and abridgement of all other prayers" (Bishop Latimer). "Such is the perfection of this form that it is the epitome of all things to be prayed for, as the Decalogue is the epitome of all things to be practised" (John Lightfoot).† "Think of and utter ought which is in thy will or thy power to ask, and thou wilt find it already spoken for thee in this prayer of prayers" (Stier).‡

Attempts have been made to shew that "the *Lord's* prayer" is a misnomer, inasmuch as (it is alleged) it is not the Lord's in the sense of being original with Him, but it is a mere cento of passages borrowed from Old Testament, Apocryphal, and Rabbinic Literature. Even if this could be proved, the originality of the prayer as a whole would not be disproved, for

* Luke xi. 1.

† Horæ Hebraicæ.

‡ "Words of the Lord Jesus."

the religious genius that could fuse such scattered scraps into such a perfect, comprehensive whole, would be little less than the genius that could utter all these thoughts for the first time. As Dr. Plummer§ well says: "Such exquisite proportion and development . . are strong evidence that IF this marvellous prayer was constructed out of fragments of other prayers, it was composed in the spirit and power of Him who said, 'Behold I make all things new.'" "It is this . . . taking up of gems which had lain about amid the general stones of the Church, and setting them altogether in this circlet of purest gold . . . which constitutes its superiority to all mere human utterances of devotion" (Newman Hall).‖ But the borrowing is by no means proved. When examined, the alleged Rabbinic parallels are not at all convincing, being (even when the date of the supposed originals is certainly before and not after Christ) parallels more in mere wording than in thought, or (as the petition for forgiveness) expressions that form part of every earnest prayer. "The Lord's Prayer," says Dr. Edersheim,** "in its sublime spirit, tendency, combination and succession of petitions, is unique; . . . such expressions in it as 'Our Father,' 'the Kingdom,' 'forgiveness,' 'temptation,' and others represent in Rabbinism something entirely different from that which our Lord had in view." "Its symmetry and progressive development of thought," concludes Dr. Plummer, "and its inexhaustible adaptability, are characteristics that do not harmonize well with the hypothesis that it is a compilation." Well did Tertullian begin his treatise "*De Oratione*" with these words: "Our Lord Jesus Christ prescribed for us, the disciples of the New Testament, a new form of prayer. For it behoved Him in this case also to lay up new wine in new skins, and to sew a new piece on a new garment."

Indeed, the more we study this wonderful prayer the more we feel it is the essence of the teaching of Jesus and the true expression of His mind. What Isaac Barrow calls "the full brevity, the deep plainness, the comely simplicity of expression" of the prayer, grows upon us. "There are depths in it which the most thoughtful intellect cannot fathom, and shallows

§ Hasting's "Dictionary of the Bible."

‖ "The Lord's Prayer."

** "Life and Times of Jesus the Messiah," Vol. I., p. 536.

where little children may lave their feet; heights which the strongest climber cannot scale, and valleys where the weak and wounded may rest and be refreshed" (Newman Hall). "All the cries which go up from man's breast upon earth to heaven, meet here in these fundamental notes, and are gathered into words which are as simple and plain for babes as they are deep and inscrutable for the wise, as transparent for the weakest understanding of any truly praying spirit as they are full of mysterious meaning for the mightiest and last struggles of the spirit into the kingdom and glory of God" (Stier).

The Lord's prayer does not seem to have been used liturgically by the Church at first, nor for long afterwards. The different versions of it in the Gospels shew it was not so used at the time these were compiled. There is no direct reference to it in any other part of the New Testament, though there may be indirect allusions to one of its petitions in 2 Thess. iii. 3, John xvii. 15, and 2 Tim. iv. 18. It does not occur in any Christian writers before the third century, when, as Tholuck * points out, "Cyprian and Tertullian make the first mention of the prayer as an *oratio legitima et ordinaria*."

The prayer has come down to us in two forms—a short form given in Luke's Gospel (Luke xi. 2-4, R.V.),† and a fuller form in Matthew (Matt. vi. 9-13, R.V.). Matthew places it in the so-called Sermon on the Mount, at the beginning of Christ's ministry, while Luke puts it in quite a different connection later on in the life. Which is the original form? and which the historical occasion? Or did Christ give the prayer twice, on different occasions and in different forms? Of course there is nothing inherently impossible in the latter supposition. Our Lord must have often repeated His teaching, and the sayings preserved to us are evidently only a selection. At the same time, in view of what we know of the composition of the Gospels, it seems more likely that Matthew and Luke are following here two different traditions of the same prayer,

* Notes to Greek Testament.

† The three clauses, (1) "our . . . which art in heaven," (2) "Thy will be done on earth as it is in heaven," (3) "but deliver us from evil," are omitted by R.V. in Luke because the best MS. authority is against them. In the MSS. in which they occur they have evidently been borrowed from Matthew, where they are authentic.

and that the differences in their versions are to be accounted for by the different sources (oral or written) from which they drew. On the supposition, then, that Jesus gave the prayer only once, it would seem on the face of it that the historical occasion was that recorded by Luke, whose narrative has every mark of originality; though, as there is no note given of time or place, that occasion may possibly have fallen much earlier in the ministry of Jesus than its position in the third Gospel would indicate. Matthew, as is his custom, is more careful to group his materials according to subject matter than in chronological order. He either found the prayer in the version of the *Logia* he used, placed as it is in his Gospel, or he placed it in that position himself, along with the Lord's teaching about prayer.

But even if Luke has preserved the correct historical occasion, it does not follow that his is the original form of the prayer. For it is much easier to account for the differences in the two forms, by supposing that in the course of transmission by word of mouth and writing certain clauses were omitted and the wording of others altered, than that clauses so essential to the unity and symmetry of the prayer should have been added. So we may take it that Matthew's is the original form—that is, the nearest we can now possibly get to the original Aramaic as it came from the Master's lips.

When we come to examine this fuller form we cannot help being struck by its symmetry and rhythm. Westcott and Hort in their Greek Testament print it in metrical form, and point out in their "Introduction," its "essentially metrical structure . . . . with its invocation, its first triplet of single clauses, with one common burden, expressed after the third but implied in all"—(a good example of what Dr. R. G. Moulton ‡ calls the "Envelope Figure")—"and its second triplet of double clauses, variously antithetical in form and sense." Following the example of Dr. A. E. Gregory (in his "Hymn-book of the Modern Church"), who classes the prayer "amongst the early Christian hymns," I will give it here in the original as printed by Westcott and Hort, with a literal translation, in order to shew its metrical structure.

‡ "The Literary Study of the Bible," pp. 69-70.

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς·
Ἁγιασθήτω τὸ ὄνομά σου,
ἐλθάτω ἡ βασιλεία σου,
γενηθήτω τὸ θέλημά σου,
ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς·

Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον
δὸς ἡμῖν σήμερον·
καὶ ἄφες ἡμῖν τα ὀφειλήματα ἡμῶν,
ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν·
καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,
ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ·

Our Father which art in the heavens;
Hallowed be Thy name,
Come Thy kingdom,
Be done Thy will,
As in heaven so on earth.

Our daily bread
Give us to-day;
And forgive us our debts
As we also forgive our debtors;
And lead us not into temptation,
But deliver us from evil.

Metrical form is characteristic of many of the Lord's sayings. Like the Old Testament prophets His speech, especially at moments of deep emotion, frequently broke into the rhythm of poetry and expressed itself in various forms of ancient Hebrew parallelism. For example* see Luke xii. 24 and Matt. vii. 16-20 (envelope figure); Matt. vii. 6 (quatrain reversed); Matt. vii. 7, 8 and Matt. xii. 35 (double triplet); Luke xvi. 13 (double triplet reversed); Matt. xxiii. 16-19 (two reversed quatrains) and Luke vii. 44-47.

But it is not merely in literary form that the Lord's prayer is a symmetrical whole, but also in thought. It consists of six petitions ("Lead us not into temptation" and "Deliver us from evil" being really one), which naturally divide into two groups of three each. The first three (like the first four

* See Moulton's "Literary Study of the Bible."

precepts of the Decalogue, and the first of the two greatest commandments (Matt. xxii. 37-40) refer to God, the second three (like the last six precepts of the Decalogue, and the second great commandment) refer to man. In the first half we seek God's glory, in the second our highest good. The first gives us the end of all true prayer, the second the means of attaining. The first brings heaven to earth, the second lifts earth to heaven. In each of the triplets there is a beautiful progression of ideas, and a wonderful balance and development of thought through the whole. "The Lord's Prayer," says Paley, "for a succession of solemn thoughts, for fixing the attention on a few great points, for suitableness to every condition, for sufficiency, for conciseness without obscurity, for the weight and real importance of its petitions, is without equal or rival."

EXPOSITORY NOTE ON ST. MARK xiv. 25

BY THE REV. PERCY L. WATCHURST, B.D.

THESE striking words of Christ are recorded in all three accounts of the institution of the Lord's Supper. The differences are slight and chiefly affect the closing words—but it will be convenient to have the three verses before us.

Matt. xxvi. 29, But I say unto you, I will not drink of this fruit of the vine until that day when I drink it new with you in My Father's kingdom.

Mark xiv. 25, Verily I say unto you, I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

Luke xxii. 18, For I say unto you, I will not drink from henceforth of the fruit of the vine, until the kingdom of God shall come (*cf.* also ver. 16 and ver. 30).

What do these words mean? As a rule the commentaries are vague and unsatisfactory, either treating the saying as "a poetic utterance," or simply referring them to that spiritual fellowship which Christ will have with His disciples in heaven. No one will be disposed to deny that this promise finds its complete and final fulfilment beyond the grave, just as the allegory of the vine and the branches does, but is that the plain

direct message which we are to gather from the words? Is not Christ speaking of a spiritual blessing which His disciples enter into and enjoy here and now?

There are, I venture to think, two great difficulties in the way of accepting the more common interpretation which has been mentioned, and while it is as a rule an unsatisfactory method of exegesis to approach a passage from such a negative point of view, in some cases the clearing away of an erroneous explanation prepares the way for one that is nearer to the truth.

First of all then I would urge that these words stand in too close a connection with the Supper of the Lord to make it possible to refer them to the heavenly state, or even to be satisfied with finding their "partial fulfilment in the Eucharists of the Universal Church," as Dr. Swete suggests, while still referring their "ultimate accomplishment to the risen life." Is it not necessary to find their main purpose, their first principal meaning in some very close connection with the Communion Service? Let us remember how very brief is the account which the evangelists have handed down to us of what our Lord did in the Upper Room, and then remember that each of the three record in almost the same words this saying, and that in the closest possible connection with eating the bread and drinking the wine in the Paschal feast. We seem to see Christ holding the cup in His hand as He spoke. Now the Lord's Supper is an earthly means of grace, an ordinance, a symbol, a sacrament, to enable us to realise Divine and spiritual things. There will be no communion service in heaven, there will be no need for it, any more than there will be need for the temple. When we reach the end we shall not need the means. Is it then reasonable to think that Christ would have used this very definite metaphor of drinking wine, and use it in this close connection with this particular means of grace, if He were only referring in a most general way to the fellowship of the saints with Him in heaven? When He was speaking of that in this very Upper Room did He not drop the metaphor and the parable altogether? "Because I live ye shall live also." "If I go and prepare a place for you, I come again, and will receive you unto Myself, that where I am there ye may be also." Here, too, we need to notice that it is not now the disciples who eat and drink, but Christ Himself who

drinks with them. The emphasis and the context of the words, then, lead us to seek for their spiritual meaning in some close connection with the sacrament of the Lord's Supper.

In the second place we need to consider carefully the phrase, "the kingdom of God," for our interpretation will very largely be determined by whether we think this refers to heaven or earth. In the Gospels we find the phrase with some slight variations over one hundred times—the kingdom of God, the kingdom of heaven, My Father's kingdom, My kingdom. It will hardly be thought necessary to endeavour to find subtle differences of meaning in these different expressions. Here is a divine and spiritual realm in which God or Christ is conceived as King, its people those who bow the knee to Him as Lord, its laws His truth. Now the question we need to ask, especially in regard to this particular text, is this—in these passages in the Gospels is the kingdom spoken of upon earth or in heaven? Is it here and now among the sons of men, or is it hereafter when God shall have made all things new? In the vast majority of passages the phrase refers to God's kingdom as it is being set up here and now upon earth, only in a very few does it refer to that kingdom as it is perfectly realized in the heavenly state. A few illustrations will make this abundantly plain.

1. The preaching of John the Baptist. Its main burden was that of repentance, its chief purpose to prepare the way for the Messiah, and the inspiring motive to which His appeal was made was this—"the kingdom of heaven is at hand." There is no need for many words to make the point plain; John was not looking to any city of God beyond the grave when he uttered these words, he was thinking of that new kingdom which Christ was to found amongst the children of men. It was the kingdom of heaven that he proclaimed, but not the kingdom *in* heaven, it was God's kingdom on earth.

2. We have many texts which describe Christ's teaching as to the spiritual nature of the kingdom. And here again no argument or exposition is needed, it will be enough simply to quote a few familiar sayings of Christ, none of which can possibly be referred to the glorified life, all of them obviously speak of the kingdom as it is set up on the earth. "The kingdom of God is within you"; "The kingdom of God

cometh not with observation"; "Blessed are the poor in spirit for theirs is the kingdom of heaven."

3. We have the petition in the Lord's Prayer, "Thy kingdom come." When we thus pray our thoughts are not carried beyond the grave, but we dwell upon the sins and sorrows of earth, pleading that the sin may be cast out, that the sorrow may be subdued, that the Son of the Father may reign as King over the nations.

4. In a number of passages in the Gospels there is given to us the description of those who are members of this divine kingdom. When Christ saw the discreet answer given by the scribe who had asked Him a question about the law, He said to him, "Thou art not far from the kingdom of God," and when the disciples in their ignorance would have turned away the little children from His presence, He said, "Of such is the kingdom of heaven."

5. Once more there are the parables of the kingdom, "The kingdom of heaven is like unto . . ." We have only to call to mind the parables of the sower, the tares of the field, the leaven, the pearl, the seed growing secretly, to remind ourselves of the fact that all these vividly describe God's work, God's children, upon earth. But there are other parables of the kingdom, the scenes of which are partly on earth and partly in heaven; such as those of the ten virgins, the talents, and the drag net. And in some of these parables the words we are discussing do certainly take us in thought to the heavenly state, as in such a saying as this—"Then shall the righteous shine forth as the sun in the kingdom of their Father." But even here, as it has been pointed out, the scene is partly on earth and partly in heaven, these parables describe the closing stages of the kingdom as it is set up on the earth, and they point to the beginning of its full realization in glory.

Under these five headings we may group almost all the texts in which these words occur, and it may be doubted whether there is one in any of the four Gospels, except those in the parables indicated above, where the words can have any meaning but that of the heavenly kingdom as it is set up on earth by Christ.

One other saying of Christ in this connection may also be quoted, which does not quite fall under any of the above

headings, but which may fittingly be put side by side with the words we are trying to expound. "But I tell you of a truth, there be some of them that stand here, which shall in no wise taste of death, till they see the kingdom of God."

We have found then that in the Gospels, in almost every case, these words about the kingdom refer to earth and not to heaven, and as there is nothing in the words of Christ spoken at the institution of the Lord's Supper to lead us to seek for anything different from the usual meaning, and as we have seen already the very close connection of the words with that holy ordinance, we are led to seek for an interpretation of the thought of Christ drinking the fruit of the vine with His disciples, not in glory above, but in the Church upon earth.

We naturally turn to the familiar words in the letter to the Church of Laodicea, "Behold, I stand at the door and knock, if any man hear My voice and open the door, I will come in to him, and *will sup with him*, and he with Me." Wesley's hymns beautifully and forcefully express this idea of spiritual communion with the Living Lord.

> Saviour of all to Thee we bow,
> And own Thee faithful to Thy word;
> We hear Thy voice and open now
> Our hearts to entertain our Lord.
>
> Come in, come in, Thou heavenly Guest,
> Delight in what Thyself hast given,
> On Thine own gifts and graces feast,
> And make the contrite heart Thy heaven.

We note the striking metaphor of this latter verse, the conception of Christ Himself feasting spiritually with us, a metaphor which obviously brings us very near to the words of Christ in the Upper Room. If we can but sing such a verse with our heart and soul, well may we go on to the close of the hymn—

> The heavenly manna faith imparts,
> Faith makes Thy fulness all her own;
> We feed upon Thee in our hearts,
> And find that heaven and Thou art one.

Startling at first sight as this idea of Christ Himself drinking at the table in the communion may be, yet it is true to a spiritual conception of a sacrament. The symbols in themselves are nought, it is the spiritual realities for which they

stand that are everything. To adopt an illustration of a writer in a recent number of the *Hibbert Journal*, when we look at the work of some great painter what do we see? Canvass and paint. Is that all? It may be all that some men can see, but to others there is beauty and truth, conceived in the artist's mind, conveyed to us by the canvas and the paint. So in our Communion Service, the elements, the act of eating and drinking, the form of service, these are the canvas and the paint; through them, by means of them, we may realise the spiritual presence of Christ Himself. Sacramentally He eats and drinks with us, He is the Master of the Feast. He is at the head of His own Table. "I will drink of this fruit of the vine *new;*" after a new fashion, after a new manner, not in the common earthly sense, but in a divine, spiritual, sacramental sense. It may be claimed for such an interpretation that while it frees us from the least suspicion of superstition or idolatry in regard to the outward symbols, it also helps us to that true spiritual vision which makes the Lord's Supper a means of grace to lead us into the secret place of His presence.

REMINISCENSES OF THE LATE DR. W. B. POPE

THE following Pastoral Letter issued nearly a quarter of a century ago will be read with interest and profit to-day, when we are in the midst of a gracious and wide-spread revival:—

To the Methodist Societies and Congregations in the Manchester District.

DEAR BRETHREN,

At the September District Meeting it was recommended that Special Evangelistic Services be held throughout the District; and a Committee was appointed to assist the several Circuits in making the most effective arrangements for that purpose. The Brethren then assembled were deeply impressed with the necessity of a more abundant outpouring of the Holy Spirit on our Societies, and of more united and zealous enterprise in the service of our common Master.

The proposed effort is to be a special one; but only in the sense of using the ordinary means ordained of God in a special manner. The preaching of the everlasting Gospel, with its conditions of repentance and faith, and in dependence on the demonstration of the Holy Ghost sent down from heaven, is our only agency. We are always employing this, and never

without more or less success. But the Divine Spirit has taught us in our past history that there are seasons when it is His will that our ordinary course should be suspended, and all hearts and all energies be concentrated for a time on one united and determined effort. Many signs pressing upon us from all quarters show that the present is such a season.

There are, alas, multitudes of people in our congregations who are still unconverted, and to whom the Christ they hear about is little more than a name. It is lamentable to think how large this class is, notwithstanding all our preaching. Very many among us are under the convincing influence of the Spirit, but waver between their sins and their Saviour; waiting as it were for some extraordinary stimulant to decide them. Large numbers of young people, fresh from the Sunday Schools, and from religious homes, are too readily learning from tempters without and tempters within to resist the Spirit who has striven with them from infancy. These weigh heavily on our hearts always; and the Conference has commended their case to our earnest prayer on the third Sunday of October. Many over whom we rejoice as professors with us of religion, are living without the sealing assurance of the Spirit, without the knowledge of their acceptance in Christ, unsettled, and unconfirmed, and comparatively without strength. Moreover, it is the sad confession we must all make, that the tone of our religious life generally is below the standard of the New Testament, and needs a plentiful and universal baptism of the Holy Ghost.

Our special effort will aim to bring down the one only and sufficient remedy for these evils. Let us all and each make the effort our own. Having a clear and pure intention—the glory of God in the salvation of souls—let us seek at once personal preparation for our own individual part. Every one who reads these lines should hear the voice of the Spirit summoning him to the work, and demanding his aid. This is the common cause, the cause of each. Let every member, every teacher, every parent, every Christian man and woman, take some most solemn hour for self-examination and renewed dedication to God. The approaching fast day presents a fair opportunity; but any day and any hour will be owned of heaven. If this is made matter of profound earnestness, the effect will immediately follow. The preparatory Meetings for prayer will be full of life and effectual intercession. And a power will descend upon the instruments of God's will in the following services to which we have been, not altogether indeed, but too often, strangers. We may dare to anticipate with the utmost confidence that souls will be soundly converted; that virtue will go forth from our sacred Lord for the healing and sanctification of many; that our youth will, in goodly numbers, yield to the drawing of the Holy Ghost; and that a revival or quickening of the religious life of our Societies will take place such as may carry on the influence of our Special Services into the ordinary course of our Church and Society life.

Praying that the ever faithful God Who "giveth to all men liberally and upbraideth not" may confirm the purpose of our hearts,

I am, dear Brethren,

Your faithful Servant in the Lord Jesus,

W. B. POPE.

Didsbury, 27th September, 1880.

Homiletics

[*When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations*].

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* The Land of Promise

There remaineth yet very much land to be possessed—Joshua xiii. 1

THIS text is related to the interesting history of the Israelites taking possession of the Land of Canaan. They had wandered in the wilderness for forty years; many had died during this long period of probation and trial; many were born in the wilderness, and were inspired by the enthusiasm of the nation to take possession of the land. The conquests of Moses and Joshua are reported in previous chapters, and "Now Joshua was old and well stricken in years," and the Lord said unto him "There remaineth yet very much land to be possessed."

I. The Land of Promise. The Christian lives in hope of possessing the Promised Land. It is the secret source of effort, and it is impossible to estimate its influence upon our life.

(a) The Land of Promise has special influence upon the Young. The hope of early life is full of inspiration. The possibilities of the morning cannot be registered. Imagination is productive, and the rich colouring of the pictures of life are not real. *This* land is frequently not possessed. It was not promised.

(b) The Land of Promise is not always possessed. Abraham *saw* the land, but did not possess it. Moses saw the land from Dan to Beersheba, and the inspiration of the vision was sufficient to bring him out of Egypt. Some imagine that the land is not real. The Israelites wandering in the Wilderness, were discouraged for many years, and those who had not seen the land were uncertain. Similarly, to-day, the Land of Promise is not possessed by many who have been instructed in the Truths of Religion. Personal experience does not confirm the promise in the life of many. There are many reasons for these failures, but the land is to be possessed by the faithful soul who trusts in the Almighty God of Love.

II. The Land of Promise is Possessed only by those who seek it.

(a) The severe struggles of life are recognised everywhere. Intelligent conviction is imperative, and serious effort will follow. The Philistines are still in opposition. Forces of evil surrounding us, call forth the noblest heroism sometimes, but the earnest seeker will be rewarded. The effort of life is not a failure. The severest struggle sometimes brings the highest joy. Even those who do not possess the land, are strengthened

by the severe struggle of life, and will rejoice. The effort of life is sometimes its highest success. Moses is an illustrious example of *the success of failure.*

He did not possess the land, but Joshua did, and Joshua was trained by Moses from his youth. It was through Moses that a nation of slaves became a powerful Commonwealth, and took possession of the Holy Land. Some of the laws which govern our life to-day were presented by him, and the final triumph of the nation was the reward of his faith in God who called them out of Egypt.

(b) This is encouraging to the aged who have not realised all they would acquire. Joshua was old when these words were spoken to him. He had acquired much, but there is "very much land to be possessed." When shadows hang around the faithful servant of God at eventide, beams of light illumine the darkest night.

Many think of *rest* only for the aged. The sweet rest of eventide is one of the promises of life, but the music of the Better Land is heard by the faithful worker. Past successes are precious. We are in possession of the land. "Still there is more to follow." Past successes encourage present activities. Christian experience is enriched through life. It will always be correct to say, "There remaineth." We are only children. The dew drops have descended and encouraged us in the past, but the Ocean of the Infinite is before us. Our knowledge of God is increasing year by year, and when we pass away to the eternal world of life we shall be drawn nearer and nearer to Christ for ever. The revelation of God is progressive, and through the millennium of the eternal life we shall hear the words, "There remaineth yet very much land to be possessed."

(c) The revelation of God to the individual is progressive. Experience confirms this. Past victories are many. The beasts at Ephesus have been destroyed, but the principalities and powers are still before us. The temptations of life contribute to the progress of the faithful. The corn of the old country, and the honey are foretastes of the banquet above.

Old Joshua must lead the nation on. The aged must contribute to the progress of the rising generation. Experience is the ground of our appeal, it is more valuable than experiment. To the faithful worker, as in the case of Joshua, the final victory is certain, and it is encouraging to know that to the faithful aged leader, Timnath Serah, *i.e.*, Portion of the Remainder (Josh. xix. 49-50) will be changed to Timnath Heres, *i.e.*, Sunnyside, beyond the river (Judges ii. 9).

G. Talalun Newton.

* Home Missions

To present every man perfect in Christ—Col. i. 28

These words have a special and technical reference to certain local and temporary circumstances and phases of thought which I shall wholly neglect for the purposes of this sermon. Apart altogether from those matters they indicate the real aim of all the manifold and arduous labours of the first and greatest of the missionaries of the Gospel. Whether preaching or teaching, or in whatever way he laboured, his intention was "to present every man perfect in Christ Jesus." And these words not only indicate the "clear purposed goal" of the Apostle's life, but they enfold what may be called "the programme of Christianity," It has been said that the most fatal delusions that have ever taken possession of the Christian Church have been delusions about the meaning and purpose of the work of Christianity amongst men, and it is by no means certain that such delusions have been wholly outlived. There was a time when men found the meaning and purpose of Christianity in the life beyond the grave. To them heaven and hell were *the* great realities and they thought that the programme of Christianity was fulfilled by getting men ready to be comfortable in the next world. That notion has been the subject of boundless satire in our utilitarian age. All sorts of writers and preachers have joined hands in pouring scorn upon it. So much so that there are serious signs of the pendulum swinging too far in the other direction, and of men coming to think that the programme of Christianity is fulfilled by making men comfortable in this world. Mrs. Bosanquet, a social worker in the East End of London, in a book called "Rich and Poor," says that "the one thing needful for the people is to lift them in some way out of themselves, to give them wider interest and a more stedfast hold on realities. Yet with the mass of the people the church is failing entirely to do this, and . . . I believe it is due largely because ministers of religion have allowed the spirituality of their work to be swamped by the material needs around them. They are more anxious to feed men's bodies than to feed their souls." Whether Mrs. Bosanquet is right or wrong in her facts, it is a significant thing that we have a social worker calling on ministers to talk about the things of the spirit, and the future and the unseen, that social reformers may have a background for their work. And part of its significance lies in this that there is serious danger lest in our day we should regard the partial truth that the programme of Christianity is to make the world fit to live in as if it were the whole truth.

It will correct such tendencies to consider the all inclusive and beneficient programme sketched by St. Paul in these few

words. What does it promise? The answer to that question I will put in three parts.

I. The term "Christ Jesus," for St. Paul stood for the historic and the exalted Jesus, and, amongst other things, for St. Paul Jesus focussed into a spotless splendour all the highest moral excellencies possible to human nature. "Christ Jesus" was a name which gathered up into itself all moral virtues and blended them into a completeness which held his mind fascinated with awe and with love. It eclipsed and surpassed all other embodiments of goodness ever presented to his mind. And "to present men perfect in Christ" was this much at the very least, viz., *to make every man's character supremely good*. To do that is the forefront task of Christianity. And, therefore, it has a mission which goes *deeper than politics*, for it deals with men who make and administer, and either keep or break laws; *deeper than* any scheme of *economies*, for it deals with men who make and distribute and use the necessities of life; *deeper than* any problem of *capital and labour*, for it deals with the men who have the capital, and the men who do, or who don't do the labour. In a word the mission of Christianity is to get behind men's circumstances and bodies and brains to their very selves, that mysterious something which thinks and feels and wills and reform that, regenerate that, and produce in the man himself the likeness of Jesus Christ.

II. This fact makes Christianity the most Practical Agent for Promoting Social Progress and Reforming the External Conditions of Life. Since Thomas Carlyle taught that it is no use trying to make the world fit to live in, unless you first make men fit to live in the world, the doctrine has been reiterated by all sorts of reformers almost to the point of wearisomeness; *e.g.*, one writer on social problems was never tired of telling us that "the thing that statesmen should keep in view as the highest of all possible ends is the formation of character" (Spencer). Another is never tired of saying that "the whole foundation of society is individual character. That is what we have to rely on in employers and employed, in our fellow citizens and in our children" (Bosanquet). Another that "the underground system of the human being is the thing that we must first set right" (Whiting). These are samples of thousands of such opinions current to-day, and it is not necessary to labour the point that if once you can get the man's *self* right you rectify everything about him in due course and as a necessary consequence.

III. The most Important Question is, then, can Christianity accomplish this? The test of that question is one easily applied and more or less within the reach of all. It must take the form of an appeal to history and present day fact. For the early ages of Christianity, and the way in which

the influence of the Gospel produced noble personalities, read the third part of Fairbain's "City of God." For the successive centuries of Christianity read "Ecce Homo," p. 160 ff: "There has scarcely been a town in any Christian country since the time of Christ where a century has passed without exhibiting a character of such elevation that his mere presence has shamed the bad, and made the good better," etc. (p. 171).

For modern times read such lives as that of the late Mrs. Booth. In her life you have the story of a quiet, modest, gentle lady, going down into the lowest strata of human society amongst masses of creatures scarcely human, debased through generations of misery and ignorance and vice. Full of hatred, hatred of everything that can be called good. You read of her facing these crowds, bearing insults and injuries, but never giving in till at last she gets a crowd to listen to her. She tells them the story of the cross, and they are moved as the leaves of the trees are moved by the wind, and some of them are so influenced by the power of that word that the most terrible and hideous passions are by degrees destroyed in them, and by degrees there are created in them graces most sweet and most fair. Instead of being centres and sources of evil and danger to the body politic, they become centres and sources of purity and good.

New men and therefore new citizens. New citizens and therefore new states. New states and therefore a new brotherhood of men. That is "the programme of Christianity," and to help carry out that programme every Christian man is called by his piety, his patriotism, his reverence for Christ, and his goodwill for men.

> There SHALL COME from out this noise of strife and groaning
> A broader and a juster brotherhood,
> A true equality of aim, postponing
> All selfish seeking to the general good.
> There SHALL COME a time when each shall to the other
> Be as Christ would have him, brother unto brother.
> There SHALL COME a time when brotherhood grows stronger
> Than the narrow bounds which now obstruct the world,
> When the cannon's roar and the trumpets blare no longer
> And the ironclad rusts and the battle flags are furled;
> When the bars of creed and speech and race, which sever,
> Shall be fused in one humanity for ever.*

ROBERT J. WARDELL.

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* FAITH AND ITS RESULTS—*Heb.* xi. 24-27

The man concerning whom this eulogy was uttered, has one of the grandest histories on record, he shines conspicuous above all the heroes of that heroic age. The world has few names worthy of being compared with that of Moses. As a *patriot*,

* Lewis Morris.

he stands in the foremost rank as a brilliant example of self-sacrifice; as a *lawgiver* he is unrivalled, giving, as he did, to an infant nation, in that early peried, a code of laws which are unequalled in their careful recognition of *both corporate* and *individual* rights; while as a *leader of men* he has no equal in patience and disinterestedness, in that patient persistence which enabled him to triumph over every difficulty, and to meet base ingratitude with a greater kindness and more intense devotion. He is a very KING among men: great, noble, and true in every relationship, and before every difficulty.

Such a life cannot but be full of instruction. Lessons of fairh, of providence, of the patient out-working of God's purposes meet us on every page.

But while we admire the wisdom of Providence as it is seen in such a life, we must also be careful to recognise the human elements of freewill and faith. God never overlooks or forces the living agent. He gives to His greatest heroes and to the feeblest saints, that which is the crown of humanity—*freewill*—the power of choice. Every man is able to *accept* or to *refuse* the work and the blessing which God places before him. Our text places before us *the choice* of Moses, and *the reasons* for that choice.

I. MOSES' CHOICE. For him, as for every man, the *day of decision* came. Two paths lay before him, and circumstances forced him to a clear and definite decision. The line of duty was drawn clear and distinct; and though he may have hastened the moment of choice by his rash and precipitate action (see Exod. ii. 11-15), and thus delayed the day of victory; the work of his life would surely have confronted him, and demanded his acceptance or refusal. His own act forced the time, and brought the stern duty of deciding his future. Would he renounce *Egypt* or *Israel?*

He refused *rank:* "He refused to be called the son of Pharaoh's daughter." He turned from the privilege of moving in the highest circles of the most cultured kingdom of the time, that he might comfort and help his enslaved and oppressed brethren.

He refused *wealth and pleasure*, vers. 25, 26. The "treasures of Egypt," the luxuries and enjoyments of court life, immense power and a possible throne, were thus renounced at a stroke. And for what? For the thankless task of rescuing from slavery a broken-spirited and ungrateful people.

These were "pleasures of sin," and thus to be renounced. Are these things *always* sin? Does the mere possession of them brand a man as evil? No! but they become sin, when they hinder a man from duty, and turn him from the service of God. *If the choice of these means renunciation of God* the true man cannot hesitate for one moment. Buddha could renounce

wealth and pleasure which seemed to him incompatible with a right method of living. And the *Christian*—the friend of God—"*cannot* serve God and mammon." To retain these things meant for Moses the renunciation of his place with the covenant people, and *that* he considered the more precious possession.

He chose—*affliction*—"the reproach of Christ." Suffering Israel were "the people of God"; if any saints were to be found on earth, they were to be found there. And Moses judged it was better to be poor and despised and to enjoy Jehovah's favour, than to possess all Egypt's material comforts without it.

This choice was *deliberate*—"when he had come to years" (*cf.* Acts vii. 23). He was not impelled by youthful impetuosity and enthusiasm, nor by the disappointments of age. He was not running from difficulty or seeking repose. And as little was he moved by ambition: the throne of Egypt was grand enough to have satisfied the ambition of any man. But Moses had "respect unto the recompense of the reward," and chose the difficult and ready, but the *right* path.

II. The Reason for the Choice. "By faith Moses," etc. The power of faith was the determining force. What did Moses believe? The Bible was *unwritten*. But he had learned something from his mother concerning Israel's God, and Jehovah's promises. And this knowledge helped him to a true estimate of the "pleasures of sin." He knew the true value and worth of material things, and would not "barter life's true bliss" for the fading pleasures of an Egyptian court. Learning, wealth, ease, power—these might be "treasure"; but they were all transient and temporary; the "reproach of Christ," with its enduring reward, was far more attractive to one who had seen God. Moses was *stedfast toward Him who is invisible, as if seeing Him;* and thus accounting the "unseen things" as *abiding*, he made his choice. And even from the earthly standpoint there is a splendid compensation. Had Moses chosen Egypt, and even sat on Egypt's throne, he would have been to-day a mere name amongst forgotten histories; he chose the obscurity of being an Israelite, and he is now honoured amongst all civilized nations as the *servant of God*.

This is *a reasonable explanation* of his conduct. His faith in God was strong and vivid, and he chose God's side and God's service. If his faith had been centred in the opposing pleasures, his judgement and action would have been different—his faith determined his career.

III. The same Choice lies before us. Not with such splendid pomp of circumstance does the world appeal to us, but the same choice awaits our decision. We *can choose* either the world or God. And the choice *must* be made. We cannot

evade it. Not to choose God virtually means rejecting Him, and renouncing His service. And *our decision* is influenced by *our faith.*

What is our faith? Is it stedfastly rooted in the invisible, or concerned only with the "things that are seen"? To choose Christ, may mean for us reproach, the giving up of the world's treasures and affection; it must mean to "do right in scorn of consequence." Can we do this? Not without faith—faith like that of Moses. If Christ is to us only a memory, if we say "He lies in His lone Syrian grave" and nothing more, if He is not for us the *living* Saviour, the Son of God, and the true King of men, then we shall choose the world and its fading and fleeting joys. But if we believe in Him who "died for our sins" once, but is now "alive for evermore," and holds "the keys of Death and Hades"; we shall give ourselves with utter devotion to His service. And no difficulty will hinder—for "all things are possible to him that believeth."

Jesus "asked His disciples, saying, Whom do men say that I the Son of Man am? And they said, Some say that Thou art John the Baptist: some Elias: and others: Jeremias, or one of the prophets. He said unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God."

What, and IN WHOM, *do you believe?* J. EDWARDS.

AFTER THE REVIVAL

And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers—ACTS ii. 41.

After a great Revival comes a critical time both for old members and new converts. The first are tempted to regard the Revival as over and to settle down in the old grooves, while the latter regarding the "great transaction" as done are tempted to rest in a past experience. These dangers were averted after Pentecost, for the converts continued in fellowship with the apostles, and they and their companions were made equal to the occasion; so that the work of grace continued, and soon the number rose from three thousand to five thousand. From this let us learn:—

I. THE NATURE AND IMPORTANCE OF CHRISTIAN FELLOWSHIP. Fellowship with God is the foundation of conscious salvation, and this brings us into spiritual fellowship with His Body, the Church. Young converts, in the flush of their first joy, may imagine they have a unique experience: they need to learn that they are surrounded in the church with those to whom these experiences have been for years the atmosphere of life. In company with such they will find the stimulus and

guidance they need, gathered into living fellowship and indwelt by the Divine Spirit.

This is essential, especially to those who have severed themselves from evil surroundings and companions, and who unless they join the fellowship of the faithful will feel solitary and be in danger of falling back into their old ways. Nor is it possible to enjoy the full blessedness of religion except in close fellowship with the body of Christ.

Nothing is so helpful to old disciples as having their hearts afresh melted down in tenderness with a desire to nourish young beginners. The interest of the family centres around the children. Hence not only those who realise clearly their acceptance with God, but those who are feeling after Him, should enter into fellowship with those who are more experienced in the ways of the Lord.

This fellowship should be cultivated in private friendship, as well as in the social and public means of grace.

II. Three Special Helps to the Spiritual Life.

1. *The apostle's teaching.* Happily for us this is recorded in the New Testament. Private and family reading of the Word are of very great importance, but these cannot supersede attendance upon the ministry of the Word. The living pastor makes the Bible the study of his life, and becomes acquainted with it to an extent almost impossible to those immersed in ordinary employments: he dives into its depths and brings up its hidden treasures: he cares for the flock and considers how he can best feed them: hence those who long to grow in grace and knowledge find at the preaching services a continuation of that Apostolic teaching by which the primitive church was instructed and nourished.

2. *The breaking of bread.* Feeding at first at a common table it was natural that they should each evening break and eat the bread in memory of their Lord's death: but in time this ordinance became a separate act of worship, at once a memorial of His dying love and a profession of faith in Him. Herein we profess before the world that we are His, and that we are prepared to receive the consequences of our profession. And the faith thus openly professed is strengthened and confirmed thereby.

3. *The prayers.* This probably refers to the public and private prayers in the Temple, for at the first the Christians were among the Jews something like the early Methodists were in the Church of England: but gradually they accustomed themselves to other places of devotion. Yet for ever those who follow Christ must find in public, in social and in private prayer the mainstay of the inner life. "Prayer is the Christian's vital breath, the Christian's native air."

Application. Are you among those who during the revival

have been led to yield to Christ and accept Him as your Saviour and Lord? If so see in fellowship with His Church your privilege and your duty. It is within the church that you can best rise to a clear and abiding enjoyment of salvation; it is in the Church that you can best make that acknowledgment and public profession which is required of all believers: it is in the church that you will find the green pastures and still waters which will nourish and perfect the life inbreathed by the Spirit of God. Come then with us and we will do thee good, and share with thee whatsoever good thing the Lord shall do unto us. C. O. Eldridge, B.A.

See also *Pr. Mag.* March, "The Conduct of Life," p. 113.

Condensed Sermon

* The Zeal of Thine House

BY THE LATE REV. GEORGE OSBORN, D.D.

The zeal of Thine house hath eaten me up—St. John ii. 17

A quotation from Psa. lxix: only one Psalm more frequently quoted in the New Testament, viz., cx. The Psalm part history—part prophecy; part applies to David; part cannot apply.

I. The Service and Worship of God a Proper Object of our Zeal. God ordained His own worship minutely. He thinks it of the utmost importance. Separated a nation, a tribe, a country, a place, for His especial service. Ordained, ceremonial, and typical worship; also religious instruction, confession, prayer, praise and teaching. Even under the earlier dispensation, when the typical element was prominent, the moral was esteemed, and preferred before it. (A lesson to many who would over-value the ceremonial part of religion). "Bring no more vain oblations," etc. "What is the house that ye build for Me, saith the Lord?" 'To that man will I look."

God's worship was instituted by Him that the richest blessing might in it be conveyed to men—to *all* men, see Psa. c. So it was af old; see the prayer at dedication of the temple—also Psa. lxiii. and lxxiii., "*Until* I went into the Sanctuary." May this ever be the glory of the sanctuary with us.

II. The Extent of this Zeal as Illustrated in the History of David and of David's Lord.

1. David was consumed by his anxiety for the fit celebration of God's worship. "Lord, remember David and all his afflictions," *rather*, anxiety, solicitude—"how he vowed a vow," etc.—tells of the ark, sleepless nights and much care. "We found it in the wood." *Did not leave it there.* And when at last the ark was removed from the house of Obed Edom the pious

king (2) rejoiced—was *transported* with holy joy. He wrote the 68th Psalm, he laid aside his royal robes, put on a priest's ephod, and danced in the procession "with all his might," till his proud wife despised him; (see 2 Sam. vi. 14 and 20). (Men plead his example to justify dancing—it *does* justify dancing, viz., in a *religious* procession, and on a specially *sacred* occasion). (3). His zeal consumed him in another way; he gave amazing contributions to support it (see 1 Chron. xxii. 14; xxix. 3, 4), many, especially lovers of money, would say it *did* "eat him up" indeed!

Our Saviour was eaten up by a holy anger; consuming zeal for the honour and purity of God's worship. Zeal is "love at the boiling point." The Saviour found gross corruption and *twice* cleansed the temple from these pollutions, *poured out* the money and drove out the cattle, etc.

The Footprints of God

A Spring-tide Sermon to Children

BY THE REV. HILDERIC FRIEND

The flowers appear on the earth—Song of Songs ii. 12

There is a pretty legend which tells us that in the olden time you could always tell when the gods had come down to earth because flowers sprang into life wherever they set their foot. It is on account of this legend that I name our subject for to-day, the Footprints of God. For surely it is true that wherever God sets His foot on earth he makes the desert rejoice and blossom as the rose.

It is not so where sin and the evil one come. Sin blights, the devil withers and destroy all beautiful things. There are legends which tell us that wherever the devil sets his foot he leaves an ugly mark behind. Here no beautiful thing will grow: flowers and corn are sown in vain, trees and plants will not take root. Legends say that where sin leaves its mark, where blood is shed, and wrong is done the grass withers, the flower fades, and the earth tells the tale. I will not here repeat the stories which I have read and heard about the effects of sin, but ask you to look out upon the flowers, and to learn the lessons they have to teach us about God. Wherever we find the daisy and primrose, the lily and violet, the rose and hyacinth, there we may be sure God has been. He has set His foot on the earth, and it burst into flowers.

I. God's Presence means Beauty. We all think and speak of the flowers as types of what is most beautiful. It is true that all flowers are not equally lovely, just as all children are not like angels. But when we look on the blossoms in the meadow and in the hedgerow do we not say—How lovely they

are! Look at the cloth of gold which the buttercups, charlock or ragwort make in the pasture or the cornfield; or the wonderful carpet made by the pink-tipped daisy, the yellow primrose or the azure hyacinth. Stand on the brow of a hill and look away at the fields with their fragrant crop of clover and trefoil, or the emerald green of the sprouting corn, and say if ever anything more lovely could be imagined. Now here is our first lesson: God is the Author of beauty. When the fearful volcano belches forth its lava He sends the spores of lichen and moss to cover the wastes and make a robe for their nakedness. When the navvy throws up ugly mounds of earth, and the miner disfigures the face of the land, God scatters the seeds of the coltsfoot and thistle, the dandelion and groundsel, the horsetail and willowherb, and so in a very short time converts the desert into a garden of the Lord. Beauty is stamped on all the handiwork of God. Read the story of Creation. When God had made the trees, the birds, the stars, and Man, He looked, and behold it was very good. Man sometimes speak as though he could have made a much more lovely world than this, but somehow he never succeeds. Whatever lovely thing we make it can never be more than a poor imitation of God's handiwork. Take a primrose or a daisy in your hand, examine it with a pocket lens, pick it to pieces, look at its minutest parts under the microscope. Turn it inside out, examine it how you will: and the more carefully you study it the more you will be amazed and delighted with its beauty and perfection. So we go out this beautiful spring morning, and as we look on the flowers bursting forth from the footsteps of God we say, "God hath made everything beautiful in His time." We remember the words of Jesus: "Solomon in all his glory was not arrayed like one of these."

II. God's Presence Brings Life. The flowers spring up wherever He goes; and flowers are living things. The cleverest man never made a flower grow. Clever girls make paper tulips and roses, and clever conjurers can produce flowers from a hat, but they are always artificial and dead. God only can give life. How wonderful is a flower in this respect. If you were to live in the East you would see at certain times of the year bare hills and dry water-courses. Everything is parched and panting, and death reigns. The cattle seek the shade of the trees, the animals conceal themselves in the caves or hide beneath the rocks, and everything is longing for the rain. Presently a little cloud appears. It may be like that of which we read in the Old Testament, no bigger than a hand at first. But it spreads and grows, and there is sound of abundance of rain. You must find shelter. For a day or two you will not be able to leave the house; but when at last the rain ceases, what a miracle has been wrought! The bare hills are green with

new-grown grass, flowers have sprung into existence on every hand, the desert blossoms as the rose. God has come, and in His footsteps there is life.

III. The Presence of God is a Promise of Better Things. Flowers spring up wherever He goes, but flowers are always the harbingers or forerunners of fruit. They are not an end in themselves. The flowers will fade, the blossoms wither and die, but when they do so they leave a blessing behind, just as a departing guest leaves a memento of his visit. Look at the apple trees in May. What a picture of beauty and life is here. But while the artist and the botanist gaze with delight on these beauties, the gardener is looking through the blossoms to the fruit of which they are the promise. He may admire the bloom as much as we do, because he knows that if his trees had no flowers they could have no fruit. But while the eye of the artist rests on the flower, that of the fruit-grower makes it a telescope through which to gaze upon the yet distant autumn. He sees the petals falling like snow, and covering the ground like hoar frost. He traces the growth of the fruit through all its stages from infancy to perfection, and thus the flowers speak to him of a fuller, higher life. We see life coming out of death, spring leaping forth from the cold embrace of winter; now we may see the lower life giving birth to the higher, the lovely flower passing away to make room for luscious fruit. Then we understand the meaning of the Saviour's words—"I am come that they might have life, and that they might have it more abundantly."

This is the meaning of childhood and youth. Children are God's flowers. When they appear in the home where love abides, and God is honoured, they bring joy and sunshine, beauty and life. But they cannot always remain young. The flowers must fade, the simplicity, innocence, gaiety, ease of youth must give place to the fuller life which means activity, knowledge, usefulness. The life of the man or the woman may not be as beautiful, as bright, or as innocent as that of the child, just as the face of the man or woman may be less lovely than that of the child. But if the promise of youth is kept, the flowers of innocence will yield fruits of virtue, and the blossoms of gentleness will give way to fruits of greatness and strength. So we are to remember that when flowers spring up at the touch of God they are but the promise and earnest of the fruit that is to be.

IV. There is Warmth in the Footprints of God. When the flowers appear on the earth it is the token that the winter is over and gone. Hard and stern is the grip of the frost giant. Where he reigns death reigns, or at least the heavy slumbers of night and winter prevail. But when God comes to awaken the earth to a new life there is warmth in His breath,

and genial influence in His foot-fall. How warm is the presence of God to the soul that has been enwrapped in the winter of sin and discontent. How cold and bare our hearts often are. They are like the earth during the winter, when the frost binds it, and the cold keeps everything in check. How cold, cheerless, sad, lifeless, we are if God is absent. You have read of the splendid dogs of St. Bernard. They go out over the snow-clad mountains in search of the traveller who has been nipped with the frost. There is warmth in their footsteps, and the traveller who was on the point of death is called back to a new life. A great preacher, speaking of the monks who in early days did so much good in the world, says that "we may find warmth in their footsteps as we follow them across the sad world's snow." How much more, as we tread in the footprints of God, may we find warmth and life. Winter disappears where God is, and the warmth and vitality of spring return.

Lastly, I will remind you that the PRESENCE OF GOD IS THE SOURCE OF LAW AND ORDER. Flowers are not accidents. They do not spring up at haphazard. You never find a daisy growing out of a primrose root, or a rose from the lily's bulb. You do not find the rose's thorn on a lily stem, or the six petals of the crocus on the bonnie brier bush. Everywhere in the floral world there is law and order. If you have ever had a lesson in botany you will have learned this. Plants are arranged in groups, families, orders, classes, generally just as the books in your father's library may be placed under different headings, such as history, biography, divinity, novels; or the goods in your father's store may be placed on different shelves as tea, sugar, cocoa, coffee. God is not the Author of confusion. If you look out upon the wildest landscape in spring, where the flowers are countless in number, you will find everything in order, everything regulated by law. The flowers come out in regular and pleasing succession. We have the celandine in February, the anemone in March, the primrose and hyacinth in April, the hawthorn in May, the rose in June, and so all through the year the flowers tell us of heaven's first law.

You remember that when God came down to visit His people on Mount Sinai He gave the law to Moses. So when He came to earth in the Person of His Son Jesus Christ, He came not to destroy the law or the prophets, but to fulfil them. In every place where we trace the footsteps of God we shall find law and order. Men who love God, those whose lives have felt His touch, are men of law. The sinner is without law; Satan is lawless. All true law springs from God, and if we are to be His we must seek the spirit of the Psalmist, who could say, "Oh, how love I Thy law." Law is not harsh except to the lawless and disobedient. It brings no pain or hardship where love is.

Thus I have tried to show you what the flowers have to say to us about God. Where He comes He makes the waste into a paradise, the desert into a garden; just as where Satan comes he makes paradise a waste, and the garden into a desert. The flowers will speak to us of many other things than those I have mentioned. They are tokens of love and providence. They tell us that if God cares for them, though their life is so brief, He will surely care for us.

Who gives the lilies clothing
Will clothe His people, too.

But if flowers spring from the footsteps of God may they not spring from ours also? They may. I mean to say that if God leaves beauty and joy, life and blessedness behind Him wherever He goes, we also may leave sweetness and fragrance, light and gladness behind us. It has been noticed that wherever the religion of Jesus is carried by good men it improves the home, the land, the race. "It's footsteps are marked by the upspringing flowers of knowledge, wealth, culture, liberty, power."

Someone speaking about a lovely girl in all her innocence and purity says that "wherever she treads, pale primroses like her face, vernal hyacinths like her brow, spring up beneath her feet, and music hangs on every bough." I wonder if people ever see flowers growing from my footsteps. Do I leave beauty and joy behind me? Do people say of us when we have paid them a visit—it seems as if our presence always brings a smile, a ray of sunlight, a new joy. Such should our lives be. If everyone of us so lived that we left traces of ourselves which brightened the home and gladdened the heart, how soon would the world become the paradise of God. He has left us an example that we should follow in His steps.

Notes and Illustrations

THE LAND OF PROMISE (Josh. xiii. 1).—"There remaineth yet very much land to be possessed." "Now therefore divide this land for an inheritance"—form a somewhat strange pair of precepts. It seems as if Joshua was dividing what he had not got; and as if Israel were casting lots rather for perils than property. It is not quite so extreme as this. The point in the conquest was reached when nowhere was there a resistance needing a nation in arms to quell it. The several tribes were each strong enough to make good the conquest of their several heritages. The work of the nation as a nation was over. The work of each tribe had now to begin. Still there is some of the grandeur of a Divine method in giving us something that still needs conquering; enriching us with something for which some fighting still requires to be done. God's gifts are

ever of this kind. He gives daily bread, but only through the toil that wins it; saving grace, but only on condition of repentance and obedience which will use it. He gives not bags of either earthly or heavenly gold, but *chances, opportunities, potentialities.* Your land to be possessed is yours by title, by promise, by the power given you to win it. Be thankful for it and take it. In your gratitude remember the victories you have still to win; attainments which you yet will make; all the answers to your prayers that are on their way to you; the heavenly Canaan you yet will gain. For, though not yet "possessed," these are all yours by God's deed of gift, and we act wisely and devoutly only when we discount God's promises as being absolutely true and certain to be redeemed.—*Dr. Glover (Pulpit Commentary).*

The Reproach of Christ (Heb. xi. 26).—Rather, "of the Christ" (*cf.* xiii. 13; 2 Cor. i. 5; Rom. xv. 3; Phil. iii. 7-11; Col. i. 24). There may be in the words a reminiscence of Psa. lxxxix. 50, 51, "Remember, Lord, *the reproach* of Thy servants . . . wherewith Thine enemies have *reproached* the footsteps *of Thine anointed.*" By "the reproach of the Christ" is meant "the reproach which He had to bear in His own Person, and has to bear in that of His members" (2 Cor. i. 5). It is true that in no other passage of the Epistle does the writer allude to the mystical oneness of Christ and His Church, but he must have been aware of that truth from intercourses with St. Paul and knowledge of his writings. Otherwise we must suppose him to imply that Moses by faith realised, at least dimly, that he was suffering as Christ would hereafter suffer—*Dean Farrar.*

Better, *The reproach of the Christ.* Many explanations have been proposed of this remarkable phrase, some of which—as "reproach for Christ," "reproach similar to that which Christ endured"—cannot possibly give the true meaning. The first point to be noted is that the words are almost exactly a quotation from one of the chief of the Messianic Psalms (Psa. lxxxix. 50, 51), "Remember, Lord, the reproach of Thy servants; how I do bear in my bosom the reproach of many peoples; wherewith Thine enemies have reproach, O Lord; wherewith they have reproached the footsteps of Thine Anointed." Here the writer, in effect, speaks of himself as bearing "the reproach of the Anointed" of the Lord; pleading in His Name and identifying himself with His cause. "The Anointed" is the King who was the type of the promised Christ. Throughout the whole of their history the people of Israel were the people of Christ. Their national existence originated in the promise to Abraham, which was a promise of the Christ; and till the fulness of time should come their mission was to prepare the way for Him. The reproach which Moses accepted by joining the people of the promise was, therefore, "the reproach of the Christ," the type of that "reproach" which in later days His people will share with Him (chap. xiii. 13). He who was to appear in the last days as the Messiah was already in the midst of Israel (John i. 10). (See Psa. lxix. 9; Col. i. 24; 1 Peter i. 11, Phil. iii. 7-11 furnishes a noble illustration of this whole record).—*Dr. W. F. Moulton.*

The reproach of Christ is the reproach which belongs to Him who is the appointed envoy of God to a rebellious world. This reproach, which was

endured in the highest degree by Jesus Christ (Rom. xv. 3) was endured also by those who in any degree prefigured or represented Him, those that is, in whom He partially manifested, and manifests Himself, those who live in Him and in whom He lives. In this wider sense the people of Israel was "an anointed one," "a Christ," even as Christians are "Christs" (*cf.* Psa. cv. 15; 1 John ii. 20). "The Christ" is the support and the spring of all revelation to men (1 Cor. x. 4).—*Bishop Westcott.*

Perfect in Christ (Col. i. 28).—The purpose which the true minister of Christ has in view is to "present every man *perfect in Christ Jesus*." "Perfect" may be used here with the technical signification of "initiated," but it means absolute moral completeness. Negatively, it implies the entire removal of all defects; positively, the complete possession of all that belongs to human nature as God meant it to be. The Christian aim, for which the preaching of Christ supplies ample power, is to make the whole race possess, in fullest development, the whole circle of possible human excellences. There is to be no one-sided growth, but men are to grow like a tree in the open, which has no barrier to hinder its symmetry, but rises and spreads equally on all sides, with no branch broken or twisted, no leaf worm-eaten or wind-torn, no fruit blighted or fallen, no gap in the clouds of foliage, no bend in the straight stem,—a green and growing completeness. This absolute completeness is attainable "in Christ," by union with Him of that vital sort brought about by faith, which will pour His Spirit into our spirits. The preaching of Christ is therefore plainly the direct way to bring about this perfecting. That is the Christian theory of the way to make perfect men.—*Dr. Maclaren.*

The Zeal of Thine House (St. John ii. 17).—Commentators have sufficiently pointed out the differences between this and the purgation of the temple at the close of His ministry. Indeed, on comparison, these are so obvious, that every reader can mark them. Nor does it seem difficult to understand, rather does it seem not only fitting, but almost logically necessary, that, if any such event had occurred, it should have taken place both at the beginning and at the close of His public ministry in the Temple. Nor yet is there anything either "abrupt" or "tactless" in such a commencement of His ministry. It is not only profane, but unhistorical, to look for calculation and policy in the life of Jesus. Had there been such He would not have died on the Cross. And abrupt it certainly was not. Jesus took up the thread where He had dropped it on His first recorded appearance in the Temple, when He had spoken His wonder that those who knew Him should have been ignorant that He must be about His Father's business. He was now about His Father's business, and, as we may so say, in the most elementary manner. To put an end to this desecration of His Father's House, which, by a nefarious traffic, had been made a place of mart, nay "a den of robbers," was, what all who knew His Mission, must have felt, a most suitable and almost necessary beginning to His Messianic Work.—*Edersheim.*

UNION FOR BIBLICAL AND HOMILETIC STUDY

IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1904-1905

MOTTO—"*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*"—2 TIMOTHY ii. 15.

SECRETARY:

Rev. J. A. CLAPPERTON, M.A., Sutton Coldfield, Birmingham

SPECIAL NOTE

The New Session begins next month, although the work does not begin till September. Subscriptions, however, are payable in May and students are urgently requested to select their classes *before* they send their subscriptions, if possible. All students should endeavour to join and pay subscriptions in June in preference to September, and by no means in August.

IMPORTANT FOR TUTORS

The Tutors are requested to note the three following points:—

1. For Specimen Class Reports for last year see the PREACHER'S MAGAZINE for June, July, August, and September.

2. When Reports are sent for this year, the address of each Prize-taker should be given. (One prize for 15 students who have sent 4 papers out of the 7).

3. The names should be given of all who have sent 5 papers and taken 70 per cent. of the marks attainable—that they may receive Honourable Mention in the Prize List.

VIII. BIBLE ENGLISH

WORK FOR APRIL: Revise last sixteen chapters, and show in the following passages (1) the misleading word, (2) How it became misleading, (3) The meaning of the whole passage:—Job iii. 12; Luke xxii. 28; Joshua xv. 3; Matt. xvi, 24; Jer. xlix. 31; 2 Cor. v. 1; Matt. xx. 26; 2 Tim. iv. 3; Matt. v. 13; Rom. xii. 17.

XI. ETHICS

WORK FOR APRIL: Sections IX. and X. The training of the Christian Conscience, and Conclusion—The Goal. Questions: 1. Analysis. 2. Indicate the evils of casuistry. 3. How may the Christian Conscience be trained?

XIV. COMPARATIVE RELIGION

WORK FOR APRIL: Read pp. 277-305 of Geden and pp. 32-41 of Grant. 1. Briefly indicate the history and tenets of the Shi'âhs. 2. How has the doctrine of "the inner light" been developed in Muhammadanism? 3. Explain very briefly Al-Mahdi, Assassins, Darwish, "Doors," "Protestants of Islam," "Jihâd." 4. What is the doctrine of the "concealed Imam"? 5. Sketch the personal career of "the Bab." 6. Mention points of agreement between Muhammadanism and Christianity.

XV. LOGIC

WORK FOR APRIL: Questions: 1. In what way does Logic classify terms? Give the logical characters of London, horse, library, friendly, friendliness.

2. What are the different forms of Immediate Inference (§ ix.)? Give the rules and apply them as far as possible to "All dictionaries are books." "Some books are not dictionaries." "Some roses are yellow." "No roses are blue." 3. State and prove the rules of syllogism, showing the fallacies to which their violation leads. 4. Write notes on hypothesis, cause, verification, analogy, periodic variation. 5. Point out briefly the differences between Inductive and Deductive reasoning in Method and in aim, and show how both enter into scientific research.

XVI. PSYCHOLOGY

WORK FOR APRIL: Questions: 1. Distinguish the various types of movement known to you. 2. How is it that instinct plays a smaller part in human than in animal life, and less in the case of the adult than of the child? 3. Explain clearly what you understand by the term *will*. Chapter viii. may be read with advantage, but no questions will be asked upon it.

XVII. BIBLICAL GEOGRAPHY

WORK FOR APRIL: (*a*) Read carefully Chapter viii. (*b*) Write upon "The New Testament associations of Samaria (the province)."

XXIII. ENGLISH LITERATURE

WORK FOR APRIL: Read Chapter ix. Note specially pp. 190-196. Learn the extracts given. Coleridge's Ancient Mariner and some of his prose work, Wordsworth's poems (a selection), Scott's Ivanhoe, The Antiquary, and Waverley and Lamb's Essays (a selection) will repay for all the time given to them. Questions: 1. Give instances of Wordsworth's interest in religious life from his poems. 2. Write a criticism of any one of Scott's novels. 3. Try and point out some of the attractions of Coleridge's and Lamb's Essays. 4. What are the respective defects of Byron, Keats, and Shelley? Can you account for their popularity as poets?

N.B.—Answers given in original words, rather than in those of the Text-book, receive the higher marks.

XXX. SUMMER CLASS—(LIFE OF CHRIST)

In response to many requests, another experiment in the direction of Summer work will be tried. The Text-book will be Dr. Ross's *Teaching of Jesus (1s. 9d.)*, and the Tutors, Revs. E. T. Simpson, B.A., 529, Chorley Old Road, Bolton; G. H. Pickering, Wesley Manse, Horwich, Bolton; Dr. Finnemore, Four Oaks, Birmingham; Patrick Pizey, Blacton, Four Oaks, Birmingham.

N.B.—(1) Students should use every endeavour to post their answers to the Tutors by the close of each month at the very latest. (2) The maximum for each paper will be 100.

WORK FOR APRIL: Text-book, Chapters v. and vi. Questions: 1. Compare Christ's teaching concerning the *love* of God with that of the Old Testament. 2. What did Christ teach concerning the "Fatherhood of God"? In what respects was this teaching *new?* 3. Show the bearing of this doctrine upon the relation of God to man. 4. Summarize Christ's teaching concerning (*a*) humility, (*b*) penitence. How is the latter affected by the doctrine of God's Fatherhood? 5. Reply to the statement that "it does not matter what we believe" regarding God.

OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. F. B. COWL

April 2—THE SHEPHERD—*St. John x. 11*

The loveliest figure of Jesus, and the best loved and remembered. It is the "favourite and most touching figure in the Catacombs." There the shepherd generally carries a lamb on his shoulders. David's happiest thought of God was as his Shepherd. "Good" means fair, beautiful. The second half of the text means that Jesus is the real Shepherd. The beautiful and genuine Shepherd.

1. He knows His sheep perfectly. I looked at a fold of three hundred, and they all seemed much the same to me, but the old shepherd knew each one and could pick them out. So Jesus knows, our name, our need, our way; all about us.

2. He leads them constantly. Dogs drive sheep, shepherds lead them. He goes before to seek out the best pasture, and to face any danger that may threaten. We may be always sure that Jesus is before us to guide and help.

3. He loves them tenderly. A stray one He seeks, a lame one He heals. (I have seen the Wiltshire shepherd going through his flock in the morning to see if any were lame or sick). The wee lamb He will carry. Never a day, or a need, or a sorrow, or temptation, but He is near with His "staff" to defend, and His "rod" to guide. How "good" is He? He gave His life for the sheep. The proof is in deed more than in word.

What about the sheep? "They hear and follow" (ver. 27). A man had a pet sheep which strayed into another man's field. He would not give it up. They went to law, and the judge bade them each call the sheep. The man who had it called first, but it did not come. Then the other called and it ran to him. That settled the matter.

April 9—THE GREAT "I AM"—*St. John ii. 25*

How many "I AM"S of Jesus there are: Bread of Life, Water of Life, the Good Shepherd. Now in our golden text, the LIFE. The most wonderful and precious thing we know. We see it in the flower, the worm, the bee, the bird, the fish, our school-fellow. In this world of life Jesus comes and says, "I am the Life." Can we understand this as children? Listen to three questions.

1. What is life for? I can't explain to you what it is, but in the vine it is something by which the plant gets leaves and fruit. By it the bird hops and sings and flys. The boy needs it to hear and learn and laugh. How different these things are without life! I have a hawthorn without life in my garden and a laburnum with life. The one a dead stick, the other full of leaf and yellow tassels, a picture of beauty. So for prayer, goodness, service for God and heaven we need "the Life."

2. Where does it come from? Whence do the birds get their life? I cannot tell. But you can't find it and make a dead bird live. We can't put our finger on the life of a flower and say "here it is." We do know where "the Life" comes from. "I AM the Life." Jesus *is* it. Not merely promise, or gives, but *is* life. To have it we must receive Jesus. Just as the flower takes from sunshine and air and soil, so we take Jesus and have life. Trusting is taking.

3. What does it lead to? To the bird? All the wonder of its tiny life. To us, being good, doing good, loving God, getting to heaven. It is life for the other world, that is *eternal life.* We need not fear to grow old because our life is not old; nor to die for death is only the gateway to glorious life.

April 16—A Great Gift—*St. Mark xiv. 8*

What a pretty picture! The house of Simon, Jesus amongst His true friends, the meal of glad welcome. Lazarus there too. And Mary comes with a cruse of precious ointment, and breaking the narrow neck of the flask, she poured the sweetly smelling perfume first on the head and then on the feet of Jesus. It was worth nearly three thousand of our pence and greedy Judas blamed her for waste. Jesus praised her, and said that "she had done what she could," and that her deed of love should be told all over the world. He praised her not because the perfume was precious, but becanse she had done her best. He praised another woman who gave only two mites, and you know why. Mary brought—

1. Her best. If it had only been an ounce, instead of a pound, Jesus would have loved it as well, because her best. God does not give His "well done" to mere numbers, or bigness, or fineness. The truest deed is the finest. God asks, "Have you given, done your best?" You can imagine what thought and consideration Mary gave to her gift before Jesus came.

2. *Her fullest.* Why did she not save less and bestow a smaller gift? Because she wanted to offer her very richest. How she must have saved! We mustn't give just what we don't want or don't like, or the smallest, but all we can. (At the flower service one girl brought a rare bunch of hot house flowers, another just a small bunch of wild flowers. To both there was the "well done"). How many give only a little piece of their life. That is not all we can.

3. Her tenderest. Her gift was the expression of her love. Jesus had greatly blessed her and she loved much. When real love goes with our doing and giving then we have God's well done. How much we owe to His love! It meant much more to Jesus than it did to Mary. We can't tell the whole worth of a good deed. We need never fear if we do our best, however small it may appear to us or to others.

April 23—A Glorious Message—*St. Matt. xxviii. 7*

How splendid to have good news to tell! Of all the messages that ever mortal carried this was the most wonderful. Two women called Mary (and others also) had come to the Saviour's grave bringing sweet spices. Their errand was hopeless though loving, for who would roll away the heavy stone? What do they find? Stone moved, angels who bid them see the place where He lay, the tomb empty and the cloths in place, but He not in them. Now sent to tell the others that "He is risen from the dead." They ran with "fear and great joy." No wonder, for was ever love so thankful? And they did not yet know all that it meant for them and the world. Their message is ours too, It means—

1. A new fact to tell. These women did not understand, or expect it. The others did not believe it at first: they came to see. And Jesus saw them. Thus it became a great fact and they preached it whereve they went. So we have a real thing to tell.

2. A new joy. It proved that Jesus *was*, and *could do*, and *give* all He had said. He had conquered the enemies and was declared to be the Son of God. The joy of salvation is ours.

3. A new hope. Because He lives we are to live also. We have a living Saviour, and shall some day live with Him. We must remember that our Jesus is not only the crucified Saviour, but the living, conquering King. Good Friday was quickly followed by Easter Day. "Go quickly and tell."

April 30—A New Law—*Gal. v. 13*

Our golden text to-day is the new law which Christ gave to His children. Love speaks in deeds. What a wonderful toiler love is! (Mother for her little child). If we don't serve we don't love.

1. Love says, "serve and don't be selfish." Naughty nature wants the first place, the best bits, the first turn. Her one question is "What can I have?" She always wants her own way. God wants us to make all this different. What can I do, give? How can I help? (John xiii. 14).

2. "Serve and don't be angry." "I don't like So-and-So." If you help them you soon will. Love serves those who don't like us. Nelson said to Collingwood and Rotherham who were angry at each other before the battle of Trafalgar, "Yonder are your enemies; shake hands and be good friends."

3. "Serve and don't be proud." Love will do any service however small. She will serve anyone however lowly. A clergyman asked a poor crossing sweeper who was ill if anyone came to see him. "Oh! Mr. Gladstone, he comes and reads to me." Remember what Jesus said about the cup of cold water. We cannot be like Him unless we serve one another.

REVIEWS

The Young Preacher's Guide, or Secrets of Success in Sacred Oratory. By the Rev. Gilbert Monks. London: Elliot Stock. 7s. 6d.—This is a large and well-printed volume with a brief Preface by Archdeacon Sinclair. The author has an easy, rapid style that holds the attention of the reader, and whether you read consecutively or dip here and there into the pages, you find something good and useful at every step. Mr. Monks has an enthusiasm for preaching and a catholic taste. He has heard the great men of his own Church and of the Nonconformist Churches. Moreover he has read sermons and books about preaching and preachers with an open mind and ever-ready notebook. His quotations make up a large portion of his book and they are gathered from many sources. We are glad to note that Mr. Monks advocates preaching without manuscripts, and even deprecates the use of brief notes, quoting with approval Spurgeon's saying that the memory loves to be trusted. This is not a systematic treatise on homiletics, but a series of brisk talks which all preachers will find interesting and young preachers will find full of suggestions. Among the many books on preaching Mr. Monks has read he has apparently overlooked Mr. Edwards's *Nineteenth Century Preachers*. He would have discovered there a rich mine for his working.

Suggestive Thoughts from the Temple. Being Striking Passages from the Teaching of the Rev. R. J. Campbell. Collected by Mia Dickin. London : Elliot Stock. 2s. 6d. net.—This volume is a little disappointing. There is not much of originality, freshness, or epigrammatic brilliance in these "Thoughts." Of course there is a great deal that is very good, but perhaps if the collector had waited a few years the harvest would have been richer.

The Century Bible : Job. By A. S. Peake, M.A. Edinburgh : T. C. & E. C. Jack. 2s. 6d. net.—A careful, scholarly piece of work, which will be of immense value to students of this wonderful book. The Introduction leans, as one would expect, in the direction of the advanced, though not the most advanced, criticism. There are several points upon which we do not think Professor Peake's contentions are particularly well sustained, but the expository notes are very good, and we heartily commend this new and cheap commentary to all Bible students.

Sixpenny Reprints

Mr. C. H. Kelly is issuing a number of most attractive and valuable works in the popular sixpenny style. We want specially to call attention now to William Arthur's great work, *The Tongue of Fire*, which is now available in good readable type for a few pence. It ought to be in the hands of all preachers and church-workers in these stirring revival times. Other works in this admirable series are Mr. Watkinson's *Lessons of Prosperity*, sets of the Manchester Central Hall Lectures, Mark Guy Pearse's *Daniel Quorm* (first and second series). Other books will shortly be added.

The Life of Christ. By Isaiah the Son of Amoz. With Preface and Notes by "Nemo." London : Passmore & Alabaster. 1s.—The title sufficiently explains the purpose of this most tastefully-printed pamphlet. It is not a critical but a devotional work. The Notes are not profound or very illuminating.

The Measure of Manhood : Talks with Young Men. By Rev. E. S. Gilsen, M.A. London : A. H. Stockwell. 2s. 6d.—This volume contains sixteen addresses to young men. Some are not very striking, but others, *e.g.*, *The Tragedy of a Lie*, are very effective and impressive. We can well understand that they would be listened to with interest and profit.

MEN AND BOOKS : A MONTHLY SURVEY

Christian Character *

DR. ILLINGWORTH has conferred another boon on all students of Christianity by the publication of this luminous and interesting series of lectures on "Christian Character." With its clearness of thought and careful phrasing the volume grips the attention of the reader at the very beginning, and the interest increases as the discussion proceeds.

The writer starts with the statement that "Life is the end of Christian Ethics." "By Christian Ethics we do not mean a series of precepts, or a course of conduct which may be adopted by the adherents of any other creed, but the life which is the practical outcome of belief in the Incarnation; and which it was the object of the Incarnation to introduce into the world." Life is defined as that condition in which an organism can exercise its faculties; and it is shown that this life is hindered in us by the fact of sin; sin is the disease which is killing us, and the conquest of sin is the first requirement of the Christian life. Hence the need of, and the desire for Atonement. This is not merely a great characteristic of Christianity, but is common to all religions; although in the Christian Atonement alone is found the true remedy for, and a pledge of the conquest of sin.

Succeeding chapters discuss such subjects as: "Character, the Condition of Life"; "Discipline, the Means of Development"; "The Theological and the Cardinal Virtues"; etc.

The lecture on "Prayer" is most interesting and helpful; and will help to clear difficulties from many doubting hearts. Our author shows that Christian life is union with God. This is the reason of its penitence, the meaning of its discipline, the object of its faith and hope, and the secret source of all its love. This union can only be effected by God Himself; although the consent of man is also needed. Prayer is the conscious response to God's invitation—our effort to enter into intercourse with Him. It is far wider and more important than

* *Christian Character. By Dr. Illingworth. Macmillan & Co.*

mere petition. "It is the affirmation of our social nature seeking its adequate end in union with the absolute and permanent source of all society." Thus prayer is as many-sided as life.

But we have to learn to pray—there is a rudimentary instinct in man prompting to prayer; but it is often atrophied and needs training. This training is laborious work; but as the habit of prayer grows, the assurance of spiritual reality increases.

The objects of prayer—as set before us in the Lord's Prayer—are, God and His Glory. The one petition in that prayer for temporal blessings is limited to the minimum of requirement. The life of prayer is essentially a life of trust. Still we are taught to pray for material things—to think that this is useless is to assume that the natural order is a closed circle, with the sequence of which the spirit cannot interfere. The Universe is ultimately spiritual.

The remaining lectures deal with "The Sacraments"; "Mysticism"; and the "Supernatural." The volume throughout deserves, and will repay, careful reading. We quote a paragraph in which the author pleads for an extension of

CHRISTIAN PRINCIPLES IN COMMON LIFE

Many historic circumstances, therefore, have hindered the Church from fulfilling its social obligation to convert the kingdoms of this world into the kingdoms of God and of His Christ. But Christians are now reawakening, more fully perhaps than for a long time past, to the extent of their responsibility in this direction, as may be seen in many ways. There is a desire manifested on all sides to make the "love of the brethren" a greater reality, by promoting unity among Christians themselves; there is a notable increase of the missionary spirit; there are more lives devoted to the social as well as the spiritual amelioration of the uneducated, the outcast, and the poor. And all these things indicate a quickened consciousness of our social responsibilities. But our present concern is with another point—the increased and increasing sense of our obligation to carry Christian principles into the details of what is commonly called secular life—art, science, literature, business, politics, amusement, all things that are legitimate objects of human occupation. This might at first sight seem an easier task than to live in ascetic renunciation of the world, since it involves the development, rather than the repression of our natural and normal energies. But, in fact, to influence the world, without growing worldly in the process, is far harder than to leave it austerely alone. There are, and always have been, men who call themselves Christians, and are, in a degree, and often a very real degree, entitled to the name, yet who keep their religious and their secular life in separate compartments. They are artists and Christians, men of business and

Christians, soldiers and Christians, politicians and Christians. But this is not the same thing as being a Christian artist, a Christian soldier, a Christian man of business, a Christian politician; one, that is to say, who carries his Christianity into his secular profession, and thus makes the latter the medium of his Christian work; his vocation; the mode in which to realise his love for God and man.

Pastoral Theology

Students of modern thought cannot fail to note with satisfaction the demand now made for a more thorough and scientific training of ministerial candidates in Pastoral Theology. There is a suggestive paper on the subject in the *Church Quarterly Review* for January, in which the writer contends that although there is a considerable and growing library dealing with the subject; it has been treated up to the present on merely traditional lines, and that the time has now come for it to be studied and taught in a truly scientific manner. He defines Pastoral Theology as that which relates to the practical part of a clergyman's work, viz., (1) the whole duty of serving an already Christian people, and (2) that of extending the Church's borders by mission work. The first includes the whole external discipline and administration of the government of the church as an organized body, and of serving the inner spiritual life of men. It includes all questions relating to organisation and to the growth of the spiritual life. The second comprises preaching, private conversation, and example. He then proceeds to shew that all these multifarious subjects need to be studied scientifically; and reduced to principles which can be more or less carefully taught. The beginner ought not to be left to make his own methods for himself.

This means the collection of accurately observed data relating to the methods and results of actual work among men in various parts of the church's vast field; and their careful criticism; so that valid conclusions may be drawn, and the young worker be guided to the best and most fruitful methods of work. Anyone who will carefully observe the division and distribution of the work of ministers to-day, noting particularly its rapid growth, and in some cases its non-adaptability to modern needs, will feel that we need to ask ourselves a few pertinent and practical questions—Do

we reach the right people ? and in sufficient numbers ? Are we on the right lines to reach the outsiders and to bring them to Christ ? Is our week-night work, in its ordinary methods, doing what it ought to do ? or does it need modifying in the direction of more aggressive evangelism ? etc.

These are some of the questions which we need to ask ourselves, and gain, if possible, the true solution of. And no one man is ever likely to do for us what needs to be done. Our only hope it seems is in the direction of such a school for the study of methods of Pastoral Work as the Reviewer suggests. The teacher who can show us how to make our energy and our methods more effective in the winning of the great outside populations for Christ, will do us a most valuable service, and add greatly to our efficiency.

Sermons for a Preacher's Book-shelf*

This is perhaps the best description we can give of the new volume of Sermons by the late Bishop Westcott. It is a book well fitted for devotional reading; and also serves as a model for expository preaching. The volume contains a selection of the sermons preached by Dr. Westcott when at Peterborough, and comprises two series of lectures on "The Last Discourses of the Lord"; and on "The Gospel of St. John" respectively; three ordination addresses on "The Call of the Prophet"; and several other discourses preached on special occasions.

Students of the Commentary on St. John's Gospel will find much in the earlier part of the volume to remind them of the careful and valuable work in that excellent exposition; but if we mistake not the perusal of these pages will not only prove refreshing to the memory, but will furnish the preacher with a wealth of stimulating thoughts. The "lectures" are admirable specimens of a scholar's expository discourses. Few preachers are so well equipped that they can afford to pass by this volume.

Some of Dr. Westcott's utterances are of special significance for the preacher's own heart:—

> In a season of outward prosperity, Isaiah saw the Lord seated upon a throne, high and lifted up, in all His glorious Majesty; and he was filled with the sense of holiness.

* *Peterborough Sermons. By the late B. F. Westcott, D.D., D.C.L. Macmillan & Co.*

In the prospect of inevitable overthrow Jeremiah received the direct assurance of the Lord's sovereign Providence; and he was filled with the sense of trust.

In the desolateness of a strange land, a captive among captives, Ezekiel looked upon the emblems of God's all-quickening presence; and he was filled with the sense of stern courage.

Holiness, trust, courage; each temperament, each time, each task, was met by the appropriate revelation; and that which was once, is for ever, is for us.

. . . . .

In regard to our work we are not to think of ourselves. We offer what we have, but God alone gives the blessing and the increase. We shall use for Him every natural gift and opportunity, but these are not the origin or the justification of our work. That lies in His call. To Him there is no difference of little or much in the offering if it be all. But the offering must be complete; if we hold back part, the service is unacceptable. God demands perfect self-surrender; and, then, to keep our eyes on Him, to keep our ears open to Him, is the assurance of sufficient help. It is not eloquence but conviction which tells permanently upon the masses of men. It is not arguments but lives which prevail with doubters. He who says to the timid, "Say not, I am a child," says no less to the man of heroic mould, "Say not, I am fearless," and to the student, "Say not, I have sought out wisdom." The one answer, the only answer, of the dedicated soul is, "Lord, whatever I am, I am Thine."

I would not, however, be mistaken. Conviction is maintained in its freshness by reflection; life is supported in its development by light.

. . . . .

Look to God in the majesty of His holiness, and, conscious of His purifying power, be ready to answer when He asks for a messenger of His word, *Here am I, send me.*

Look to God in His eternal and sovereign Providence, and when you feel that in yourselves you are powerless to declare His will, hear His voice, which says to His faithful ministers through all the ages, *I have put My words in thy mouth.*

Look to God as the one spring of the life which works through all creation, and when you are distressed by difficulties which seem to be inevitable and overwhelming, go in faith to do the next work which He has prepared for you, feeling that in that natural obligation *the hand of the Lord is strong upon you.*

Here am I, send me. I have put My words in thy mouth. The hand of the Lord was strong upon me. In these three short phrases you have a complete expression of your purpose, of your message, of your support. Write them on your hearts; make them good in your lives through Him that calleth you.

Another paragraph may be quoted to show Bishop Westcott's power of bringing out the central and focus points of character:

Caiaphas, Pilate, Judas—the figures stand out in the Gospel with marvellous distinctness. They are most terrible, and yet, let us acknowledge the fact, they are most human. They seem very far from us; and

yet we bear about in our own hearts that which may make a Caiaphas, a Pilate, a Judas. Christ came in old time in a form which was not expected, and the Jewish priest offered Him a victim to secure that which he had substituted for faith in the living God. It may be so with us now. Christ still comes to us in strange times and strange ways, and we shall be in danger of a real apostasy if we do not keep our souls open to every influence of the Holy Spirit, waiting and watching for new tokens of God's manifold love. Self-indulgence had made truth an idle name to the nobleman, and when his hour of trial came the Roman magistrate was without the strength to maintain the right which he acknowledged. It may be so with us now; in the shifting conflict of opinions convictions are held loosely, and we may well ask ourselves what truth there is for which we could face disgrace or loss or death. The kingdom of God was made an instrument of ambition and self-seeking from the first, and an apostle became a traitor in the vain hope to gain his own object. It may be so with us now; there is a subtle power which leads us to identify our own schemes and systems with the will of God, and when we do so we are not far from betraying Christ for self.

All this may be—we must face the truth in the deepest humility—if we, like the unbelieving Jews, receive glory one of another, and seek not the glory which cometh from the only God.

"Studies in Homiletics" *

We give a hearty welcome to Mr. Wardell's new volume in the series of "Books for Bible Students," edited by Dr. Arthur Gregory. It is designed as a text-book for young preachers; and is admirably adapted for teaching them some of the first principles of the art of sermon-making. It may also be commended to those who value a book of fresh, forceful, brief sermons for devotional reading. Mr. Wardell knows the secret of a terse and vigorous style; and the careful reader will gain more from these pages than from many larger and more pretentious volumes.

The book commences with a very brief essay on reading in general, and on Bible reading in particular. The advice given is exactly what is needed by the young preacher. The bulk of the volume consists of an expansion, with illustrations, or examples, of some of the methods advocated in the author's "Manual of Sermon Construction." But these methods are presented with a difference—long and careful work with a class of homiletic students has shown the writer where his statements needed revision and expansion; and this, together with the examples given of each method recommended, make this book

* "*Studies in Homiletics*," *by Robert J. Wardell. C. H. Kelly. 2s. 6d.*

more interesting and more valuable than the former compact little manual. The attention of the preacher should be called to Mr. Wardell's use of illustrations; they are wisely chosen, never used as a mere tag or ornament, but so closely interwoven with the argument as to become an integral part of the discourse. We hope that the volume will have the wide circulation it deserves. One paragraph may be quoted to show the writer's style :—

HAVE YOU PUT JESUS IN THE MIDST ?

In Macaulay's *History of England* we are told that during the Commonwealth days Cromwell wanted to be made king of England. But the aristocracy and the soldiers would not have him to reign over them. They knew, however, that unless Cromwell were at the head of affairs everything would soon go all wrong again in England. So they said they would not make him king to reign over them, but if he liked they would make him Lord High Protector to guide and counsel and defend them. Is not that a picture of the way in which many people treat Jesus ? They are so afraid of the consequences of their own sin, and so anxious about the future that they want Him as Lord High Protector to save them, but they will not have Him as King to reign over them. They will not "bring every thought into the captivity of obedience to Him."

J. E.

PRESENT DAY PREACHING

GOD'S JOY OVER THE PENITENT SOUL

BY THE REV. A. GOODRICH, D.D.

I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, which need no repentance—ST. LUKE XV. 7 (R.V.).

THE kind of sinners referred to there is little doubt about. They are the sheep who have strayed far, the sons who have gone into the far country. They are not simply sinners, but gross sinners.

It is a little difficult to know exactly who is meant by "the righteous who have no need of repentance." Absolutely righteous there are none. Probably Christ used the popular and inexact language of His day. He may have meant the saints who compared with the gross sinners have no

need of such repentance as the gross sinners have. But read carefully the sayings of Jesus, and you will see, while He accuses all of sinfulness, He makes a distinction among sinners. There are sinners and gross sinners, sheep, and sheep who have strayed far, according to our Lord. He demanded repentance even of such reputable people as Nicodemus, who needed to be born from above; He speaks of good parents as being evil; He represents the heart as an unclean fount whence issue all forms of evil. There are men who are as corrupt trees, having no good roots. The whole generation is evil, corrupt, adulterous, the whole world is without light. All men are debtors exposed to the Divine imprisonment. All must cry for forgiveness and turn or perish.

Now popular theology says every man is either a sinner or a saint, a sheep or a goat, a wheat or a tare; and makes no distinction amongst tares or goats. But among the ungodly Christ recognised a difference. He saw among them souls which have strayed and souls which have not strayed. All sinners were not gross sinners. Among the sinful there were those who were correct, moral, and in the popular sense "righteous." The ground of unregenerated nature Christ represented as naturally without the good seed. But in its capacity to receive and profit from good seed, the ground of human nature is not all alike, some being hard, rocky, choked with weeds, or good and honest. There are many who are not really godly, truly religious, and have not the roots of Christian faith, and they would frankly confess the fact that they are not virtually in union with God and Christ. Yet they are morally correct in the various relations of life; they are kind-hearted, ready to give a helping hand to God's cause; and they are more amiable, more likeable, and even more honourable than some positively religious persons. Now these are sinful, they are not spiritually whole. They are not truly righteous, but they are not vicious. Are these the righteous persons Christ refers to in the parable? It is quite possible they are. There were among the Pharisees many such who were unlike the typical Pharisee. They were the righteous who have no need of such repentance as the gross sinners have. They are comparable to the elder brother who stayed at home, and had no need of such repentance as the prodigal had, who

went into the far country, and whose return occasioned so much joy. Of course there are certain self-righteous, proud, typical Pharisees who pride themselves on decency, respect, propriety, morality, and count themselves about perfect, and look down with contempt on gross sinners, and desire their elimination, scoffing at the possibility of their regeneration. Of course if Christ spoke of such it was in severe irony. Persons with hearts bloated with pride, and so contemptuous of others are not righteous in the true sense.

The Pharisees had a saying, "There is joy before God when those who provoke Him perish from the earth." The Pharisees to-day say sinners are hopeless, they cannot be reformed, and the only thing is to eliminate them from Society. Joy there is when they perish from the earth. Now Christ's attitude towards this class of Pharisee was this: He seems to say, I recognise your decency, your morality; you are not gross sinners; many of you have the good and honest ground; but for your disposition towards the gross sinners, and for your contempt of them, I have nothing but condemnation. Your pride is as dangerous and fatal to you, as their lust is to them. Your exclusiveness is as wicked as their licentiousness. Be careful. Although you are not gross sinners, you will be great sinners. As for Me, I would rather turn from you to the gross sinners. I am come to seek and to save the lost, not you who suppose yourselves safe and sound; but the publicans, and the harlots, the lapsed, the drunken, the vicious, I go out after the strayed sheep. You say that there is joy before God when these sinners perish. I say there is joy before God when they are saved. You say it is your propriety and righteousness that give God joy. I say God has joy in the repentance of the gross sinners and the wicked people. "There is more joy in heaven over one sinner that repenteth than over ninety and nine just persons" like yourself.

Now, some may say, Oh yes, this neglect by you religious people of the decent and the virtuous, and this fussing after and rejoicing over the conversion of publicans and prostitutes, the vicious, the drunken—well, I don't understand! Where is the wisdom or the justice of it? I do not want for a moment to reduce in the esteem of any the pathos and the beauty of our text. But with fidelity I must point out one or two things.

"There is more joy," says our text, "over one sinner that repenteth than over ninety and nine righteous persons which need no repentance." More joy? Of course there is. How can it be otherwise? The human heart must be twisted or base if it has no joy over the reclamation of the vicious. More joy but not more gain; more joy but not more power to the kingdom; more joy before God and in God, but not more reward from God. There is more joy in the home over the recovery of the one sick child than over the six or seven who have no need to be recovered. There is more joy over one person rescued from the burning house than over ninety and nine persons who have no need of being rescued. There is more joy over one shipwrecked vessel being rescued from its dangerous position than over ninety-nine vessels that get safe to port. And that is what our text says, "There is more joy over one sinner that repenteth than over ninety and nine righteous persons which have no need of repentance." Take the class of righteous, decent, moral, proper, correct people, represented by the elder brother who did not stray, if they only become fired with zeal for God and His kingdom, if they only truly repent, then though there will not be so much joy at their repentance as at the repentance of the gross sinner, how mighty these comparatively righteous ones will become in maintaining the churches of Christ, in extending the kingdom of God, by bringing in the strayed sheep! There will be less joy, noise, observation, interest, but more spiritual gain, more spiritual power. "Son, thou art ever with me, and all that I have is thine." There is not a penny for the returned prodigal. All his substance is wasted, gone. But, decent son, you are ever with me, and all mine is thine!

Now let me say to the class of people I have described, Beware of the spirit of the elder brother. I don't think you are slighted because there is joy for the recovery of the lost and the lapsed. If you will come back to God, and utterly repent of your ungodliness, and in your heart receive Christ Jesus as your Saviour and Lord, and if you be fired with zeal for the coming of His kingdom on the earth, there is for you a wonderful sphere of usefulness and a mighty reward from God. Oh! what might not you do in this your day and generation for the extension of God's kingdom and for the maintenance of His church also.

Now let me turn to notice some of the reasons why there is this joy over gross sinners who repent? Well, first of course there is joy because of the value of the soul saved to the kingdom of God and to the world. One sinner! It is said that Christianity has been the discovery of the individual. One sinner saved; what is that? Only one! Thousands remain behind to fill the place of the one saved, and it will be immediately occupied. If you could put away the whole class of the unfortunates, if you could put down all gambling and stop the supply of prodigals then there would be something to make the bells of heaven ring. But one, what avails that? One more or less in the great dirt heap, one more or less killed or wounded in the battle, what does it matter? Why rejoice over that?

Well, first of all rejoice because one sinner destroys much good, and if one sinner be converted there is at least the cessation of his work of destruction. Then God may give him special grace for great work. Henry Barrow had lived a fast life; but when he was converted he became one of the fathers, if not the father, of modern Congregationalism, and bore testimony to the spiritual independency of the Church with such clearness and force that they hung him. Williams was an idle, careless fellow, but he became the means of the conversion of the inhabitants of several islands in the South Seas. It is because of the possibility of usefulness in the converted sinner, that there is joy in heaven and on earth—when earth has any heaven in it.

And not only so. There is great joy over the conversion of one sinner because one sinner saved, gives great satisfaction—I go further—gives great joy to God and Christ. Why is it that the sick child in the large family is so thought of and cared for? There is for it more attention, sacrifice, and lavish love than for all the rest. Why is it there is such great joy when the one sick child recovers? The weakness, pain, and sickness, somehow increase or draw out the parents' love. Why is it that God spends so much thought and care about the sinful in this world? Why did He lavish upon us love even to the sending of His Son? And why is it that there is such joy in His heart, and in Christ's heart at the recovery of a sin sick soul? It is because of the love in His heart for His children. Love

is wonderfully mysterious. God is so intensely and purely loving that there is joy in His heart when one worthless soul returns unto Him, though he may not do a stroke of work for the coming of His kingdom.

But, further, there is joy in heaven, and in our hearts, to the extent that we have heaven in them, for one sinner that repenteth because of the vast gain that sinner shall receive. We don't know the worth of a human soul but God knows the infinite capacity, the infinite faculty of the soul to contain and enjoy life, glory, dignity and blessedness; therefore God rejoiceth over a soul saved.

But God knows too what a lost soul is. Nothing that has been said about hell-fire, coarse and repellent though it may be to our taste and imagination, has ever gone beyond the actual reality, the horror and the terror belonging to the lost soul! Lost! Lost!! What do you think must be the overwhelming self-condemnation, consternation and horror of a lost soul in the world of sin when it realizes the glory and blessedness lost for ever! When it sees it is to be shut out from the presence and fellowship of God, and from the fellowship of the saints! Do you think that weeping, wailing, and gnashing of teeth and outward darkness adequately express it? These are but words thrown at the awful reality in the hope of hitting something. The awful horror of a lost soul, God knows what it is, and therefore He rejoices when the lost soul repents and is saved.

What encouragement then in these thoughts for the sinner to return to God. Can you doubt that He will receive you? If you lift up a penitent thought He will meet it, for there is nothing so precious to God as the penitent's cry. Heaven listens to the praise of the saints, but the cry "God be merciful to me the sinner" awakens the deepest joy in heaven and makes the bells of heaven ring out. There is nothing more precious than the cry of the penitent, "God be merciful to me the sinner." The tear of the penitent, the broken heart, the contrite spirit, these are the sacrifices which God does not despise, which cause the angels to strike their harps with greater ecstacy, and which fill heaven with richer music. God grant that heaven may have such joy, and may the Church of God have such joy also.

[*Preached in Chorlton Road Congregational Church, Manchester, March 5th, 1905 and specially reported*].

PROVIDENTIAL GUIDANCE

BY THE REV. G. R. OSBORN

Cause me to know the way wherein I should walk; for I lift up my soul unto Thee—PSA. cxliii. 8.

THIS Psalm, like many more, was written in a time of trouble. (How fruitful in blessing to *others* the trials of devout souls have often been). We do not know the precise nature of the affliction, but it was *heavy;* he felt as one "smitten down to the ground"; his spirit was "overwhelmed"; his heart was "desolate" (vers. 3-4). He remembered past mercies, and took refuge in prayer: "I flee unto Thee to hide me." His sense of need and weakness make him importunate, he feels as though he could not hold out much longer; "*Make haste* to answer me, O Lord; my spirit faileth." It is the plaint of a human soul, "a man of like passions with ourselves."

Among his requests is one for Divine *guidance;* he feels uncertain as to his course, and fears lest he should unwittingly take some wrong step—often and easily done under the burden of severe affliction; he prays to be-directed aright:—"Cause me to know the way." *Direction* may differ from *deliverance;* the latter may be something done *for* us, the former indicates what we should ourselves do; yet the *direction* may bring about the *deliverance,* and often does. Throughout life, this Divine guidance is needed, as well as at critical seasons when its importance becomes more obvious. Mistakes are so easily made, and their consequences are often so far-reaching and permanent. Moreover, there is but little time for experiments upon our own destiny:—

Not many lives, but only one have we.

SOMETIMES NEEDLESS

Special guidance is utterly *needless* in matters on which Scripture has spoken. For instance, no child of God need ask it upon the question of a marriage with one who is a stranger to vital godliness, whatever attractions and fascinations he or she may possess. The command is definite and peremptory, not to be "unequally yoked with unbelievers." How many a life has been darkened by disobedience to this precept! The *first* suffering would have been *as nothing,* compared with

the sorrowful years that have followed. And no Christian man is warranted in undertaking business liabilities entirely beyond his means, more especially if they be also rash and hazardous in their nature. The precept is plain, "Owe no man anything," and the penalties of disregarding it have often been very heavy. It is not reverent then, or even *right*, to ask God for special direction in cases where His will is already revealed. What we then require is—strength to obey.

How to be Sought

The guidance of Scripture has sometimes been sought, and very sincerely, in cases which admitted of doubt, where the word had not spoken expressly, by opening the sacred volume and accepting the first passage on which the eye might fall or the finger rest as a Divine message—sortilege, bibliomancy, it has been contemptuously termed. It is not a practice to be commended, and if pursued in a light or trifling spirit is to be sternly reprobated. This method of appealing to the lot has been freely charged upon the early Methodists, and Wesley's Journals undoubtedly do record instances of his having himself resorted to it. But it should be observed that this was early in his spiritual life, and when he was much under the influence of the Moravian Brethren, who seem to have practised it freely. Even then, Wesley employed it but sparingly, only on grave occasion, and after prayer. It was soon and completely discontinued, and is not mentioned in the later Journals, as he believed that there was "a more excellent way" of seeking to know the Divine will. But while doubting its wisdom or expediency as a common practice, I should hesitate to condemn it entirely, as a thing to be altogether prohibited. Many years ago a minister of our own church stated in my presence that after his conversion he was in great uncertainity as to what course to pursue. He was in a situation, away from home; with the great inward change everything had altered, and he felt quite at a loss. Asking for direction, he opened his Testament and his eye fell upon the words—"Go home to thy friends." He did so, and in after life fully believed that God had thus spoken to him, and caused him to know the way wherein he should walk. Apart from any such special resort to the book of God, when the Scriptures are read in regular course, whether in private, or in family worship, it has often

been noticed that the appointed portion for the day has been singularly appropriate to its events and needs—"might have chosen on purpose," has been the wondering comment.

Matter for Prayer

Guidance may be expected, as David felt, *in answer to prayer:* "Cause me to know." Sometimes a passage of Scripture is strongly applied to the mind, and corresponds exactly with the case to be met. The Rev. Mark Guy Pearse relates a very striking instance of such guidance. A newly-converted miner, returning at night from a prayer-meeting, found the door of his cottage barred against him by his ungodly wife. There was a short but severe inward struggle with temptation, and as he said afterward, "I could soon have had that door down!" But, happily, anger was conquered; "lifting up his soul," as the text calls it, he said, "Lord Jesus, what would'st *Thou* do?" In an instant, as if spoken inwardly, came the words, "He shall *not* strive, nor cry, nor shall any man hear His voice in the streets." Could any part of the Divine message have been more appropriate, more perfectly adapted to his need and peril? There was a blessed sequel. The miner went away to a little distance and pleaded earnestly for the salvation of his unhappy partner. Before morning, she came out to seek him, under deep concern for her soul.

Sometimes where no particular *words* of Scripture are impressed upon the mind, the desired guidance may come in the form of a *clear judgement*, or a *firm conviction* of duty in the matter under consideration, something which satisfies both the understanding and the conscience, and which bears reflection; even grows clearer and stronger the more it is considered. Next in value to this is the grace to *act* upon it. And here it has been noted that in "cases of conscience," so called, the decisions of deep spirituality of mind and of simple common-sense are constantly found to coincide, to be identical; light and love moving toward the same ends.

Modes of Guidance

Guidance may be *gradual*, even though given in answer to earnest waiting upon God. There is a most striking instance of this gradual guidance in God's leading of Philip (Acts viii.). Fresh from a delightful sphere of service and success, he was

to go away into the desert—a test of his faith and obedience. He is then told to go and accost a passing traveller. Having obeyed, he finds the way open to further service, to immediate usefulness, to a work which probably had most extensive and durable results. But he is led on by degrees, and the second step of duty is not disclosed until the first has been taken. This is sometimes the way, perhaps the *only* way, to know the right path. Often the event proves how much has depended upon taking the "one step."

Guidance is still constantly given with regard to *Christian service;* duties of charity, for example. Believers have had strong and sometimes sudden impressions upon their minds; it has been "borne in upon them" that such an one was in trouble or in want. Resistance or delay have only seemed to strengthen the impression; and when at last the call has been obeyed, how evident has it become that the voice which spoke was Divine! God's reluctant servants have been honoured beyond their deserts by being used in the ministry of consolation. When such promptings refer to the needs of a *soul*, their importance cannot well be over-estimated. Or there may be a spiritual crisis in progress, as when Ananias was sent to Saul; and much inward condemnation may follow upon neglect or delay. It is an axiom in these things that *prompt* obedience is *usually* the easiest, *always* the happiest, generally the *most successful*.

Outward circumstances often supply the leadings of Providence. Wesley notes this in the case of Peter's vision, and the messengers from Cornelius. His comment is, "Frequently the things which befall us within and from without at the same time, are a key to each other. The things which thus concur and agree together ought to be diligently attended to." I have known a devoted Christian, engaged in business, make circumstances his guide. If desirous to extend his operations in a certain direction, he would begin on a small scale and await the issue, never attempting to *force his way*, and only proceeding further as his endeavours were prospered. It may be said, this was only ordinary prudence. In his case it was *more;* it was a "committing of his way unto the Lord," and waiting for an intimation of His will. If the way seemed barred, he would at once submit.

Warning is Guidance

In looking for guidance, *beware of a deep misgiving*. This is often a Divine voice within the soul, and to *some* direction seems chiefly to come in this particular form. Never trifle with that feeling. It is at times quite inexplicable to the individual concerned, and is misunderstood, even resented, by others; but, if disregarded, it has been justified by the event, often most painfully. It is *very* dangerous to be persuaded, over-ruled or ridiculed, into any course of action against which the unconquerable misgiving protests. "I was never satisfied about it. I could never feel that it was *right*." The record of many a saddened life has been summed up in such words, and at times the story has even been tragic.

The *counsel of Christian friends* often furnishes most valuable guidance. They see clearly who have the "unction from the Holy One." "Spiritual," they can often "discern" truly, and their love for those whom they counsel will make them seek earnestly to know what is really best. That which is done, that course which is taken, *against* the clear judgement and loving counsel of godly friends, is seldom wise or safe; has often proved most disastrous. Even *parents* are sometimes right, if young people could only persuade themselves to think so!

There is no *presumption* in desiring and expecting to be guided. On the contrary, this is

Fully Warranted

Life is so all-important, duty so sacred, opportunity so transient, that all the *probabilities* are in favour of God's being ready, graciously willing, to guide his own. But revelation puts the question beyond doubt. His ancient people had the pillar of cloud and of fire directing their movements for forty years. Were not these things also among the *examples*, "written for our sakes?" The Most High intervened continually to direct and order the lives of His servants under the Old Dispensation. Are their privileges *diminished* under the New; or enlarged? The New Testament abounds with clear instances of providential guidance. We are warranted in claiming still such promises as, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with

Mine eye" (Psa. xxxii. 8). What sympathy and mutual intelligence are here implied! The guidance of a glance! In face of such a promise, the presumption may well be, not in *expecting* the guidance, but in denying it. If the powers of darkness have access to our minds to lead us astray, much more may we expect direction from above to help us to walk in the right way. The Saviour directed his disciples. Persecuted in one city, when carrying His message, they were to flee into another. The appearance of the Roman army, whose standards were an idolatrous "abomination," and whose march was followed by utter "desolation," was to be the signal for instant flight into mountain fastnesses. His words were remembered and obeyed by His followers ere the hosts of Titus closed around the doomed city of Jerusalem.

Guidance will be regulated, usually, by the individual's faithfulness in walking with God. The light will burn brightly or dim as the oil is supplied or withheld. And it must on no account be considered as relating only or mainly to outward things. Its most important bearings may be upon the *inner* life, leading men into circumstances and conditions favourable to the soul's welfare; or unsought, disregarded, the self-chosen sphere may place eternal interests in the utmost peril. A *guided* life! How blessed! And how different from a life of random carelessness or obstinate self-will.

Any clear case of this Divine direction should be the greatest encouragement to faith and hope; should lead even an unrenewed soul right up to God. Has the Eternal thus condescended to His creature? Has He averted the peril, removed the perplexity, indicated the way of safety? "Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live."

THE LORD'S PRAYER

BY THE REV. HENRY MARTIN, M.A.

II

The Key-word

Our Father which art in heaven (St. Matthew), *Father* (St. Luke).

"THE ultimate principle which determines the character and quality of a religion," says Dr. Fairbairn, "is the object it worships, or, to use the old simple and concrete term, its idea of God." * This is equally true of prayer. It is our conception of God that determines not only how we pray, but whether we pray at all. To the atheist, to whom there is no God, prayer is, of course, an absurdity. But it is also an absurdity to the man to whom God is no more than a mere philosophical abstraction; for who would dream of praying to the Unknowable of the Agnostic, the Unconscious Will of the Pessimist, the All of the Pantheist, to the Unconditioned, the Absolute, to Nature (with a capital N.), or to so vague a tendency as Matthew Arnold's "not ourselves that makes for righteousness"? If we are to pray at all, our conception of God must be personal; and even then the character of our prayer will be determined by the character of our conception. If we think of God as remote and indifferent, our prayer will be formal; if as harsh and capricious, it will be craven and slavish; if as immoral and sensual, it will be immoral and sensual too; if as holy and loving, our prayer will be the loftiest spiritual aspiration of which we are capable.

The first essential to praying aright, then, is a right conception of God. And it was just this that Jesus gave when, in answer to His disciples' request, "Lord, teach us to pray!" He said, "When ye pray, say, *Father* —."

This word, "Father," is the key to the Lord's prayer; it is also the key to all true prayer. The secret of true prayer is to regard and feel towards God as our Father. Most of the theoretical objections against prayer are removed by this analogy. These arise from a misconception of God, as dwelling in stoical isolation and working only through iron laws of necessity, and a misconception of prayer as a mere petitioning

* "The Philosophy of the Christian Religion."

for special blessings. Looked at so, prayer may well be unnatural or unnecessary, unscientific, unworthy, and unavailing.* But if God is our Father, prayer is infinitely more than a mere "kneeling and begging." It is just as natural and necessary and worthy as the communion of a child with its mother. The child cannot help talking to its mother, and the mother cannot help talking to her child. Communion is the necessity of love. So the soul that looks on God as Father, cannot help talking with God. "Prayer," says Dr. Fairbairn, "is the speech of the filial spirit." It is the loving fellowship of child with Father. It is a life—a life with God. *Such* prayer, to *such* a God, is most natural, most necessary, most worthy, most scientific, and, as experience proves, most availing.

When Jesus taught His disciples this word, Father, He was giving them His own characteristic conception of God. His name for God was always Father. "Wist ye not that I must be in My Father's house?" † were His first recorded words; and "Father, into Thy hands I commend My spirit!" ‡ His last. "No name of God," says Dr. Sanday, § "was more constantly on the lips of Christ; and no other name so dominated the whole thought of God, as He not only cherished it for Himself, but bequeathed it to His disciples." When, therefore, He taught His disciples to pray, "Our Father, which art in heaven," He was teaching them to know God through His consciousness of God, to look at God through His eyes. If we would "pray, and pray aright" we must learn to think of God, feel towards God, and approach God as Jesus did. "What was most distinctive of Him," says Dr. Fairbairn, ‖ "was His consciousness of God, the kind of God He was conscious of, and the relation He sustained to Him. God was His Father: He was God's Son. What God was to Him He desired Him to be to all men, what He was to God all men ought to be. In Christ's ideal of religion, then, the most material and determinative truth is the conception of God." Renan scarcely exaggerates when he says,** "Dieu conçu immédiatement comme Père, voilà toute la théologie de Jésus."

* As Robert Blatchford in "God and My Neighbour," p. 79 implies.

† Luke ii. 49. ‡ Luke xxiii. 46.

§ Hasting's "Dictionary of the Bible," Article "God."

‖ "Christ in Modern Theology." ** Vie de Jésus.

The New Testament writings amply show how thoroughly the early Christians learnt their Master's name for God. Whereas Jehovah had been the Divine name characteristic of the Old Dispensation, Father became equally characteristic of the New. And the consciousness that they owed this name and conception of God to their Master shews itself in such loving phrases as "the God and Father of our Lord Jesus Christ" (Rom. xv. 6, etc.), "God the Father of our Lord Jesus Christ" (Col. i. 3), and "the God of our Lord Jesus Christ, the Father of Glory" (Eph. i. 17). It was Christ's God—the God that Jesus knew and revealed, the Father, that they loved and worshipped.

This conception of God is original with Jesus Christ. It is true the name occurs in some of the later books of the Old Testament and in the Apocrypha, but it is rare, and except in a very few cases * where God is spoken of as the Father of righteous individuals, it is limited to God's Fatherhood of the chosen people,† or of the theocratic king.‡ As taught by Christ it is infinitely more than this, both in emphasis and meaning. "The idea was taken over from the Old Testament;" says Dr. Swete,§ "the prophets teach the Fatherhood of God. But it is in the teaching of Christ that this view becomes for the first time a dominant note . . . on the lips of Christ it receives a new meaning, and is little short of a new revelation."

What, then, does the name mean on the lips of Christ?

It is, of course, a metaphor. Christ takes the tenderest of human relations (for in His idea of Fatherhood there is latent the still tenderer relation of motherhood) ‖ and compares God's relation to men to that. But, by the qualifying words "heavenly," "in heaven," He implies that the metaphor, though the highest we can understand, is but a faint approximation to the reality. "Heavenly," "in heaven," seem to represent what we mean by "ideal." God is the ideal Father,

* Deut. xiv. 1; Psa. ciii. 13; Wisdom ii. 16; Ecclus. xxiii. 1, 4.

† Jer. iii. 4, 19, xxxi. 9, xxxi. 20; Isa. lxiii. 16, lxiv. 8; Deut. i. 31, viii. 5, xxxii. 6.

‡ Psa. ii, lxxxix. 26; 1 Chron. xvii. 13, xxii. 10, xxviii. 6.

§ "Studies in the Teaching of our Lord."

‖ A metaphor actually used by Isaiah, chap. lxvi. 13.

"the Father from whom every fatherhood in heaven and on earth is named." He bids us think of the best earthly father or mother we know or can conceive, and then tells us by that word "heavenly" that God is infinitely more Father and Mother to us than even these can be to their children. (Compare the *a fortiori* argument in Matt. vii. 11). So the name becomes more than a mere metaphor; it expresses a deep and essential relation.

Further, His idea of the Divine Fatherhood was not theocratic, but individual. Though it is nowhere distinctly affirmed it is assumed throughout His teaching that God is the Father of the individual man, not merely of any special race or class. *

From this it follows that God's Fatherhood is universal. If He is the Father of the individual man, He is the Father of all men, whatever their colour, race, caste, or condition. No nation, no class, has any monopoly in His love and care. He has no favourites. His kingdom is open to all.† To the national and social prejudices of Jew and Greek and Roman this teaching was sufficiently startling; and, even after nineteen centuries of familiarity with it, we to-day, with our race hatreds and class distinctions, have scarcely grasped it yet. But what was still more startling to the Pharisee of that day, and is still to the Pharisee of this, is the implication that God is the Father not only of black and white, bond and free, rich and poor, but also of bad and good, of sinner as well as of saint. Yet Jesus certainly seems to have preached that "God is the Father of all men, sin notwithstanding." ‡ He not only pointed out the impartial care of God for all men's temporal wants, irrespective of their moral condition (Luke vi. 35, Matt. v. 45), but in His parable of the Lost Son (Luke xv. 11) implied that not even a man's sin can tear him out of the fatherly heart of God. For the root idea of that matchless story is that, though he rightly and truly confessed, "I am no more worthy to be called thy son," the Prodigal was still a son. The whole possibility of his returning home lay in the fact that he could say "my father," and that the father could still say "my son." The father loved and forgave just because he was a father.

* Compare *Thy* Father in Matt. vi. 4, 6, 18, etc. † Matt. viii. 11.

‡ Dr. A. B. Bruce. "The Kingdom of God."

Hence Christ's idea of God's Fatherhood is deep and fundamental. By it He meant infinitely more than that God is the Creator of men, and they His creatures (an idea common enough even in pagan religions: *e.g.*, Homer's name for Zeus (Ζευς) "Father of gods and men"). "The Fatherhood of God, as it is seen in the light of the Gospel," says Dr. Swete,* "is the counterpart of the Love of God, which embraces all the world and is not finally alienated even by sin. No unworthiness, however great, no fall however deep, no separation however long, destroys the relation; it is held in suspense, it is dormant, till repentance comes, but still it exists." It is Christ's way of expressing the unquenchable love of God for men, in spite of their sin—a love which was to find its supreme manifestation in His own death. To say that God is the Father of all men is but another way of saying, "God so loved the world, that He gave His only begotten Son, that whosoever should believe on Him should not perish but have eternal life."

This cannot, and does not, mean that God is indifferent to sin. It means just the opposite. The love that is indifferent to moral evil and indulgent to sin is so shallow as scarcely to be love at all. The deeper and truer the love the more utterly intolerant it becomes to evil in the object loved. Although God's Fatherhood has reference to all, "it does not," as Dr. Bruce says, "necessarily mean the same to all." It cannot mean to the Prodigal in the far country what it does to the obedient son at home. The Father equally loves both: but He cannot equally delight in both. Both are His children; but whereas one, by acting as a son should, enjoys all the blessings of His fatherly love, the other by his sin separates himself from it and frustrates it. No; there is no warrant in Christ's presentation of the Divine Fatherhood for the mawkish and sentimental conception of God as an indulgent, weak, and easy-going parent so prevalent in some so-called evangelical preaching. None ever taught so emphatically as Jesus the exceeding sinfulness of sin, its fearful power of finally separating the soul from God, and God's eternal antagonism to it. But it is just because of the fearful peril of their state, and because they are His children, that God cannot abandon

* "Studies in the Teaching of Jesus."

men to their just fate. "The characteristic of Fatherhood is that while it rejoices in the obedient it cannot surrender the bad. The prodigal does not cease to be a son" (Fairbairn).*

"God's real relation to man is thus in the view of Jesus the Paternal, and so man's perfect relation to God is the filial" (Fairbairn). Men's true blessedness, their very life, consists in realizing their sonship and loving God as their Father. It is only when in heartfelt penitence and whole-hearted love a man looks up in God's face and says "My Father" that his true life begins. So "the mission of Jesus," says Dr. Swete, "Who was the highest expression of the Divine love, was addressed to sinners without distinction; and His whole teaching had for its aim to bring all men to realize the Divine Fatherhood, and to claim their place in the Divine family." The only condition of return to the position of true sonship that Christ laid down was that complete change of attitude to God that He called repentance and faith. The Divine Father would welcome and forgive every truly penitent son, however far he had strayed.

This true relation in which the soul ought to live with God as a child with its father is very beautifully described in the most winsome and tender part of Christ's teaching.† We are to do the Father's will, be like Him in character, seek first His kingdom and His righteousness, love Him with all our heart, simply trust Him to supply all our creeds, both spiritual and temporal; while He as a loving Father forgives our sin, listens to our secret prayers, knows and tenderly cares for all our wants, and gives us the Kingdom.

Hence it is in order to teach us that secret of true life, the right attitude to God, that the Son of God, our Divine Elder Brother, puts our hands together as little children and teaches us to look up and pray, "Our Father which art in heaven!"

"*Our* Father," He teaches us to pray. Even when praying in secret, in the inner chamber, with the door shut, He tells each one to say not "*My* Father," but "*Our* Father." ‡ The brotherhood of man is the corollary of the Fatherhood of God. No child of God must ever forget he belongs to a great family, all the members of which are as dear to the Divine Father as

* "The Philosophy of the Christian Religion."

† Sermon on the Mount: *passim*.

‡ Matt. vi. Compare ver. 6 with ver. 9.

he is. When he prays he must lift them up in their need and sorrow and sin before the great All-Father. They are his brothers. So in the very first word of "the most self-less prayer ever uttered," the great altruistic note of Christianity is struck. The Christian "contemplates himself as a member of God's family, and says henceforth *we* and not *I*. The fraternal spirit becomes . . . the complement of the filial spirit" (Godet).*

The universal Fatherhood of God is the only firm basis for the brotherhood of man. If there be no Divine Father, human brotherhood is a mere sentiment that, as history shews, cannot stand against the disintegrating forces of egotism and individualism. It is only as it is realised, in the way that Christ taught it, as the corollary of the Fatherhood of God that it can become the firm foundation of social reform, the dignity of human nature, and all true progress. As men come to treat God as their Father they will come to treat each other as brothers. No man can habitually pray "Our Father," without realising his brotherhood to all the race. And as Frederick Denison Maurice finely said, "No man can say sincerely, 'Our brothers who are on earth,' who has not first learnt to say, 'Our Father, which art in heaven.'"

Homiletics

[*When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations*].

* The Revival Fire—*St. Luke* xii. 49, 50

WHEN the Tabernacle was constructed, and the offerings and sacrifices were presented, a fire came forth from the Lord, and consumed, on the altar, the burnt-offering and the fat. And the fire then kindled was to be kept burning night and day: it was never to be allowed to go out. On Mount Carmel, when Elijah had built the altar of the Lord, and prayed, the fire of the Lord fell, and consumed the burnt-offering and the wood, and the stones, and the dust, and licked up the water. At the dedication of Solomon's temple,

* Commentary on the Gospel of St. Luke.

after Solomon had prayed, fire came down from heaven, and consumed the burnt-offering and the sacrifices. What a wonderful sight that descending fire must have been! But more wonderful than the Old Testament fire was the manifestation of the God of fire in the New Testament, to which the Old Testament fire pointed.

John the Baptist, speaking of Christ, said "He shall baptize with the Holy Ghost and fire." Our Lord says, "I came to cast fire upon the earth." And in Acts ii. we are told that "when the day of Pentecost was fully come, . . . there appeared unto them cloven tongues like as of fire, and it sat upon each of them."

The fire kindled at Pentecost has never died out. It has sometimes been partially smothered by the worldliness of the churches; but it has been stirred up afresh. The Revival kindled in Wales is rapidly spreading. It has already reached many of the towns and villages of England.

O that all might catch the flame,
All partake the glorious bliss!

It was to cast this fire of the Holy Ghost upon the earth that Christ came. The object of Christ's Advent is variously expressed. He came to save, to redeem, to destroy the works of the devil. He came to accomplish many things. But all is summed up by Himself in the expression, "I came to cast fire upon the earth." The supreme, all-inclusive object of Christ's advent was to baptize with fire. It is of the utmost importance that we should remember this. Conversion is only an initial grace. The baptism with fire is *the* blessing to be sought, "the promise" of all promises to be claimed. And yet how many professing Christians who know Christ as the Sin-Bearer, have no experimental acquaintance with Him as the Baptizer with the Holy Ghost and fire.

Christ Himself desired intensely that this fire should be kindled in the hearts of men. "What will I, if it is already kindled?" is a very obscure translation. The paraphrase of Dr. Doddridge is splendid: "What do I wish? O, that it were already kindled!" Christ desired that the fire should be kindled because of its searching, cleansing, quickening, and warming influence.

I. The fire of the Holy Ghost SEARCHES. It is God's search-light, brought to bear upon the heart and life. It discovers the heart-sin and the consequent worldliness, selfishness, and joylessness of Christians. It shows them that they themselves, and their service as well, have been little better than a failure. They may have thought themselves rich and in need of nothing. But now they know that they are wretched, and miserable, and poor, and blind, and naked. The Revival fire has been showing conventional Christians that they are wrong—unhappy

in themselves, and comparatively useless to God and man. And it is because such Christians are being properly saved, and are receiving the Holy Ghost, that sinners are converted.

II. The fire of the Holy Ghost CLEANSES. The Holy Spirit is the Purifier. Hence Peter, speaking of the people to whom he had preached in the house of Cornelius, says, "The Holy Ghost fell on them, even as on us at the beginning, purifying their hearts by faith." To get rid of the sin, the pride, the self-will, the unbelief, the evil temper, and all the other evils that may still infest the converted heart is an impossibility to man. But it is an easy matter to God the Holy Ghost. If we will only let Him have His way with us, He will completely fill our heart, and cleanse the evil out, saving us from all our uncleannesses.

O, that it now from heaven might fall,
And all our sins consume!
Come, Holy Ghost, for Thee we call,
Spirit of burning, come.

III. The fire of the Holy Ghost QUICKENS. By destroying the old, rank, worthless growth, it makes newness of life possible. It is the Spirit that quickens. He is the Spirit of life. He actualises in the soul the abundant life which Christ came to bring. Spiritual death has to flee before His all-pervasive presence. He restores to fulness of life in God, and so effects the mightiest of revivals in the soul. It is the Spirit who makes the difference between Christians, who live at a "poor dying rate," and Christians who live the life of heaven above, being bathed in the very life of God. Shall we not let the Holy Spirit work all His blessed will in us, that we may *live* in the fullest sense?

Refining fire, go through my heart,
Illuminate my soul,
Scatter *Thy life* through every part,
And sanctify the whole.

IV. The fire of the Holy Ghost WARMS. We read of the love of the Spirit, and the Spirit is God, and God is love. So when the Spirit fills the heart, when He takes entire possession, He drives out sin and self; and all is love. Everything contrary to love being banished, we love the Lord our God with all our heart, and we love our neighbour as ourselves. We love with the Divine love—the same love that made Calvary.

The effects of the Holy Spirit's baptism of fire being such as we have described, ought we not to desire what Christ Himself wished, viz., that the fire might be presently kindled in the hearts of men?

"But," says our Lord, "I have a baptism to be baptized with." Yes, the fire of baptism was procured by His own baptism of blood. So intensely did He desire for us the

illuminating, sin-killing, soul-quickening, and love-producing fire of the Holy Ghost, that He freely consented to die on the cross to make the kindling of that fire possible. His own blood was the price to be paid for the baptism with the Holy Ghost and fire, for you and for me. And Christ, in due course, paid that price. He died that we might have life, and have it more abundantly. He gave Himself for us, on Calvary, that the promise might be fulfilled, "A new heart will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh."

To-day, Christians may be divided into two classes: those who try to serve God without being filled with the Spirit, and those who do the will of God because they are baptized with the Holy Ghost and fire.

Christ said, "Greater works than these shall ye do, because I go to the Father." Greater works *shall ye do*—not *try* to do. When a man is filled with the Spirit, he does not *try* to do God's will, but he *does* it. He does not "try in his humble way": he succeeds in God's magnificent way.

"I will put my Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgements and do them." That is religion made easy, God puts His Spirit within us, and causes us to do.

"I can do all things in Christ who strengtheneth me," writes Paul. He does not say, "I *try* to do all things that God requires," but "I can *do*" them, because strengthened with might by His Spirit in the inner man Paul had a Herculean task to perform in saving the Church. But listen to his words: "I labour." Now had he said no more than this, he would have seemed to us no wiser than the Christian worker who in these days makes most prominent his own poor effort, and is always talking about trying to do this and that. Paul's language is, "I labour, striving according to His working, which worketh in me mightily." Ah, that is it! We must look for God to work in us, and wait until He shall work in us *mightily* before we undertake to remove the mountain or chain the lion that is in the way.

"It is no longer I that live," he tells us again, "but Christ that liveth in me." Here Paul shows us how Christ can alone succeed in His saving work, in these days of the dispensation of the Spirit. He would reproduce Himself in His people. He could not do this until the Spirit was poured out. And that is why He was straitened, in the days of His flesh, and why He is still straitened, if His people are not baptized with the Holy Ghost and fire. His plan for evangelising the world is everywhere to reproduce Himself in His people.

A girl who went out to China as a missionary, was asked

what had led to her taking this step. She replied, "I seemed to see the Lord Jesus Christ standing alone among the heathen—dumb! No one to speak for Him, no one through whose life He could pour the love of His heart; waiting for you and me to come to His side and be lips for Him, and love for Him, and win those waiting souls to Him."

Are we going to let Christ use us, to work and speak and think for Him? He asks, "Whom shall I send, and who will go for Us?" May each of us, being baptised with the Holy Ghost and fire, reply, "Here am I, send me."

R. J. Eland.

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* Christ and the Child—*St. Mark* x. 13-16

For a Sunday School Anniversary

Jesus discovered the Child, and made him the attractive centre of love. The practical changes which the Christian religion has made in the life of man are too numerous to mention. They include: Freedom of man in the State, the Emancipation of Woman, the Substituting of the Individual for the State as the centre of operations, but the place of the Child in the heart and mind of man to-day is one of the most striking illustrations of the Divine origin of the Christian religion. Brace in *Gesta Christi*, confirms this statement. "Probably of all practical changes which Christianity has encouraged or commenced in the history of the world, this respect and value for children is the most important, as it affects the foundation of all society, and government, and influences the far distant future."

I. Christianity has Revolutionized the Attitude of Man towards the Child.

In Rome the father was authorised by law either to abandon, or kill his children if he preferred to do so. The State did not recognise its duty to save or to defend children in Greece or Rome.

Another illustration may be found in the fact emphasised by Ruskin that there are no children in Greek Art. The Roman poets did not find inspiration for song in the child.

There is a cradle in Westminster Abbey in the chapel of Henry VII. in which lies sculptured the sleeping figure of Sophia, daughter of James I., *who died when she was born.* There is nothing like that in all the treasure houses of sculpture in the ancient world. There was no inspiration in the child to the artist, or poet, or philosopher in the ancient world. Even Plato and Aristotle expressly approved of the abandonment of children if the parents were unable to support them or if they were weak, and not likely to be of service to the State.

Children were whipped to death before the altar of Diana, and in ancient Carthage where the metallic statue of Chronos was erected, children destined for sacrifice were placed in its arms heated by a kiln beneath, and when they fell into the fire their screams were drowned by the noise of kettle drums, and their convulsive shrieks were supposed to be laughter. The mother was present, she witnessed the sacrifice, but she did not shed a tear.

II. The Love of Parents for their Children to-day is the Fruit of Christian Experience.

The Hebrew religion prepared the world for this. Christianity revealed the Father, the God of Love in Jesus Christ.

The Hebrews recognised that upon the father and mother rested the responsibility for the training and culture of their children. Infanticide was pronounced to be murder, and children were regarded as a token of Divine favour.

The nation guarded the child and prepared the human race for the revelation of God's love, revealed in Jesus Christ born in a manger.

The angels sang over the fields of Bethlehem when Jesus was born, and wise men from the east sought the King and found the Child, and worshipped Him.

Jesus took little children in His arms and blessed them. They are in His arms still. Children are baptized in His Name, and the child is in the midst of the disciples of Jesus to-day. Out of the mouths of children praise is perfected this day.

The sweetness of child-life imparts fragrance to the home to-day, and the Christian Church makes the child the centre of attraction.

III. The Sunday School is a Divine Institution for the Training of the Young in the Love of God.

It is the privilege of parents and teachers to make known to the children of this generation that Jesus Christ has changed the customs, laws, and sentiments of the world in respect of the child; and that the music of the home to-day, and the sweet fragrance of family life; the enthronement of the child in the heart of father and mother is the work of Him who blessed little children in the Holy Land long long ago, who died that we may live, and who encourages this day every teacher by the assurance of His love for the child.

May this message encourage every worker in the garden of the Lord. Thus shall tender plants be nourished by gracious influences to adorn the Temple, and the precious branches of the true vine will bring forth fruit to the glory of God.

G. Talalun Newton.

* An Anniversary

He thanked God and took courage—Acts xxviii. 15

I. Gratitude for the Past. Paul on the way to Cæsar. Bonds and imprisonments awaited him. "Without fightings, within fears." Already two years a captive, just suffered shipwreck, at last near Rome. Christians came to meet him. "He thanked God," etc. Paul's life unique, so were his sufferings. If that lonely and suffering martyr could thank God, we ought. Paul touches our "common experience" here. Touched by kindness, his heart welled up in thankfulness.

This is an occasion of thanksgiving. Come to another milestone. Pause and look back. Surely we can raise our Ebenezer. "Bless the Lord, O my soul," etc. God is good.

His mercies still endure,
Ever faithful ever sure.

Our mercies and deliverances will bear comparison with that of other lives. Paul was thankful for special mercies. (See 2 Cor. xi. 26, 27). Many a "special" mercy has our Father granted you. 1. In domestic life. 2. In business, etc. You have seen the finger of God (*a*) In deliverance; (*b*) opportunities of service, etc. Many a "Mahanaim" and "Mizpah" in our life. Be thankful. Praise, all that we can give. A gentleman saved from shipwreck by a lifeboat, gave many lifeboats around our coast. So Christ saves us. We may be lifeboats to reach others for Christ. A thankful heart is a loving heart. It leads to happiness.

I'll praise my Maker while I've breath!

II. Courage for the Future. He took courage. Paul stepped out into the unknown path in the spirit of courage. The past was hard yet the future would be still harder. He was going to Nero and old age, and the fiery chariot of martyrdom; yet he took courage. Jerusalem and Mar's Hill required strength much more, then Rome; yet he was full of courage. "They that know their God shall be strong and do exploits" (Daniel).

Let us be of good courage. The Gospel of Christ feeds courage as it does hope. Christ nerves us for "all things through Him." The future may be harder than the past, through (1) sickness, (2) growing burdens, (3) widened responsibilities; yet the future will bring, if we are faithful (*a*) expansion of mind and heart; (*b*) joy of effort and some success. Let us enter the open doors with a good heart. "Fear not I have redeemed thee," etc. (Isa. xliii. 1, 2).

The "Rome"—the crux of our career—may be before us. We need to play the man and be strong. The future will bring increased opportunities. (*a*) For suffering and patience. In Rome Paul found his "chain." (*b*) For faithfulness and

bearing our witness. Every Christian has his chain—(1) Limitation; (2) cross; (3) disappointment; (4) trial. The way we carry our chain is the true test.

> Oh! what could hope and confidence afford,
> To tread that path, but this Thou knowest Lord!

"Suffering" rather than "doing" is Christ's measure. "Those whom He loveth He chasteneth," etc. Thank God for your "chain."

Need for courage for the future. A great fight for freedom before us. 1. Wickedness abounds. 2. Gambling and the drink traffic are eating into the life of the nation. We need not tremble for the Ark of the Covenant if the Church be of good courage, and do her duty.

Paul made Christ the centre of his thought and life. We should do the same. Christ is as near to us. "Let us go as those whom greater thoughts and greater deeds await beyond" (P. Brooks).

JOSEPH JOHNS.

TEACHING OF THE LAST MIRACLE BEFORE THE CRUCIFIXION

He touched his ear and healed him—ST. LUKE xxii. 51

It is only when we carefully compare what all the four evangelists say concerning it that we understand anything like the full significance of this miracle of healing.

The circumstances of the occasion are very suggestive. The great Agony of the garden was ended; the angel comforter had left Him; the three disciples had roused themselves from their slumber; the men of the High Priest, with the betrayer at their head, were at hand. The ear of Malchus was smitten by one of the disciples: but the Lord stretched forth His hand and healed it. This is the only instance of this kind recorded in the Gospel. In all other instances of healing the previous pain and suffering were the results of disease; this, however, was the result of violence.

Now the teaching suggested by the miracle is worth our careful notice.

I. Like all preceding cases of healing it sets forth CHRIST'S MERCY AND POWER.

II. It was UNSOLICITED either by Malchus, or by others.

III. Done under such circumstances, it meant FORGIVENESS OF INJURY.

IV. The WORDS of Christ spoken just before or after the healing are suggestive:—

1. "Put up thy sword" (St. John) suggest, that Jesus was now resigned to the will of the Father. He no longer prays, "Let this cup pass from Me," but says, "The cup which My Father hath given Me, shall I not drink it?"

2. No doubt was to be allowed as to the power of God. It was not right that Christ should pray for God's power to save Him from that hour. St. Matthew reports the Saviour as asking, "Thinkest thou that I cannot now pray to My Father, and He shall presently give me more than twelve legions of angels?"

3. In all the incidents of His passion He ever regarded the Scriptures, "How then shall the Scriptures be fulfilled, that thus it must be?"

HENRY SMITH.

GROWING UNTO SALVATION

That ye may grow thereby unto salvation (R.V.)—1 PETER ii. 2

"Growth" is the great watchword of the new knowledge accumulated in every department open to the research of the human mind during the scientific era. "There is nothing in the entire universe that has not grown." That is the message of modern science, and it is a message which has wrought a change in our ways of looking at all objects of thought, as great as the change that has been wrought in our ways of living by mechanical inventions. *E.g.*, (1) In our ways of looking at *matter :* Men used to think that the stars and sun and the earth, and all things on it, our own bodies among them, had been fashioned in their present completeness by the designing intelligence of the Almighty, and struck out at one blow, as it were, by His fiat. But science has taken us behind the completed results and shown us everywhere the formative process of *growth.* (2) In our ways of looking at *mind :* Men used to think of the mind as a sort of empty box, and of education as the process of filling up that box with information. Now men think of education as something developed from within, rather than something added from without, and that the aim of a teacher is not so much to fill the heads of pupils with knowledge as to train and expand their minds. (3) In our ways of looking at *the things of the Spirit :* Men used to think of the spiritual life as something superadded. Now they are coming to recognise that the soul grows like the body does. This was the idea St. Peter expressed in this text. "Salvation" was for him a completed result reached by a process of growth. This idea St. Peter got from Jesus the "Teacher come from God." According to Jesus human nature has not to be fundamentally recast, but only to be corrected and developed, to practice the purest righteousness, and to enjoy the highest bliss. (See Chapman's Fernley Lecture, p. 93). This then is the main truth of the text that *to attain to salvation we must learn to grow our souls.*

Modern writers, like Emerson, have a good deal to say about growing a "world-soul," but after all "our main business in this planet is to study not so much the growing of the world-soul, as the growing of our own" (see "Studies of the Soul" by J.B., Chapter I.). The soul of a man is something deeper than his brain, something more central than his heart, something more diffusive than his blood. My soul is not my thoughts but behind them. Not in my feelings but beneath them. Not in my will but at the back of it. My soul is my personality—my *self*, which thinks, feels, wills, reasons, remembers, loves, hates, etc. Therefore St. Peter's words, "That *ye* may grow" are a kind of shorthand for "That your souls may grow."

But if my soul and I are identical, what am I? I am an average man, and modern students say that the average man is "a bundle of unrealized possibilities." One says "An average man is furnished with an equipment of faculty ample for the developing processes of millions of years." Another, that "there is in the nature of man a potential infinitude. He is capable of perpetual progress in knowledge," and "there is no point of moral advancement beyond which he may not aspire" (Professor Caird). The New Testament says God is man's *Father*. That means more than *Creator*. It means that God and man belong to the same order of spiritual beings, and that every man is potentially a Son of God in the same way that every male infant is potentially a man. No animal could by any amount of food and attention develop into a son of man, because animals and men belong to different orders of spiritual beings, but any man may develop into a Son of God because every man's self is made in the image of God and for His likeness. *And to grow into that likeness is what St. Peter here speaks of as "salvation."*

How then do we grow to this perfection? The analogy of the body will help us to answer that question. The conditions of growth so far as the body is concerned are light, heat, air, moisture, food, and exercise. Other things may be useful, but these are necessary. Let us glance at three of these things as illustrations of conditions necessary for the growth of the soul.

A. Food: That is a condition mentioned by St. Peter in the verse from which the text is taken. His words might be accurately translated, "Long after pure intellectual food that ye may grow thereby unto salvation" (see Cambridge Bible for Schools in loc). Unhappily "salvation" has too often been offered to men on the principle which actuates children when they say to one another, "Open your mouth and shut your eyes and see what heaven will send you," and hence there is a suspicion lurking in many lives that a desire for intellectual food is dangerous to simple piety. Our souls grow upon fresh truth, and it is not satire but simple fact to say that there are

numbers of Christians who live for year after year without ever receiving into their minds a *new* idea. So far as intellectual development is concerned they might as well have been born tadpoles. They gradually become *enveloped* in shells of prejudice and self-complacency too hard for fresh thoughts to penetrate and their souls shrivel and get sour. In the emphatic language of the New Testament they are "*dead*." Jesus said, "Except ye become as little children, ye shall not enter the kingdom of heaven," and the greatest characteristic of childhood is open-mindedness, an eager hunger for TRUTH.

The Word of God is truth, and part of that truth is to be found in nature.

> One impulse from a vernal wood
> May teach you more of man
> Of moral evil and of good
> Than all the Sages can.

But to most of us the truth or word of God comes through the instrumentality of books, and by universal consent the Book of all other books containing the Word of God, or truth, is the Bible. No man can grow his soul unto salvation who does not feed on those books which awaken conscience, make a man aware of his destiny, and stir him up to the path of progress for which he is destined, the first and greatest of which is the Bible. "As new-born babes long for the milk of the word." That is the way to grow.

B. ANOTHER CONDITION IS AIR. Put the body under a bell-glass and instead of growing it will smother. It must have air. And if a man's self is cribbed and cabined and confined, so that it cannot breathe the breath of the infinite it will smother up too. Here is a picture of the type of man who has put his soul under a bell-glass. He is a man who has been a few years at business and got into the routine of it. It occupies all his thoughts in the day-time, and most of them in the night-time, for a hour a day or so in the evening he reads the newspapers or some form of light literature, or he finds distraction in some form of amusement. On Sunday he goes to worship once a day, but cannot bear the sermon unless it is very short and very interesting. He takes a short holiday once a year and spends it in some form of excitement or other. Meanwhile the real powers of his soul decay. There may be more and more of outside about him, but there is less and less of inside. Less and less of soul. The true "self" in him is being smothered for want of air. That is a type of man very common in these days when

> The world is too much with us, late and soon
> Getting and spending we lay waste our powers,
> We are giving our hearts away.

We *must* learn to separate ourselves at least for a short time

every day from the excitement and pleading of bodily desire and material interests, and from the tyranny of secular customs, and allow the supreme and commanding realities of the soul world to get sole and undisturbed possession of our thoughts and feelings. We *must* pause in our busy days for reflection upon life's meaning and end, and for cherishing those highest thoughts which come not in the noisy but the silent hours. Then our souls will breathe the breath of life and *grow unto salvation.*

C. Another Condition is Exercise. "Exercise thyself unto godliness" was St. Paul's advice to Timothy. The word translated "exercise" is the word from which our word "gymnastics" comes, and the word "gymnastics" means exercise for development. But how can a man practise "gymnastics" with his *soul?* The answer is that just as in the exercise of the muscles the two qualities of resistance and persistence are brought into play against matter so the man who exercises himself unto salvation, resists all inducements to wrong and persists in the pursuit of right. That is to say, what he makes his body do in the sphere of matter he himself does in the sphere of morals.

It is said by one of the great catechisms that the chief end of man is to glorify God, and every thought expressed in the foregoing ought to stimulate us in that most sacred duty, for the only conceivable way in which the Creator can be glorified is in the perfection of the creatures He has created. We are often exhorted to work for God, but after all there is only one thing we can do for God, and that is to grow to what He meant us for.

We cannot make ourselves grow. All growth is unconscious (see chapter on "Growth" in Drummond's "Natural Law in the Spiritual World"). But whilst that is true we can put ourselves in conditions in which we shall grow without trying. Feed upon the bread of life. Breathe the breath of life. Resist evil and do good, and without conscious trying you shall "*grow* thereby *unto salvation.*"

Robert J. Wardell.

Practical Atheism and Genuine Piety

Thou hast said, None seeth me—Isa. xlvii. 10

Thou God seest me—Gen. xvi. 13

I. Practical Atheism: "Thou hast said," etc., *i.e.*, God is indifferent to our conduct, does not condescend to take cognisance of man's action on this low earth; is too far off, and too much occupied with what is of infinitely greater importance: how can One so exalted see what is done on the

distant earth, through the thick clouds intervening between Him and man? (Job xxii. 13). This is the practical denial of Divine Omniscience (Psa. x. 11; xciv. 7). That the self-existent and Eternal One should not see is a palpable absurdity. His Omniscience is the natural result of His Omnipotence. Present everywhere, He must be acquainted with all the thoughts, acts, and intentions of men, and with every occurrence that transpires throughout His vast domains (Psa. xciv. 1-10; Prov. v. 21, xv. 3; Heb. iv. 13).

This practical atheism is very prevalent and pernicious. Multitudes utter the Apostles' Creed regularly, who exclude God from almost every province of their life. In the formation of their plans, in the management of their business, in their relations to society, etc., "God is not in all their thoughts." They act as if He did not see them. They are no more restrained in their conduct than they would be if this was their deliberate conviction, or, than if they believed that God is regardless of human actions. From His omniscient outlook the whole range of human life and conduct is open. The *causes* of this sad tendency in human nature are not inherent, but are dislike and dread of God. How delusive and dangerous is this notion, opening the heart to all earthly and carnal influences, and closing it to all heavenly influences.

II. GENUINE PIETY: "Thou God seest me." Thou art a God of seeing, of vision (Heb.). God sees as well as hears. The nature of God implies this. The supposition that there is anything that God does not see involves a contradiction. The Bible everywhere teaches this (Job xxxiv. 21, 22; Psa. xciv. 9, cxxxix. 1-4, 11, 12, 15, 16; Jer. xxiii. 24; Amos ix. 2, 3; Acts xvii. 27, 28; Heb. iv. 13). The case of Hagar is a striking illustration—a sudden and surprising conviction that God sees and knows all. "Wherefore the well was called"—in all likelihood first by Hagar—"BEER-LAHAI-ROI," or the well of Him that liveth and seeth me.

This solemn fact should—1. Comfort the people of God amid the conflicts and trials of life. There is One who knows all that relates to them, and who can with the utmost ease adapt all events and circumstances to their good. They are always under their loving Master's eye, and should not yield to despondency or unbelief.

2. Restrains us from the most subtle forms of evil, unhallowed thoughts, selfish notions, etc. The eye of a child will effectually check the execution of some evil purpose; more the eye of a man or woman; yet more the eye of a holy man or woman. But God's eye sees all things everywhere, and He is perfectly holy.

3. Should incite us to a beautiful and useful life. Athletes are inspired to run or wrestle when surrounded by a vast

assembly of spectators. If we but realised and practised God's presence, our life would become brave and beautiful. God is present everywhere to inspire, and aid and bless.

4. Warn the impenitent. Secret as their sins may seem, they are all discerned and known by Him who is their Judge. Cannot conceal themselves so as not to be detected by Him. They may escape the most vigilant police, and elude all the officers of justice, but they cannot be hid from God (Job xxxiv. 21, 22). The late General Mitchell, while making some astronomical observations with a powerful telescope, brought into his vision some fine fruit trees, full seven miles from where his instrument was placed. He saw with perfect clearness some boys stealing the fruit! The General used to tell this story with much feeling, saying that while he watched the little thieves, who supposed they were unnoticed, the words kept ringing in his ears, "Thou God seest me." All is bare and open before God, with whom is our account. He reads every thought and feeling and purpose; looks through the naked soul, as we look into a room through a window. He sees your formalism and hypocrisy. His "calm, truth-loving, sin-hating eye is ever searching the innermost recesses of your heart." "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall obtain mercy."

ALFRED TUCKER.

THE LAST PROMISE OF THE RISEN LORD

Lo, I am with you alway, even unto the end of the world—ST. MATT. xxviii. 20.

INTRODUCTION—The language of the text is the consoling and last promise of the Saviour previous to His departure out of this world. He would not leave the disciples and His people as "orphans," or as those without a guide or shepherd, He would continue to bless, direct, and comfort, although in person He would be away from them.

I. THE DIGNITY OF THE SPEAKER. "Lo, *I* am." He can do what no other can, He has all power, His word is sure.

II. THE SIGNIFICANCE OF THE PROMISE. "I am with you." There is no company like the Saviour's. When we are in fellowship and union with Him we are safe. There is no union like that between Christ and His people. It is a union of *friendship;* it is a union of *protection;* and it is a union which gives *unspeakable* joy.

III. THE PERMANENCY OF THE CONNECTION. "Alway, even unto the end of the world." That is, the end of all things seen and temporal, the end of our earthly existence, this sublunary state, this state of discipline. Christ is His people's joy through tribulation, through trial, through triumphs, and

after the world has passed away, He will be with His people still, the joy of heaven will be His society, and the blessedness of eternity will be His presence.

Lo, I am with you, saith the Lord,
My Church shall safe abide!
For I will ne'er forsake Mine own
Whose souls in Me confide.

"Who shall separate us from the love to Christ?" Who can take away our union with Christ? "Lo, I am with you," and will be with you in life and death.

THOMAS HEATH.

CONDENSED SERMON

SERMONS IN STONES—*Gen.* xvi. 14

BY THE LATE REV. W. O. SIMPSON

Here we have to find a sermon in a well. Who had been to this well? Hagar and the Angel of the Lord. So that really you and I have been there in the person of Hagar, and the Divine Man has met poor humanity at that well. The popular philosophy scarcely recognises the truth that "the Lord lives." If at all, so very far away from us. Let us take a few draughts from this well. "The Lord lives and sees"

I. ALL THAT GOES ON IN OUR HOMES.

II. WHERE THE SORROWING ONES ARE.

III. HE IS ALWAYS ON THE SIDE OF DUTY.

IV. HE SEES ALL ABOUT THE FUTURE OF OUR FAMILIES.

CONCLUSION: Endeavour constantly to realise that the Lord lives, and sees everything. The believer need not fear His omniscience because of His love.

Much to awaken and alarm the slumbering. God lives! God sees! Waits to dispense His pardoning mercy.

Notes and Illustrations

LOVING AND BEING LOVED.—Decidedly happiness consists in loving, not in being loved; being loved can only make one conceited and selfish. Love is the true Jacob's ladder that reaches from earth to heaven, is the one rope extended to us poor creatures, to draw us from the pit in which we are struggling, to raise us above the perpetual changes and miseries of life to a knowledge of Beauty and Truth and Peace. The real use of being loved is that you can love more intensely one who loves you; but to love and labour for that love, to feel its infinite value, and to struggle with the energy of despair, never to lessen or to lose it—such is the way to make life the most perfect.—*Bishop Creighton.*

The Last Miracle of Healing.—It is only from St. John we learn what perhaps we might otherwise have surmised, but could not certainly have known, that it was Peter who struck the one blow stricken in defence of the Lord. He also tells us what perhaps the other evangelists did not know, the name of the High Priest's servant who was wounded, "*the servant's name was Malchus.*" It is in entire consistency with all else which we read, that this fact should have come within the circle of St. John's knowledge; for he, in some way not explained to us, was acquainted with the High Priest (St. John xviii. 16), was so familiar with the constitution of his household, that he is able to tell us concerning one, who, later in the night, provoked Peter to his denial of Christ, that he was "his kinsman whose ear Peter cut off" (ver. 26).—*Trench.*

The meaning is therefore either, "Let these men (the officers) go *thus far* (the length of siezing Me)," or (which is more natural), "*Stop there;* strike no such second blow; this one is quite enough." This act of violence, indeed, not only compromised the safety of Peter, but even the Lord's cause. Jesus was all but hindered thereby from addressing Pilate in the words so important for His defence against the crime with which the Jews charged Him (St. John xviii. 36): "*My kingdom is not of this world; if My kingdom were of this world then would My servants fight, that I should not be delivered to the Jews.*" Nothing less was needed than the immediate cure of Malchus to restore the moral situation which had been injured by this trespass, and to enable Jesus to express Himself without the risk of being confounded by facts. This cure is related only by Luke; Meyer therefore relegates it to the domain of myth. But if it had not taken place it would be impossible to understand how Peter and Jesus Himself had escaped this complaint—*Godet.*

Christ and the Children.—It is a scene of unspeakable sweetness and tenderness, where all is in character—alas! even the conduct of the "disciples," as we remember their late inability to sympathise with the teaching of the Master. And it is all so utterly unlike what Jewish legend would have invented for its Messiah. We can understand how, when One who so spake and wrought, rested in the house, Jewish mothers should have brought their "little children," and some their "infants," to Him, that He might "touch," "put His hands on them, and pray." What power and holiness must these mothers have believed to be in His touch and prayer; what life to be in, and to come from Him; and what gentleness and tenderness must His have been, when they dared so to bring these little ones! For, how utterly contrary it was to all Jewish notions, and how incompatible with the supposed dignity of a Rabbi appears from the rebuke of the disciples.—*Edersheim.*

St. Paul's Encouragement (Acts xxvii. 15).—A noteworthy comment, reminding us how anxiously even this heroic soul had been looking forward to the day when he should set foot in Rome, the world's centre and the place where his own fate was to be settled at Cæsar's bar. How heartening, then, the friendly faces of those whom the single, all-sufficient bond of brotherhood "in Christ" had brought forth to welcome the author of the letter to the Romans!—*Vernon Bartlett.*

Revival Fire.—I am straitened until the Holy Fire has done its perfect work in Me! I agonize until I am full of the Fire of the Divine glory. "I am straitened" in Adam's flesh and blood. I carry in My soul the distress of one who longs to be what he is not, and to do what he cannot. I long to be the Quickener of the new human life in the fallen race; and I cannot, until I am perfected Myself. But I shall then have Power; and shall be able to lead the Holy Fire into the very centre of men's souls. I shall be "Christ *in them*," and being in them, I shall be able to renew them.—*Dr. John Pulsford.*

According to a word of His own, Christ came from the heavenly sphere to fling fire on earth. In language which from any other lips would have been called reckless, He said this and more—that He sent not peace, but a sword. Into a world where already so many sharp swords were busy, He brought another keener than all the rest, that was to cut asunder the nearest and dearest. Whatever may be involved in the symbol of fire, this, at least, is clear, it means assault and transformation of the existing state. So in the Christ's thought His religion did not come to crown, with a final glory, a fair temple long in building, and needing but that to complete it. A religion welcomed by men as sweetly reasonable, accommodated to their imaginings, disturbing but little the peace of their conditions, is not Christianity. To Christ the world as it was needed transformation; out of fervent heat the new earth, wherein dwelleth righteousness, was to rise.—*Dr. Robertson Nicoll.*

UNION FOR BIBLICAL AND HOMILETIC STUDY

in Association with the Wesleyan Methodist Connexional Local Preachers' Committee

Session 1905-1906

Motto—"*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*"—2 Timothy ii. 15.

Secretary:

Rev. J. A. Clapperton, M.A., Sutton Coldfield, Birmingham

SPECIAL NOTICE

Although Subscriptions are due on May 1st, students are earnestly requested,

(1) Not to send their subscriptions until they have selected their classes for next Winter.

(2) To send these, wherever practicable, *before the 30th of June.*

(3) To state at the same time if they are Wesleyan Local Preachers; on trial as such; or intending to be.

XXXIII. SUMMER CLASS—(TEACHING OF JESUS)

In response to many requests, another experiment in the direction of Summer work will be tried. The Text-book will be Dr. Ross's *Teaching of Jesus (1s. 9d.)*, and the Tutors, Revs. E. T. Simpson, B.A., 529, Chorley Old Road, Bolton; G. H. Pickering, Wesley Manse, Horwich, Bolton; Dr. Finnemore, Four Oaks, Birmingham; Patrick Pizey, Bacton, Four Oaks, Birmingham.

N.B.—(1) Students should use every endeavour to post their answers to the Tutors by the close of each month at the very latest. (2) The maximum for each paper will be 100.

Work for May: Text-book, chaps. vi. and vii. (to page 119). Questions: 1. (*a*) Christianity is the discovery of the individual. Briefly discuss this. (*b*) Show, by quotations, Christ's estimate of childhood. 2. In which parables did Christ teach the *worth* of man? Expound one of them. 3. What do you understand by motive? How did Christ show this to be all-important? 4. Why do we not find in Christ's teaching a long list of regulations concerning *all possible* social relations? 5. Summarize Christ's teaching on the forgiveness of injuries? How does His teaching differ from that of others on the same subject?

CLASSES, 1905-1906

N.B.—Orders for Books and Magazines should be sent with the money enclosed to Rev. C. H. Kelly, 2, Castle Street, City Road, London, E.C.

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I.—Homiletics: First Year—	
Eldridge's *Lay Preacher's Handbook*	1s. 9d.
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Edwards's *Nineteenth Century Preachers*	2s. 2d.
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OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. F. B. COWL

May 7—Precious Fruit—*St. John xv. 8*

Why does the gardener plant his orchard? He takes you round and shows with pride *what?* Not beautiful leaves but rich fruit. And if there should be a tree which has no fruit he shakes his head in disappointment. I daresay that when Jesus spoke this lovely parable of the vine He saw the rare fruit hanging in great clusters, speaking wonderful things about the vine and the vine dresser. We are to be fruit bearers.

1. God looks for fruit. Roots, branches, leaves are good, but only as they are the means for fruit. What fruit can we bear? Kindness, love, gentleness, truthfulness, and such like. We must not merely think right thoughts, have great ideas, but do right deeds, and say right words. It is not what we pretend to be, but what we really are that commends us to God.

2. God looks for much fruit. How disappointing some trees are. I had a plum tree with one plum; an apple with only five apples. How disappointed God must be with us sometimes. He wants much fruit: not a little good hidden among a lot of naughtiness. All good, out and out. Laden trees, what a picture! We perhaps cannot be very clever, or very learned, but we can be very good.

We are only fruit *bearers*. Sap flows through the branch, the leaves catch air and moisture ; and then the fruit comes. The tree doesn't make it but bears it. We can't make the fruit in our lives : we bear it, Jesus makes it. We receive His grace, we keep close to Him, and so the fruit grows. And then our lives praise God.

May 14—Prayed For—*St. John xvii. 9*

We are glad to say our prayers ; but how glad we should be that others pray for us too. Could you guess how many good things come to us because of the prayers others pray for us ? If mother and father did not pray about us how much we should miss ! Amongst those who pray for us is Jesus the all-loving. The instance before us is not alone. St. Luke xxii. 32 ; Heb. vii. 25, ix. 24.

We may be sure first, that *we shall never need to be prayed for and Jesus forget*. How He thought about these men of His, did He not ? All the peril they would have to face, all the sorrow that would come, etc. So I think we may remember that when difficulty and temptation come to us our Advocate will not be silent.

We may be equally sure that *He will always ask the right thing for us*. He did not ask for Peter that he might not be tried, but that his faith should not fail. He does not ask for these disciples that God would take them out of the world. I fancy that is what we should have done. No, He asks that they may be kept from the evil. How thoughtful Jesus is about their character.

We may learn from this Golden Text *how we may pray for others*, and to remember *how surely we are prayed for*, and be thankful.

May 21—The Receiver—*St. John xviii. 37*

The musical ear receives music. Strike a note and it has it at once, and the more perfect the ear the more wonderful the response. Strike a chord on the piano and every wire is affected. How wonderful Marconi's wireless telegraphy is. Transmitter and receiver are so exactly attuned to one another that the fugitive message is faithfully received by that receiver alone. One not true to the transmitter will not receive the message. How wonderful, too, the echo is. Shout, and the sound is reproduced ! It is something like that in our text to-day : "My voice," that is the transmitter ; "every one . . heareth," that is the receiver. Let us examine the receiver.

1. He is "of the truth." That means searching, believing, obeying the truth which God has given to us. Caring more about what is right, and more for doing it than anything else. Having the truth. The truth having us.

2. "Heareth My voice." Out of the truth there will come the voice of Jesus to me. Just as the receiver is open to take any message that comes along the trackless air, so our hearts will hear the Master's voice if we are of the truth. He will speak to our hearts not to our ears. "I heard the voice of Jesus say, 'Come unto Me.'" When ? How ? As we were listening to the truth, or as we read it. The gospel is the voice of Jesus.

This is more than mere hearing, "My sheep hear My voice, and *follow Me*." What does mother mean when she says, "Did you hear ? "

Here then is the test whereby we may know whether we have any part in the truth. If we are not of the truth we have no light, no salvation, no heaven. A boy may ask himself, "Am I of the truth?" and he will find the answer in our Golden Text. "Do I hear the voice of Jesus?" A true receiver must take the message. If we love goodness, beauty, we shall be drawn to Jesus. Good attracts good. A bad boy has no attraction for a good boy.

We can understand, too, whence the voice of Jesus will come. It will speak to us out of the truth.

May 28—THE SAD-GLAD FACT—*1 Cor. xv. 3*

CHRIST DIED, that is the sadness of the fact concerning which our text speaks to-day. The Cross stands for the death of Jesus. When we have a memorial for soldiers who have perished for their land, we have guns and wounded and dying: smoke and flame. Or for the sailor who has been lost we have shipwreck, lifeboat, etc. Of Jesus we have the Cross. It speaks of sorrow, suffering, pain and death beyond all telling. They used to put the worst people on the Cross, but He was the best, the perfect one. And yet they nailed His hands and pierced His side. "He became obedient unto death, *even* the death of the Cross."

FOR OUR SINS, that is the gladness. Not for Himself, He had no sin. "I give My life for the sheep." If you think of the third verse of Mrs. Alexander's well-known Hymn you will see what dying for our sins means.

(*a*) "He died that we might be forgiven"

God forgives all our sins for Christ's sake. Supposing sin to be like a debt, then Jesus paid it all for us. We deserved punishment because of our sins, Jesus bore "chastisement for us."

(*b*) "He died to make us good."

He does not forgive and send us away to do the same naughty things again, but He gives us a new heart. Sin is like slavery, and Jesus sets us free from it. He gave Himself a RANSOM for all.

(*c*) "That we might go at last to heaven."

You remember about the great multitude in the strange vision; how they had white robes because of the blood of the Lamb. "Because I live, ye shall live also." The Cross of Jesus is our claim to the home of Jesus.

Wherever sin is we may be quite sure that Christ died for it. It has no guilt, no power, no ruin which He cannot save us from.

Whoever has sinned should therefore come to Him. Thus pardon, grace, life and heaven will be theirs.

REVIEWS

An Introduction to the Study of Christian Ethics. By A. E. Balch, M.A. London : C. H. Kelly. 2s. 6d.—A valuable addition has just been made to the "Books for Bible Students," edited by Dr. A. E. Gregory. Some of the volumes in this series are the best available, on their particular subjects. This "Introduction to the Study of Christian Ethics," by A. Ernest Balch, M.A., will certainly take its place among these. It is comprehensive, scholarly, sufficiently independent, and yet from beginning to end inspired by the best ancient and modern thought on the subject. The present reviewer felt the slight irritation of an uncommon style at first. But the feeling soon wore off and was replaced by something like admiration for a way of writing evidently natural to the author and certainly appropriate to the subject in hand. Mr. Balch possesses the true philosophical quality. He thinks and writes as an expert in Philosophy might be expected to do.

This is not an easy book to read. If it were, it might sell better and be of greater service to the beginner. But it would have less value for the serious reader who is prepared to grapple with the harder as well as the simpler problems of the subject. Many of the pages will need to be read more than once. But they are all worth re-reading, and the book as a whole is a timely and valuable contribution to the study of Christian Ethics. The author shows such an evident grasp of the whole subject and offers such pertinent criticism of opposing views and such convincing expositions of the Christian position that the reader's judgement is captured and held from first to last. The reader may expect to find as much in a sentence here as in a paragraph from a writer of another and simpler order. Hence the need of concentration and perseverance in the taste of reading.

The opening chapters prepare the way for the systematic exposition of the subject. They deal with the value of Christian Ethical enquiry and its relation to other fields of human thought. The reader must not be discouraged by the difficulty of these chapters from grappling with the main body of the work, which begins with chapters iii. and iv. These chapters discuss Man as a moral agent and the Objective Conditions of Ethical Life. The analysis of man's moral nature is carefully and accurately made, and the author is seen at his best in dealing with the freedom of the will. He shows effectively how the Christian estimate of man is in general harmony with the findings of great psychology. *Inwardness* is the very essence of the Christian view. "God judges the actions by the heart, while men judge the heart by the actions." The Objective Conditions of Ethical Life discussed are Nature or material things, society or other persons, and God, personal and transcendent.

Chapters on the Moral Conflicts and the Highest Good follow, which are full of short, effective criticisms, and useful, and sometimes original, exposition. The pages devoted to the consideration of Sin, Blessedness, and the Kingdom of God are among the best in the book. The chapter which has left the deepest impression upon the writer of this notice is chapter viii., on the Example of Christ. We need an end in morals, and that we find in the kingdom of God and blessedness for the individual. We also need a universal standard. That we find in the example of Jesus

Christ. Mr. Balch says just what needs to be said on this theme, and says it with singular effectiveness. He emphasizes the historic, positive, inward, personal, and progressive character of the great Example. There are also chapters on Christ and the Moral Conflict, Conscience, Christian Duties, and Social Institutions, all of which will reward careful study.

The above brief outline will show what a comprehensive book this is, and how much it provides that is of vital concern for a Christian preacher or teacher. The work contains many excellent examples of *condensed* argument. Illustrations may be found in chapter vi. (on Antithetical Theories of the Highest Good) and on pp. 222 and 223. There are also *condensed* expositions that are of value as *e.g.*, the paragraph on the Incarnation (p. 77), and the discussion of Christianity and patriotism (p. 235). One other feature should be recorded. The work leaves a deep impression upon the reader's mind of the absoluteness and universality of the Ethics of Christ. A book which does this has a place and value of its own.

A. W. Cooke, M.A.

Jesus the Carpenter of Nazareth. A Popular Life of Christ. By Robert Bird. Thomas Nelson & Sons. 6d. net.—This is one of the most beautiful books we know, and we are very glad to see it in this cheap and popular form. It ought to sell by the hundred thousand. The story is written for children, but it makes exquisite devotional reading for all devout and intelligent people, old and young. A chapter a day read in the family circle would be a blessing and a delight. It is an ideal "Sunday book."

Eleven Sermons by F. W. Robertson of Brighton. London: H. R. Allenson. 6d.—Heroes and Hero-Worship. By Thomas Carlyle. H. R. Allenson. 6d.—Two more admirable sixpenny reprints. Robertson's sermons are among the classics of the pulpit. Every preacher ought to read a fair number of them. The famous sermon on "The Message of the Church to Men of Wealth" is included in this series. Carlyle's *Heroes* needs no commendation, though probably it is much less known to this generation than it was to the men of thirty years ago.

MEN AND BOOKS : A MONTHLY SURVEY

"John Knox: His Ideas and Ideals" *

IT is almost impossible to understand the strength and intensity of the religious beliefs and practices of the Scottish nation, without knowing something of the fervent faith and striking personality of the man who took a leading part in the religious reformation of three hundred and fifty years ago. The publication of literature consequent on the four-hundredth anniversary of the birth of the Reformer will help to call attention to those great qualities of head and heart which made him the trusted leader and adviser of a great nation in the time of its greatest religious struggle. The firm faith, the courageous manliness, the uncompromising advocacy of the rights of conscience, and fearless adhesion to principles, which characterised John Knox, make him a glorious example to those who desire above all things to serve God with all their heart and soul and mind and strength. Some of these qualities were never more needed than to-day.

John Knox was born at Haddington in the year 1505. The little evidence which can be produced with respect to his ancestry, goes to show that he was a farmer's son, and belonged to the lower order of the middle class. Beginning his education at the High School, he entered the University of Glasgow at the age of 17. Here he attained no special distinction as a scholar, although he became proficient in both Latin and French. His knowledge of Hebrew was acquired after his fortieth year, and when resident in Geneva he had some share in the preparation of that translation of the English Bible called the Genevan Version, from which his quotations of Scripture are mainly derived. From 1522—the date of his entering the university—to 1546, we have no knowledge of his movements, except the solitary fact that in one document he signs himself in Latin—"John Knox, minister of the sacred altar of the diocese of St. Andrews,

* *"John Knox: His Ideas and Ideals." By Rev. James Stalker, D.D. London: Hodder & Stoughton.*

notary by Papal Authority." In 1546, he again comes into notice as tutor in a noble family in the neighbourhood of his birth-place.

During this time he gained that intimate and precise knowledge of the beliefs and practices of the Roman Church which rendered him so formidable an antagonist. No details are forthcoming as to the crisis in his religious life which led to his embracing the tenets of the Reformers; but his practical experiences of the working of the Papal system in Scotland seem to have alienated all his sympathies; and he always refers to it as a system past redemption. His merit as a reformer lies not in his originality of method or discovery of new light; but rather in the thoroughness of his grip of ideas already in the air, and the force with which he drove them into the minds of his countrymen.

The martyrdom of George Wishart—one of the most popular of the Reformation heroes—was the occasion of Knox's emergence from obscurity. Wishart had been arrested from the house in which Knox was tutor; and by his urgent counsel only was Knox deterred from accompanying him. From that time he was a marked man, and feeling himself insecure, he removed, with his pupils, to St. Andrews, the head quarters for the time of the leaders of the reform movement. After repeated urging, he was at length induced to preach, and delivered a sermon "which made all who heard it aware that a prophet had risen up amongst them. Some of the listeners said: 'Others lop off the branches of the papacy, but he strikes at the root, to destroy the whole;' others said, 'Master George Wishart spoke never so plainly, and yet he was burnt; even so will he be.'"

In 1547, Knox in company with others of his friends, was carried off to captivity in France, and spent some eighteen months in hard and useless toil on the galleys. In February, 1549, he came to England, and was employed by Cranmer as a preacher in the Church of England—in Berwick, in Newcastle-on-Tyne, and afterwards in London as Chaplain in Ordinary to the King. On the accession of Queen Mary, he fled to the Continent, occupying himself in preaching to English congregations at Geneva and Frankfort-on-the-Main. In September, 1555, he visited Scotland, where his preaching and attractive

personality "won adherents of great weight and in surprising numbers." At length he was summoned to answer a charge of heresy in the Church of the Blackfriars in Edinburgh; but for some reason his opponents took fright and failed to appear against him. Soon after this he was urged to return to his charge at Geneva, where he spent three of the most tranquil years of his busy life.

On Mary's death, the English exiles trooped home; but it was not till May, 1559, that Knox arrived in Edinburgh. At this moment the tide was flowing strongly in favour of reformation, and the activity of the reforming preachers was bringing them into active opposition with the Queen Regent, an opposition which ultimately developed into civil war. In the stirring events of those days Knox took a prominent part, acting as Army Chaplain, Secretary of the Congregation, and negotiator between the Scottish leaders and the English government. The death of the Queen Regent—Mary of Lorraine—brought about the triumph of the Protestant party, and the ultimate abolition of the papal power in Scotland; though the Protestant supremacy was not assured until after the death of Mary, Queen of Scots.

Knox had a prominent part in all the principal events of those chequered years; and his assistance was required in drawing up the Confession of Faith and the Book of Discipline, and in establishing the Kirk on a permanent basis.

His *ideas* are embodied in a series of twenty-nine works, and notwithstanding his power and influence as a preacher, only one sermon is found in the whole collection. His masterpiece is without doubt "The History of the Reformation of Religion within the Realm of Scotland"; and in it all the great qualities of his style—vitality, humour, irony, and pathos —are to be found. His work was mainly destructive—the sweeping away of superstitions and superstitious usages; and so well was this done that Scotland became, and remained for generations, the foremost example of purity and simplicity of worship. For his guidance he had one great master principle; "Nothing is lawful in the Church which is not found in the Word of God." Like all other great leaders, he had the limitations of his qualities; probably he leaned too much to the Genevan type of theology; and took too narrow a

view of the requirements of average human nature. But his work for Scotland has stood the test of centuries; and he deserves that his name should be kept in everlasting honour.

Some of his ideals were in advance of his time; notably those connected with the care of the poor, and the provision of a liberal and national system of education. Here, ordinary human nature was too much for him, and he had to submit to measures less liberal than his own. Dr. Stalker thus sums up the case: "The entire Book of Discipline may be called Knox's vision of a Scotland religious, virtuous, intelligent and happy; and if it be contended that he laid less stress than is due on the last of these adjectives, it may be replied that he in his own person set an example of happiness, and that a nation is more likely to come out all right at the end of this series of adjectives by taking them in his order than by taking them in the opposite direction. It was not too proud a boast with which the Book of Discipline closed when, after praying the nobles to whom it was addressed, to receive its proposals with an open and favourable mind, the authors added: 'This our judgement shall abide to the generations following for a monument and witness, how lovingly God called you and this realm to repentance, what counsellors God sent unto you, and how ye used the same.'"

The end came at last, and after many difficulties and vicissitudes this strong and faithful servant of God and of his country, passed peacefully away on Monday, 24th November, 1572. "The sentence of the Regent Morton, uttered at the side of his open grave, is the epitaph which has caught the fancy of posterity and sums up the veneration and gratitude of his fellow-countrymen: 'Here lies one who never feared the face of man.'"

Burkitt's Lectures on the Church of Edessa*

Those who are interested in Ecclesiastical History or in the story of the origin and development of the early Christian Churches, should not miss this readable and instructive volume. In a terse and interesting fashion, untrammelled by the technicalities of criticism, Mr. Burkitt sets forth the

* *Early Eastern Christianity. By F. Crawford Burkitt. J. Murray.*

probable origin and early history of this Syriac-speaking church; and points out some of its lessons for the student of to-day. He shows that Edessa, by its very position—in the Euphrates valley and on the extreme border of the Roman empire—and by its language cut off from intimate communion with the Greek-speaking churches of Asia Minor, was in a condition singularly favourable for the development of a different theory of the Christian community and of social life from that of the West. These differences he proceeds to set forth at length, and thus explains why it was that at a later date this Syriac-speaking church, believing itself to be of Apostolic origin, in full communion with the chief centres of Christianity, and with its saints recognised as belonging to the universal church, displayed such real differences from the Churches of Antioch and Rome. Some of these variations are curious; *e.g.*, the married state was thought of as incompatible with the highest life; fasting was mainly metaphorical, abstention from evil habit and custom rather than from food; baptism was not the common seal of every Christian's faith, but a privilege reserved for celibates. Those who wished to marry must not volunteer for the sacramental life. The lecturer points out how much of this is in harmony with Buddhism, where monks alone constitute the congregation of the faithful.

The volume contains a good popular account of the translations of the Bible into Syriac; Mr. Burkitt distinguishing three stages in its history—the early church reading the *Diatessaron*, this being followed by a translation of *the separate Gospels*, and by the *Peshitto* at a later date. The latter he believes was brought into popular use by Rabbula—Bishop of Edessa 411-435—who was the great enforcer of ecclesiastical order, the unceasing opponent of heretics and heathens; and the main instrument of the destruction of the independent life and thought of the Edessan Church by bringing it into harmony with Antioch and other great centres of the Greek-speaking church.

Interesting accounts are given of the chief writers whose works have come down to us—Aphraates, Philoxenus, Ephræm Syrus, Bardaisan—"the last of the Gnostics," and of an anonymous work entitled "The Acts of Judas Thomas."

These, with an exception in favour of the latter, are characterised as generally unattractive ; but the earlier writers especially are distinguished for laying stress on practical life, in contrast with the philosophical speculations of the Greek writers of the same date.

One of these writings, "The Dialogue on Fate" by the heretic Bardaisan (or one of his disciples), is of interest as raising one of those difficult problems which has always had a great fascination for the human mind—that of freewill. The problem is thus stated : "If God be One as you say, and He constituted the race of men, and really wills what you are commanded to do, why did He not constitute them so that they could not go wrong, but always do what is good ? For in that case His will would be done." A brief summary only of the answer can be given : "If man had been made so, he would be a machine. God endowed men with much greater freedom than many other things, *e.g.*, sun, moon, etc. The things needed for human use have been placed within the sphere of human activity. Man can control himself, or fail to control himself. Nothing has been commanded to men but what they are able to do. The commandments of God are concerned with those very matters which are within the range of human control." The conclusion is that the sphere of freewill is mainly restricted to the building up of individual character, and that the Christian faith produces in those who accept it a corresponding change of character. Our author adds : "That inward force is the real, indispensable Note of the True Church ; the future will belong to the church only if she is able to supply the constraining power over individual conduct, to the evident effects of which Bardaisan was not afraid to appeal."

Other points of interest we had marked for notice, but our space is gone. We commend the study of the conditions of Christian life and thought revealed in this episode of Church History to all who agree with the author that "it is a real and serious question, how much of the expression of our religion is conditioned not by Divine revelation, but by the effort to fit it into the philosophical ideas current at the time when Christian Theology became articulate."

Open-air Preaching

One of the most interesting signs of the times in connection with open-air preaching is the significant letter addressed by Mr. R. Mudie-Smith to the readers of the *Daily News* and published in that journal a few weeks ago. He believes that the only solution of the problem of non-attendance at public worship lies in open-air preaching; and suggests that during certain months of the year—from June to September—the usual evening service should be held, weather permitting, *out-doors instead of in;* and that these services shall be conducted by practised and cultured preachers.

Any suggestion to extend the influence and scope of open-air preaching deserves and demands the attention of the churches, and of those preachers especially who have ability and physical power for the task.

Mr. Mudie-Smith complains of the ineffectiveness of much that is attempted in this direction to-day; and earnestly pleads for some of our more experienced preachers to give themselves to open-air work. He says :—" I wish I could think that my experiences as an auditor of open-air preaching were exceptional, for in nine instances out of ten I have hastened away, after listening for a few minutes, angry that such a parody of the religion of Jesus Christ should be displayed, glad that there were so few persons to witness it ; my ears battered by the raucous bawling, my soul sickened at the rare and clumsy grasping of spiritual nerves, the rough handling of delicate fibres, the coarse exposure of sacred things, the utter lack of tenderness, winsomeness, and refinement, the narrow exposition, and the lurid, dogmatic language. If one who sympathises with the aim of open-air preachers feels thus, what likelihood is there of men and women who are indifferent to religion being won ? On rare occasions I have heard open-air preachers of a different stamp to those I have sketched. Their rarity inspires my complaint."

This complaint is, in too many instances, well founded. It is, however, well to remember that there are difficulties to be faced, and that there is no short and easy remedy for these difficulties.

In the first place, we do not think it would be either wise or practical to abandon the indoor evening service for so long a

period. The character of the evening service is usually—at least in the Free Churches and in some of those belonging to the Anglican Community—of a distinctly evangelistic and aggressive type; and would moreover be definitely and keenly missed by perhaps a majority of those forming the congregations. To shut up our churches on Sunday evenings in summer would be productive of loss as well as gain, and in the present condition of church work and public opinion would hardly be submitted to.

Services held in the open air, immediately before or after the evening service, would, it is said, frequently meet the need. In some cases this is perhaps true, but services at such times would not reach and would hardly attract the attention of the crowds of young people thronging the thoroughfares of many towns during service time. To watch these crowds would convince the most sceptical that a pressing need exists.

It is also a mistake to ask the preacher responsible for numerous and varied public tasks during the day, to attempt outdoor preaching at a time when all his energies are expended, and he is in a jaded, physical condition. We must recognise that if outdoor preaching is to have its desired effect, the preacher must be *at his best*, physically and mentally. We should like to see our stronger and more influential churches giving themselves to the task of training and setting free for this great and important work some of their most cultured preachers. Nothing, perhaps, in our modern methods, would produce more immediate and effective results.

Another difficulty lies with the public authorities, who, to say the least, do not favour street preaching. We must create a new public opinion ; and get these authorities on our side if possible, so that we may have granted to us the right of preaching in those places where the crowds are most in evidence, so that the service can be carried on without molestation on the one hand; or menance to public order on the other.

As to present possibilities, we must persistently and patiently endeavour to adapt our present forces and to adopt new methods, *e.g.*,

In some places united open-air work can be arranged and carried out effectively under the guidance of the Free Church Councils.

In some Churches it would be easy to arrange for a series of open-air meetings on some given Sunday, and thus bring all the working power of the Church into line in an attempt to reach those who never attend our Sanctuaries. Such a service would be productive of great blessing.

The Methodist Church, with its great and honoured traditions of open-air preaching, ought to give itself to the task of reviving its ancient glory in this respect, by adapting and adjusting its methods to meet present day needs. Many of our readers will be able to help in a very practical way toward a solution of the difficulty.

THE LORD'S PRAYER

BY THE REV. HENRY MARTIN, M.A.

III

The First Petition

(Our Father which art in heaven) Hallowed be Thy name *(as in heaven so on earth).*

THERE is no part of the Lord's Prayer so much ignored and so little understood as its first petition. If, as we hurry over it, we think about it at all, we regard it too often in the same light as the polite, conventional phrases with which folk deem it prudent to begin a begging letter. In the letter, and too frequently in the prayer, the main, if not the sole interest, lies in the very practical request at the end: what comes before is artificial preliminary.

Yet, by putting this petition first, our Lord evidently intended it to be regarded as the most important of all. For it is only insincere and languid prayer that wastes words in meaningless preliminaries. When prayer is real and earnest, what comes first to the lips is what is uppermost in the mind and nearest the heart. And what rose first to the lips of Jesus was "Hallowed be Thy name."

Why this petition should be nearest to our hearts and come first to our lips when we pray, a little consideration of the meaning of the words will shew.

"*Thy name.*" What is meant by the name of God? As a rule names with us are merely indicative; we use them to

distinguish one person or thing from another. But with the Hebrews, as with most Eastern peoples, names were often expressive as well.* So their different names of God (El, Elohim, El Shaddai, El Elyôn, Yahveh, etc.)—though their meaning is more or less obscure to us now, no doubt originally expressed to them their conception of God as that conception developed with the evolution of their religious thought. The most lofty name of God in the Old Testament is not, strictly speaking, a name at all, but a description (Exod. xxxiv. 6-7). The "name" of God was "used as a succinct expression for the revealed character of God, for all that is known of Him." † (*Cf.* Exod. ix. 16; Isa. lii. 6; Ez. xx. 9, etc.) God's name here, then, will mean our conception of His character and nature.

We must notice, however, that we are taught to say "*Thy* name"—not "our name for Thee," but "*Thy* name for Thyself." It is not our poor, imperfect conceptions of God that are to be hallowed, but that conception which God Himself has given us, and which He desires us to have of Him.

What is that conception, that name? What can it be but the new name which Jesus puts on His disciples' lips in the very first words of the prayer—"Our *Father* which art in heaven"? The conception that God wishes us to have of Him is that He is our Heavenly Father; and when we pray "Hallowed be Thy name," we pray, "May this conception, this revelation of God as *our Father*, be hallowed."

And what does *hallowed* mean? The verb (ἁγιάζω) so translated here is generally in the New Testament rendered "sanctify"; and in the LXX. version of the Old Testament usually represents the Hebrew *qādash*, "to be, and make, holy." The root meaning of the word is, to set apart anything as sacred. With the Hebrews, to hallow a house (1 Kings ix. 3), a day (Exod. xx. 11), a year (Lev. xxv. 10), an altar (Exod. xl. 10), ground (Exod. xix. 23), utensils (Exod. xxx. 29), a man as priest (Exod. xl. 13), was to set them apart for sacred uses. When the name of God is hallowed or sanctified, then, it is treated as sacred and holy.‡

* *E.g.*, Jacob (heel-catcher); Israel (God prevails); etc. *Cf.* Isa. vii. 14, viii. 3, ix. 6.

† G. Buchanan Gray, in Hasting's "Dictionary of the Bible": "Name."

‡ *Cf.* Ezek. xxxvi. 23; Isa. xxix. 23.

When? Where? How? By whom?—is God's name thus to be hallowed? The answer to these questions is found in understanding the metrical form of the Lord's Prayer.* Dr. R. G. Moulton † has pointed out that "the true significance of" the first petitions of the prayer "is only seen when they are arranged so as to make an envelope figure.

Our Father which art in heaven;
Hallowed be Thy name,
Thy kingdom come,
Thy will be done,
In earth as it is in heaven."

In the way we usually read the prayer, "the words, 'In earth as it is in heaven,' are attached only to the petition, 'Thy will be done.' But it belongs to the envelope structure that all the parallel clauses are to be connected with the common opening and close. The meaning thus becomes: 'Hallowed be Thy name in earth as it is in heaven, Thy kingdom come in earth as it is in heaven, Thy will be done in earth as it is in heaven.'"

So it is on earth, here and now, by living men that the name of God is to be hallowed; and the way and degree in which it is to be hallowed is nothing less than the ideally perfect—"as in heaven."

The whole petition may now be paraphrased thus: "Our Father in heaven, our first desire and first prayer is that this conception, this revelation of Thee as *Father* may be known and reverenced and loved everywhere here on earth by all men, as it is known and reverenced and loved in heaven."

The petition is then, first of all, a great missionary prayer. It is inspired not only by the love of a child for his Father, but also by the love of a brother for his brothers. We who have in some sort come to look on and feel towards and live with God as our Father, must desire and earnestly pray that all men, our brothers, may come to see Him in the same light and approach Him in the same way. They, too, are His children; but many of them are still away in the "far country" of ignorance or wilful sin. Some have forgotten, some have never known, and some, though they know, refuse to acknowledge that God is their Father. Oh! that their minds were cleared of all false, unworthy, degrading conceptions of God,

* See *Introductory paper : Preacher's Magazine* for April.

† "The Literary Study of the Bible," pp. 69-70.

and their hearts filled with love and reverence for Him who is their Father! In this petition we pray that the African savage worshipping his Fetich, the Chinee praying to his ancestors, the Hindu in his sensual polytheism, the Buddhist with his philosophy without a God, the Muhammadan with his stern, loveless creed, "Allah is great," may all find the Unknown God whom they feel after and ignorantly worship, and discover that He is not the nightmare of their dreams but their Heavenly Father, the God of holiness and love: that to the many who even in so-called Christian lands are without "hope and without God in the world," God may no longer be the Great Enigma but the Heavenly Father; and that the many more who, though familiar with the Fatherhood of God as an intellectual concept, are still morally away in the far country, may come to themselves and say, "We will arise and go to our Father."

And for ourselves who pray this prayer, who by saying "Our Father," profess to be God's children, this petition will mean that we pray to be, and shew ourselves to be, children of God in very truth. We must answer our own prayer. For whereas there is no surer way of taking God's name in vain than to profess to be God's children and yet live a life utterly unworthy of our Father, there is no surer way of hallowing His name than to be like Him in character and conduct.* We can best cause our Father's name to be hallowed by ourselves being hallowed as His children. To pray this petition aright is to fulfil exactly our Lord's command, "Even so let your light shine before men, that they may see your good works, and *glorify your Father which is in heaven*."

We can now see why Jesus placed this petition in the very first place. "It is the child of God who is praying" in this prayer; and the desire that is nearest the heart of the true child is that he may so live as to bring honour to his Father, and that the Father he loves may be loved and reverenced by all. "This absolute priority given to Divine interests," says Godet, "implies an emptying of ourselves, a heavenly love and zeal which are not natural to man, and which suppose in us the heart of a true child of God, occupied above all things with the interests of his heavenly Father."† Something is seriously

* *Cf.* Isa. xxix. 22, 23. † Commentary on St. Luke's Gospel.

wrong if we put anything else before this in our desires and prayers, whether it be our daily bread, or even forgiveness, or deliverance from evil. Christ does not ignore these legitimate wants; but He postpones them to something more important. The order of the petitions in His prayer is as significant as the petitions themselves. And it is educative. If we constantly pray in this order—God, His name, His kingdom, His will *first;* our bread, our pardon, our deliverance, *second*—we shall come actually to put God first in our life, and self second. And that will be to hold life in true proportion—first things first, second things second, last things last. "Seek ye *first* His kingdom and His righteousness," the Master says, "and all these things shall be added unto you." Pray ye *first*, He likewise teaches, "Hallowed be Thy name!"

Will this prayer ever be answered, and all men come to love God as their Father? Men never needed that lofty conception more than to-day; but never perhaps found it so difficult to hold. Many who would fain believe in a Heavenly Father find it impossible in face of the terrible contradictions they see to that comforting creed in the cosmic order. Although it needs qualifying, John Stuart Mill's famous indictment of Nature * has too much truth in it to be ignored. When all the reasons and palliations that theism rightly urges have been given their full weight, there remains enough of the mystery of pain and sorrow and injustice and death to puzzle and baffle men's faith in a God of love. How, then, can men, in their ignorance, superstition, and sin, find Him, and this name of Father be hallowed?

There is only one way—"I thank God *through Jesus Christ our Lord*." In more ways than one, "no man cometh unto the Father but by" Him.

As we have seen,† it was Jesus Christ who first clearly taught the Fatherhood of God. Now there are many of these who doubt or disbelieve the existence of a God of love, or who at any rate do not admit the Divinity of Christ, who nevertheless acknowledge the historic Jesus to be the best and noblest type of manhood, and the greatest religious teacher the world has known.‡ Taking up for the moment this purely human stand-

* Three Essays on Religion. † See *Preacher's Magazine* for May.

‡ See words of Strauss, Rousseau, Goethe, Lecky, J. S. Mill, Congreve, Theodore Parker, Spinoza, Renan, even Tom Paine, etc.

point, we can claim that, at the very least, Jesus Christ is admittedly the supreme authority in ethics and religion, and His teaching on all such questions is expert opinion. Surely, then, it should be of some weight even with sceptic and agnostic that Jesus Christ took the Fatherhood of God as the basis of His life and teaching. If we acknowledge Jesus as the authoritative religious Teacher, we must surely accept what is the very essence of His teaching. "He that receiveth Me," He says, "receiveth Him that sent Me." He was not blind to the problems of evil that puzzle us. He saw them more clearly than we can. Yet in face of them all He calmly and unhesitatingly affirmed the Fatherhood of God, not as a theory to be proved or argued about, but as a fundamental truth that was axiomatic in its certainty. "It is Jesus more than all else that saves one's faith in God."

But we believe that Jesus Christ was even more than the Ideal Man and Supreme Teacher. While He taught that God was the Father of all men, He certainly "spoke of God in the most impressive forms and exclusive sense as His Father." * He often says "My Father," "your Father," "thy Father," "their Father"; and teaches His disciples to pray, "Our Father"; but He never seems to have taken His place amongst them in that prayer and said with them "Our Father." According to the Fourth Gospel He even sharply draws this implied distinction and speaks of "My Father and your Father, and My God and your God." Consistently with this He unhesitatingly accepts from others the title "the Son of God," though He generally calls Himself "the Son of Man." Now a characteristic of true sonship, even deeper than origination, is likeness of nature and character. And in thus claiming to be "*The* Son of God," Christ claimed to be perfectly like God, and so the only perfect revealer of God. This He puts plainly in His pregnant words in Mathew, "No man knoweth the Son save the Father, neither doth any man know the Father save the Son, and he to whom the Son willeth to reveal Him." † This prepares us for the words in the Fourth Gospel, "he that hath seen Me hath seen the Father," and for such phrases in the apostolic writings as "the image of the invisible God," "the effulgence of His glory," and "the Word," as applied to

* Fairbairn's "Christ in Modern Theology." † Matt. xi. 27.

Christ. As Dr. Bruce * puts it, "The only begotten was the first effective *exegete* of God." We must, then, interpret God not only *by* Christ, but *through* Christ. "Interpretation *by* Christ would be limited; but interpretation *through* Christ include the person and character as well—what others thought of God because they thought as they did of Christ." † He revealed the Fatherhood of God chiefly in Himself—through His person, His character, His life upon earth. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared (Him)." Would you know what God is like? Look at Christ. We see God through Christ, interpret God in terms of Christ, know the Father through the Son. Truly He could say, "O righteous Father . . . I made known to them *Thy name*." ‡

Christ not only reveals to us the Father, but He also reveals to us what true sonship of that Father means. He is the ideal Son. Of Him the Father says, "This is My beloved Son in whom I am well pleased; hear ye Him." God points Him out to us as the Pattern of what He wishes us to be. The only way in which we can individually hallow our Father's name is by following, imitating, becoming like His ideal Son.

In a deeper sense still, "no man cometh unto the Father but by" Him. It is only through faith in Christ that we can be children of God in the highest sense (John i. 12, 13); it is only by the Spirit of God's Son that we can rightly say, "Abba, Father" (Gal. iv. 6). It is simply a matter of history that it has been at Christ's Cross, that supreme revelation at once of sin and of love, of evil and its solution, that men, by realizing their sin and God's love, have actually found their way back to the Father. The Son of God, the Elder Brother of humanity, came into the far country not only to call us from the riotous living, the famine, and the swine, back home to our Father, but by His atoning death to make it possible for us to "arise and go." It is the Incarnation, and the Atonement it involves, that make it possible to hope that our prayer, "Hallowed be Thy name" can be answered. Hence we pray for the spread of the Christianity of Christ when we say, "Our Father which art in heaven, Hallowed be Thy name in earth as it is in heaven."

* The Kingdom of God. † Fairbairn. ‡ John xvii. 25.

AN AFTER-EASTER STUDY

BY REV. H. T. SMART

THERE is no doubt that Acts x. 40, 41, as it appears in our Revised Version, is a real difficulty to many thoughtful persons. It would seem impossible to reconcile the statement that our Lord ate and drank with His disciples after His resurrection with the belief we hold concerning the nature of the Body which He then inhabited. To define a spiritual body is probably beyond our powers, but if such a body needs food, or, not needing it, can yet, for the sake of the people that stand by, absorb it, then it is not easy to see wherein a spiritual body differs from a natural body.

A recent correspondent of the *Spectator* has endeavoured to get over this difficulty by suggesting that St. Peter's words do not really oblige us to believe that our Lord Himself ate with His disciples, his meaning being that the disciples ate in His presence after His resurrection. This, however, is to cut the knot, whereas we feel it ought to be untied.

If the Saviour did eat with His disciples on the occasion referred to, it must have been either because He needed nourishment, as the daughter of Jairus evidently did after her return to life, or because He wished to give ocular proof to His disciples that it was He Himself and not a spirit that had appeared unto them. But to suppose that His Spiritual Body did need sustenance is to land ourselves in the greatest difficulty. For in that case His new Body would be liable to waste, and if to waste, why not to decay, and to dissolution? If we reject this supposition as unthinkable, what is the alternative? Is it not this,—that the Body of our Lord underwent a subsequent change and was sublimated either during the Forty Days, or when a cloud received Him out of the sight of His disciples, and that thus He was made capable of inheriting the kingdom of God, which flesh and blood cannot do? Such a hypothesis is, however, unwelcome to us since it necessitates a second miracle, for one thing, and for another, is quite conjectural. On the other hand, to say that although the Lord did not need food after His resurrection, His Body was capable of receiving it and of either assimilating it or ejecting it at pleasure when the purpose was served for which it had been eaten, is to confuse our notions of His post-resurrection Body and to

involve us in a maze from which we may not be able to extricate ourselves.

For these reasons it ought to be widely-known that competent scholars have long since rejected the rendering of Acts x. 40, 41, which for some reason or another, we find in the Revised Version. For over thirty years Stier's "Words of the Lord Jesus" have been on my shelves, and there I read, in the eighth volume, p. 157 (W. B. Pope's translation) that a previous commentator who has observed that Jesus after His resurrection "comes and goes like other men, *and eats and drinks*," is guilty of using "unscrupulous words," Acts x. 40, 41, not being a justification of them. Stier's reading of that passage is as follows:—"Him God raised up the third day, and gave Him to be made manifest after He rose from the dead, not to all the people, but to witnesses chosen before of God, even to us, who did eat and drink with Him"; that is, who had been in the habit of eating and drinking with Him, and therefore were well acquainted with Him, and able to identify Him. This rendering is adopted by Bishop Alexander, in his "The Epistles of St. John," in the "Expositor's Bible" series, where that scholar expresses his regret that the translators of the Revised Version did not boldly follow it and thus remove a serious perplexity out of the way of the English readers of the New Testament.

We may, therefore, accept the rendering as correct. The result will be that the New Testament henceforth will nowhere state that our Lord after His resurrection drank with His disciples, whilst only once will it assert that He ate with them. This is in St. Luke's Gospel, where we read that "they gave Him a piece of a broiled fish, and He took it, and did eat before them" (St. Luke xxiv. 42, 43). If we accept this unsupported statement in Luke's Gospel as authentic, we shall be compelled to hold such a theory of our Lord's post-resurrection Body as will be consistent with the statement.

This, however, will involve us in a great intellectual difficulty. I am, therefore, disposed to believe that this solitary passage in Luke's Gospel may be an interpolation, like the passage in John's Gospel as we had it in the Authorised Version, which described an angel going down at a certain season into the pool and troubling the water. Happily, that particular verse is expunged from the Revised Version, and possibly St. Luke xxiv. 42, 43,

will be omitted from later versions for equally valid reasons, seeing that "mankind is a man that is continually learning." At all events, we do well not to attempt to build a superstructure on the slender foundation of one brief verse. "Doctrines, *and indeed narratives*, found only in one place," says Dr. Beet, "must be received with extreme caution."

It is true that in the margin of the R.V. we read in connection with Acts i. 4, "eating with them," but it is significant that that rendering is not considered entitled to be placed in the text. The text itself deserves careful attention, the terms being singular: "He . . being assembled together with them." The reader will not fail to observe how very different this expression is from the words in the margin. When the historian informs us that the Lord was "assembled together" with His disciples he uses language which suggests to us something of mystery, but he does not confuse us as he would do if he were to tell us that the Risen Saviour ate with the apostles on that occasion. The truth is that the New Testament does not anywhere support the single statement of St. Luke xxiv. 42, 43; and considering all that assertion involves we shall do well to keep in mind the wise words of Dr. Beet just cited, and to receive "with extreme caution" this brief narrative which is "found only in one place."

Furthermore, this passage would seem not only to be unsupported elsewhere in the New Testament, but to be contrary to the general teaching of the Book. That Testament gives us the impression that our Lord's post-resurrection Body was entirely different from His pre-resurrection Body. For example, it was invisible, except when He chose to make it apparent. It was not subject to the law of gravitation, doors and walls being no barrier to it during the Forty Days, while at the end of that period it ascended into the clouds and passed out of sight. It came and went without any evident movement; it was suddenly seen for a moment and then instantly vanished out of sight. In His pre-resurrection Body the Lord Jesus went in and went out among the disciples, beginning from the baptism of John, until the day that He was received up from them. But in His post-resurrection Body it was not so: then He only appeared to them, as we have just said, at intervals, His bodily presence being for all the rest of the time

concealed from them. This post-resurrection Body was, as I think, a bloodless Body. Long years ago I was impressed by the teaching of Westcott, in what the late Dr. Dale described as his priceless work on the Resurrection, who points out that when the Redeemer wished to convince His disciples that it was not a spirit that had appeared unto them but a real Body, He did not say, as we should have expected, "A spirit hath not flesh and blood as ye see Me have," but "flesh and bones." Flesh and blood are usually associated together and it is not without reason that in this utterance of Christ nothing is said of blood. In the Old Version we read what seemed to be an echo of the Saviour's words, for St. Paul was made there to say, "We are members of His body, of His flesh, and of His bones." This has vanished, for sufficient reasons, from the R.V. But Alford contended that the words were original, and Bishop Gore seems to incline to the same opinion. We must not rely on them as authentic and yet they may be taken into consideration, seeing that they are found in "Western" and later texts.

In this connection it is of service to bear in mind that in the vision which Ezekiel had of a resurrection and which was probably the first means used by the Scripture, if one may speak of it, as Paul did once, as a living entity, to familiarize the Jewish mind with the idea of the resurrection, there is no reference to blood. We read there of bone, sinew, flesh, and skin, but not of blood. If, therefore, the Lord's post-resurrection Body was bloodless, as we conclude it was, we cannot understand the reception of food by it, as indicated in this one isolated passage. It is also worthy of note that in the account given us by St. John of the meal to which their Master invited His disciples when He bade them to break their fast, the apostle does not suggest that He shared the repast with them; on the contrary, he gives us the impression that He did not do so. But if the Saviour ate on one occasion why not on the other, especially seeing that on the other also the disciples were in doubt whether it was the Lord or not?

Under all the circumstances it would seem wise at least not to attach much weight to this single statement in Luke's Gospel, and to regard it as being probably based upon an incorrect reading of Acts x. 40, 41, just as to-day statements

are made on the same authority, *e.g.*, by the expositor referred to by Stier, whose words he denounces as "unscrupulous."

If this view appears to militate against the doctrine of verbal inspiration we can only reply that what his son affirms of the late Dr. Moulton seems to be wise and good, namely:—"He did not hold the doctrine of verbal inspiration, or declare in favour of the inerrancy of the Scripture, yet it was hard work to get him to acknowledge that an error in the New Testament was proved." To which we can only add, Just so! *

SERMON ARCHITECTURE

With some Illustrations from Modern Preachers

BY THE REV. JOHN EDWARDS

IT goes without saying that the *plan* is not the *sermon;* a good plan may be the framework of a very poor and unimpressive discourse, or, on the other hand, sometimes a good sermon is produced in spite of a very faulty outline; but there can be no doubt that it is the preacher's duty to endeavour to secure a good plan as the groundwork of every discourse. Care and attention given at this stage of our work will help us to secure freshness, vigour, and force in our presentation of the truth; and to avoid that monotony and dulness which is the preacher's greatest curse. The student will find that a careful and painstaking analysis of some of the excellent examples found in the published sermons of the best preachers of the day, will, more than anything else, help him to discover the best methods of sermon construction. Some preliminary considerations may be noted.

1. There is no invariable method for sermon-building. "Earnestness and brains make their own methods." The preacher must not be guided by the practice of some of our suburban house

* We have never hesitated to publish signed articles by able men with which we do not agree. But we must enter our protest against the view adopted by our esteemed contributor from Dr. Beet. Is the parable of the Prodigal Son to be treated as of doubtful authenticity because it is "found only in one place" in the New Testament?—ED. PR. MAG.

builders, who build scores of cottages and small villas from the same set of plans, until we have street after street made hideous with a painful uniformity and unlovely sameness. The same monotony is said to characterise some modern pulpits.

The mischief is that some preachers build all their sermons as though they were to stand side by side in a street, and as though it were necessary to make the front of Number 264 precisely the same as the front of Number 265. Whatever there may be inside, the outside conforms to an almost invariable model. The door is always in the same place, the rows of windows are faultlessly uniform, there is the same number of floors in every one of them between the foundation and the roof—three principal divisions, with three sub-divisions under each, and then an application; they are all nine-roomed houses, with attics on the top.*

I heard described the other day a style of preaching which was likened to the way they are said to build ships down in Maine. They build them down there by the mile; and when they have an order they cut off so much; round up a stern and a bow, and send it. Thus some sermons seem to have been built by the mile. There seems to be no earthly reason why the preacher should begin in one place rather than another, or why he should stop in one place rather than another. He could preach ten hours, if not ordered to stop; and wherever he stops he is ready to begin again; and so to go on until the judgement day. . . There is no one proper plan. You are not like a bullet mould made to run bullets of the one unvarying shape.†

The great sermons are not built by any mechanical rule; yet the freedom, the variety, the freshness displayed by the productions of the great masters has been attained only by diligent study, and long practice based on the best models.

2. Much of the effect of the sermon depends on its plan.

How often a sermon that contains excellent thoughts, the fruit of laborious study, yet falls absolutely without effect upon the audience, and the reason of this is that the thoughts are not well arranged, that they are mixed up, or are put in some unnatural and illogical order. A little labour spent in reconstructing the plan, would make all the difference between an effective and an ineffective discourse.‡

In order to start right the preacher should settle two points at the very beginning of his task—he should know *what* he wants to say; and, *how* he is going to say it. The purpose and object of his discourse will often give him the right clue to the work of construction. Just as the architect makes a different arrangement of his material, according as he intends to construct a palace, a fortress, or a prison; so the preacher must arrange his discourse in the most suitable form for the work he intends it to accomplish.

* Dr. Dale. † H. W. Beecher. ‡ Hoppin.

3. In framing the plan, the congregation should be taken into account. The preacher's tastes and prejudices may run in the direction of an ornate and poetical, or a profound and philosophical style; while his congregation may consist of simple, practical, hard-working people, with no knowledge of the refinements of literary style. It will then become his duty to sink his own preferences, and to discover how best to frame a discourse which shall succeed in bringing the truth home to his hearers.

What would be thought of one who should seek to enter every house upon a street or in a city with a single key, fitted to but one kind of lock? The minister is the "strong man" armed in a better sense than that of the parable, and it is his business to enter every house, to bind the man of sin, and to despoil him. But every door must be entered by a key that fits that door.*

4. It is not always necessary to parade the outline; but a well thought out plan is necessary for every discourse. It is sometimes argued that the absence of a plan makes for freshness and vigour in the discourse. No mistake could be greater. The beginner who thinks that he can dispense with the plan during his work of preparation, is on the sure way to a scrappy, slipshod, ineffective style; and if once the habit be formed, it is likely greatly to hinder his efficiency in the pulpit.

On the question as to whether the plan should be always definitely and distinctly announced, the authorities are divided. Some writers think that the announcement of the divisions helps to fix the attention of the hearers, and provides them with a chart of the road which the preacher intends to take. On the other hand Paley is quoted as saying "that a preacher who describes beforehand all that he is going to do, is like a guide who, in commencing a walk, explains to his party all the difficulties of the road. Let him only start and guide his party well, and the whole excursion will seem pleasant; whereas, if the journey be described too carefully in the first instance, the party, or at least some of them, may feel a sense of weariness creeping over them almost before the start is made." The question cannot be settled arbitrarily; the preacher must be left to the use of his judgement in any particular case. But always, the sermon needs to be well and logically arranged.

* Beecher.

Another question demanding attention is this: Should the materials for the sermon be gathered first, and then the plan formed? or, the plan first drawn out, and then fitting materials sought for? The question only needs to be stated, and the true answer immediately appears. "No man preaches except out of the stores that have been gathered in him." The plan is merely the method of arranging the material of the sermon; and this is not possible until the materials are in hand.

No true sermon springs out of a plan, but a plan springs out of study and thought, and it is merely a help in the orderly development of a sermon. The difficulty concerning a plan has generally arisen from supposing that inspiration comes from the plan. Not at all; *a plan is but an aid to guide and regulate thought, and not an original source of thought;* and we would therefore not entirely dispense with a plan; for both nature and reason teach us that it is indispensable.*

To attempt to build without materials is a sure mark of a hasty, impatient, and ill-trained mind.

The young preacher will do well to study carefully the various parts of a discourse; so that he may understand something of their value and use.

The *text* must be chosen wisely. It should contain the subject, and not need to have the subject forced out of it in an unnatural manner. If possible, a text should be chosen which has fastened itself upon and gripped the preacher's mind. Text suggestions come from all quarters; but those which come from the daily study of the Bible will probably be the best and richest.

The text should be a "true word of God," it should not be taken from any apocryphal writing, nor be of doubtful authenticity, nor an incorrect translation, nor a merely human utterance used as if it were Divine, nor so torn from its context as to present a distorted or marred view of truth. It must be a real word of God, so that the preacher can say of it "Hear ye the Word of the Lord."

"The true conception (of the text) is not that of a vessel or cask for the preacher to exhaust; but a spring of limitless resource, because it is a thought of God."

A true discourse contains at least three parts—an Introduction, an Argument, and a Conclusion—or, in the language of the preacher—an Application.

* Hoppin.

The matter of the *Introduction* may be drawn from a very wide field. It may be based on the circumstances of the text, or of the hearers or the speaker; on some general truth connected with the subject; or, on some striking incident showing the importance of the subject; or may contain a brief and forceful explanation of the key words of the text, etc., etc. In any case three things should characterise it—simplicity, forcibleness, and suitability. Bishop William Taylor would add that it ought to contain an element of "surprise power," so that the attention of the hearers may be gained at once.

One or two examples may be given. The first is from Bishop Samuel Wilberforce. In a sermon based on *Jer. xxiii. 29*, he commences by relating the circumstances under which the words were spoken, and then proceeds:

> The figure is natural and expressive. The custom on which it is founded still prevails in the East. In the Island of Madeira, for example, at this day, if a new road is to be carried through a set of rocky obstacles, a fire is lighted on the bed of rock; and when by its action the solid mass is charred and its cleavage loosened, the hammer of the workman soon breaks it thoroughly away. And this same power, says God, is the true credential of My message; as "the hammer and the fire" against the rock of the wilderness, so shall be my word and my message against the stoutness of man's heart.

Our next example is taken from Dr. South, some of whose introductions are remarkable for their directness and simplicity.

> *The hypocrite's hope shall perish*—Job viii. 13
>
> There is nothing in the world, though never so excellent, but it has its counterfeit; religion and grace itself are not exempted; so often in these matters, as well as in others, we often suffer a fallacy in our choice, by embracing resemblances instead of things. Sincerity and hypocrisy are the two great things about which the whole stress and business of the gospel is laid out; namely to persuade and enforce the one, and to discover and detect the other. And here we have hypocrisy presented in its greatest and most flourishing enjoyment which is hope; and in its greatest misery which is utter frustration.
>
> *In much wisdom there is much grief, etc*—Eccles. i. 18
>
> It is a saying usual, and of great reason, that we are to believe the skilful in their own art and profession, And, therefore, if we would understand the nature, properties, and effects of knowledge, none can be so fit to inform us as He who, by the very verdict of omniscience itself, was of all men in the world the most knowing.

The example may be quoted from a recent volume of sermons by the Rev. T. Sanderson:

THE SHADOW OF THE CROSS

Then took they up stones to cast at Him—ST. JOHN viii. 59

Holman Hunt's picture, "The Shadow of the Cross," represents Christ in the little carpenter's shop at Nazareth surrounded by all the implements of His craft, and with the shavings about His feet. The sun shining just then upon the outstretched figure of the young Carpenter projects His shadow in the form of a cross upon the floor. And Mary, the Mother of Jesus, who is present, gathering a few shavings, sees that ominous shadow, and is greatly perturbed thereat.

"Coming events," it is said, "cast their shadows before them." Of the crucifixion of Christ that is true, for the death of Christ was no accident, but a carefully planned and a long premeditated event.

With respect to the *argument*—or as the homilete would say—the *divisions*, little need be said here, as the subject will be dealt with—at least incidentally—in a later paragraph. It may be noted, however, that the divisions of a sermon are not to be treated as mere inventions; but rather as the distribution of the subject into its right and proper parts. In dealing, for instance, with such a text as *Psalm ix. 10*, the divisions might be

1. The knowledge spoken of.
2. The faith inspired by this knowledge.
3. The experience which confirms the faith.

The *conclusion* ought to be memorable and brief. It may take various forms—may be a series of inferences from the subject; or, if the sermon has been based on biography or history, a brief and forceful setting forth of the lessons taught; or, a direct appeal. All the best traditions of Methodist preaching look in the direction of a forceful and pointed application. This may take the form of an apt story, illustrating and enforcing the action which you wish the people to take; or of a direct appeal, based on personal interest or imperative duty. And it should emphasize the need of instant decision. Perhaps no better example can be found than Nathan's appeal to David, founded on his parable of the ewe lamb.

A few words must be added on *the Classification of Sermons*. This is generally conceded to be a most difficult subject. Many attempts have beem made to devise some scheme for setting forth the various forms of sermon literature; but in the present writer's judgement, a true classification has yet to be discovered. It seems almost impossible to find the true lines of separation, or of scientific division. There are, however, a few fairly well-

marked types. These may be called—textual, topical, typical, and expository; but a little thought will show how easily some sermons partake of the characteristics of more than one of these divisions. Broadly speaking they may be defined as follows:—Textual sermons are those in which the outline throughout is in the closest association with the text. A topical sermon is one in which a topic is drawn from the text, but the divisions and illustrations are furnished by other parts of the Scriptures. The topic must be Biblical, should aim at as complete a presentation of the subject as is possible, and should be *climactic* in its arrangement. The argument should be inductive rather than deductive; Baconian rather than Aristotelian. A typical sermon is one in which some historic event or character is used to enforce and illustrate a moral and spiritual truth. Expository preaching needs little explanation. One of the best definitions is that given by Broadus:—

An expository discourse may be defined as one which is occupied mainly, or at any rate very largely, with the exposition of Scripture. It by no means excludes argument and exhortation as to the doctrines and lessons which this exposition developes. It may be devoted to a long passage, or to a very short one. . . . We at once perceive that there is no broad line of division between expository preaching and the common methods, but that one may pass by almost insensible gradation from textual to expository sermons.

Specimen Outlines mainly from Modern Preachers

1. Textual

The Last Words of the Last Apostle

This is the true God, and eternal life. Little children, keep yourselves from idols. Amen.—1 John v. 20, 21.

Introduction—based on the circumstances of the Apostle when writing.

1. Here we have the sum of all that we need to know about God. "This is the true God."

2. Here we have the sum of His gifts to us. "This is the true God, and eternal life."

3. We have here the consequent sum of Christian effort. "Little children, keep yourselves from idols."

One truth on which to stay our hearts; one gift which will satisfy all our needs; one practical injunction which will save us from heartache and from evil.

The Two Paths

Enter ye in at the straight gate, etc.—Matt. vii. 13, 14

The Introduction is a setting forth of the real meaning of these words of the Saviour; and the Divisions are concerned with four contrasts noted in the text:—

1. The Gates. 2. The Roads. 3. The Travellers. 4. The ends of the two Paths.

A brief Application points out the clear distinction of the issues set forth, and summons men to accept Christ.

(The illustrations in this particular sermon are very fine).

2. *Topical*

THE PRAYING CHRIST

As He was praying in a certain place, when He ceased, one of His disciples said unto Him, Lord, teach us to pray—LUKE xi. 1.

[In the Introduction, the writer points out some of the special characteristics of this Gospel, and, in particular, the record it gives of the prayers of Jesus. He then proceeds to show the value of these prayers, as indicating that the highest and holiest life needs specific acts and times of prayer].

1. As a rest after service.
2. As a preparation for important steps in life.
3. As the condition of receiving the Spirit and the Brightness of God.
4. As the preparation for sorrow.

Thus the Saviour is our Example.

These are all from the writings of Dr. Maclaren, whose published sermons contain some excellent subjects for analysis. Some good specimens of the *topical* variety of sermon can be found in the brilliant discourses of the Rev. W. L. Watkinson. Perhaps nowhere else can we find such marvellous variety and such perfection of form. One or two examples are given below ; although it is impossible in a brief outline to represent the author's brilliance of style :—

THE FICTIONS OF SIN

On their heads were as it were crowns like gold—REV. ix. 7

The text suggests that sin affects great things, that it promises great things, and yet fails to give what it promises.

1. There is no reality in *the greatness* that men seek in the spirit of selfishness and lust.
2. There is no reality in the *wealth* that is obtained unrighteously or used selfishly.
3. There is no reality in the *pleasure* that sin promises.

"I counsel thee to buy of Me gold tried in the fire."

THE PRESENT BLESSING—*Rom.* x. 5-11 (R.V.)

The redemption in Christ is here set forth with marvellous plainness and power. Note the three leading characteristics of His great salvation.

1. It is marked by Clearness.
2. It is marked by Nearness.
3. It is marked by Freeness.

Conclusion.—The poet speaks of running back to fetch the age of gold, but we need not traverse nineteen centuries to find Christ; He has annihilated time, and stands at our side mighty to save. We do not offer a salvation on hard conditions, but *thus* by simple faith in the offered mercy. "How shall we escape if we neglect so great salvation?"

3. Typical or Narrative

It is not so easy to find quotable specimens of this class, but the following will indicate what can be done in this direction. It is taken from "New Coins from Old Gold" by Thomas Champness. For further examples the student is referred to Matheson's "Representative Men of the Bible," and similar volumes.

ROPES AND RAGS—*Jer.* xxxviii

1. Help always comes from above.
2. Although Ebed-melech may be a very poor type of Jesus Christ, he is a very good picture of the style in which one man may help another.
3. Ebed-melech did not let difficulty deter him.
4. Ebed-melech teaches us to spare the feelings of those we help. The rope of deliverance should not cut the flesh of those we save.
5. One man may set others going.
6. Let us learn the value of despised and cast-off things.
7. Ebed-melech found out that God pays the best wages.

Some good examples of expository preaching may be found in the works of F. W. Robertson; but the student who is seeking for help and guidance in this direction would be well advised to study such volumes as Findlay's Expositions of *Galatians* and *Ephesians* in the "Expositor's Bible" Series. Such expositions cannot be condensed sufficiently to quote here.

A useful type of sermon, though difficult to classify, is sometimes found based upon two contrasted or compared texts; and when this is done well, the resulting discourse is of a fresh and interesting type. We quote an outline of this sort from the pen of Dr. John Ker:—

Amos vi. 6, 2 Cor. xi. 28

Read in their connection to see two characters found long ago and now, the selfish and self-renouncing. Sketch their circumstances, enjoyments, and the result. The result of their pleasure (see Amos vi. 8); the result of Paul's care, which had a god-like joy in its heart; in the Christian Church; and in the world; the end of consistent materialism and consistent Christianity.

The student will find this particular part of his work grow in fascination as he proceeds; and there is no study more necessary for the young preacher than this of discovering the best and most effective way of arranging his discourse, so that it may, by the blessing of God added to his labour, accomplish the desired effect.

Homiletics

[*When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations*].

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* The Triumph of Christ

Behold how ye prevail nothing ; lo the world is gone after Him—St. John xii. 19.

THESE words were spoken by the Pharisees who were the enemies of Jesus, and they represent the world against Christ. "The world is gone after Him" is prophetic of the final triumph of Christ. The world is against Christ, but the time will come when all the world is gone after Him. The world-wide opposition will yield to the attraction of Infinite Love revealed through Jesus Christ who died the world to save.

I. The Opposition of the World to Christ. Jesus Christ finds enemies on earth. In the history of the human race, no man has experienced such opposition. Life challenges opposition. Hostility is evidence of vitality, and the highest life experiences the severest conflict. Jesus Christ stands alone in the history of humanity. The opposition is threefold—Intellectual, Moral, and Religious.

1. The incomprehensibility of the truths of Christianity is recognised.

(a). Man cannot by mental process comprehend the Infinite. Without Faith Jesus Christ is unknown. "The Almighty Three, the Eternal One" is revealed through Christ, who is God and man in One Person—He is the Revealer of the Father God to the children of men. No man cometh unto the Father but through the Son who is the Light of the World. Jesus is not supreme among men, but alone. Comparisons between Budda, Confucius, etc., and other teachers are impossible.

(b). He died for our sins, and rose again for our justification. The death of Jesus was not the result of a conspiracy of His enemies. He was born to die. Christ died for us. The sacrifice of the Son of God for the human race was the purpose of Love in the Incarnation of Jesus. Without the shedding of blood there is no remission of sin. There are depths unfathomable in the Atonement. The sacrifice of the Son of God for the sin of man is known only to God, but through His death, the redeemed sinner is in possession of life everlasting.

(c). Christianity is the result of the Atonement and Resurrection of Christ. The progress of the human race is dependent upon these essential truths. Through faith in the living Christ, man is brought into a new spiritual world. The limitations of the human mind in the presence of the Infinite

is acknowledged by the believer. These great truths do not contradict human reason. They transcend her flight. The Christian religion introduces man into a new spiritual world. By communion of spirit with the Eternal man is brought into the presence of the Father, God of Love.

(d). Spiritual apprehension of these essential truths is only possible to those who are born again. The Christian religion stimulates mental activities. The development of the mind keeps pace with Christianity. The progressive scientific mind of this century is the product of the new life of God in man. Many fail to realize this, and concentrate their thought upon the physical universe, and are satisfied. But the condition of spiritual progress is the new life of faith.

Education bridges the chasm of ignorance and introduces man to a new world, but this does not exhaust the power of man. Some men live in books, some in music, poetry, etc. The uneducated can look at a poem, but he cannot look into it. To the artist every touch conveys a new idea, every shade a thought, which is not realized by the ignorant observer. Thus the reality of the Spirit world is known only to those who are born again. Christ brings man into close fellowship with the Unseen, and Eternal Father, but only those who are born again can understand this glorious truth.

Millions testify to-day to this spiritual relationship to God. It is not the result of experiment, but of experience. "What we have seen and felt with confidence we tell." Communion of spirit with God makes the invisible world a reality to the believer. The sceptic of to-day is the representative of the Pharisees who were against Jesus, he rejects the doctrines of our religion because he cannot comprehend the Eternal, and fails to realise his limitation in the presence of the Infinite.

2. The world is against Christ because of its moral corruption.

(a). Sin is the cause of the opposition of man to God. Sin is the voluntary separation of man from God. Man has will power to refuse the Divine invitation to enter into harmony with God. Man is a self-conscious, self-determining personality, a free agent who can resist the Divine invitation to obedience and love.

(b). The essence of sin is in the will, which controls the heart of man. The source of infidelity is often found in the corrupt heart. The intellect is often controlled by a corrupt heart. There are serious thinkers who reject Christ because they do not know Him. We have the assurance of Divine sympathy with the honest doubter, but the majority of those who are against Christ have their hearts stained with sin. The intellect is often controlled by sin. The corrupt heart controls the will, and restrains the mind. Give me thine heart is the invitation of Christ, and he who fails to respond is the sinner.

The will controls the heart, and the heart controls the will is a paradox to many, but there is harmony in the depths. Intellectual difficulties would be reduced to a minimum if man could be persuaded to leave off sin. The heart is corrupt and the intellect is controlled by it. Moral corruption is the source of opposition to Christ. The Christian religion is perfect in its morals, and is rejected by the sinner because his heart is full of sin. The antagonism of darkness and light, sin and holiness, will remain until the prevailing power of the love of God brings the sinner to repentance, and the blood of Jesus cleanseth from all sin.

3. The heathen world is against Christ. Christ claims absolute sovereignty over man throughout the world. The Saviour of mankind claims universal dominion. To His disciples He said, "Go ye into all the world, and preach the Gospel to the whole creation." In obedience to this command the Christian Church seeks to make Jesus known throughout the world. The difficulties are many.

Gigantic religious systems in the heathen world, which are consolidated in evil, reject the Holy One of God. The depths of degradation into which the heathen have fallen are unfathomable. Millions have heard of Jesus and have rejected Him at home and abroad. Religions which were heavy with age before Christ was born, persistently resist the Divine invitation to surrender to the Saviour of all.

II. The Triumph of Christ. "The world is gone after Him." The time will come when Jesus shall see of the travail of His soul, and be satisfied. The world of the Pharisee was very limited, but the Christian is looking forward to the time, when all the human race will yield to the power of Infinite Love, manifested in Jesus Christ who died the world to save. The confession of the Pharisees testifies to the influence of Jesus, which will become world-wide, when all will sing in harmony with the music of heaven, "Crown Him, Lord of All."

(a). The intellect of the ages has been attracted to Jesus. The human mind is illumined by the Light of the World. Many live in the light of life to-day, who do not realise that the evolution of humanity is dependent upon personal knowledge of the Living Christ.

Science is gone after Him. The scientific mind is developed under the influence of Christ. Not all are conscious of this, many reject Him to-day, but the cultured mind is the product of Christianity. Men plunge into the depths of the ocean, and ascend the highest mountain, and investigate the secrets of nature, when Christ is known.

Music is gone after Him. The song of the angels over the fields of Bethlehem have been repeated through the centuries. The trophies of music are hung around the Cross.

Painting and Poetry have gone after Him. The highest and noblest pictures are related to Christ, and the choicest garlands of poetry are placed at the feet of Jesus.

Literature is full of Christ. Historical criticism exhausts every other subject, but the words and works of Jesus are not exhausted yet. Men who write against Him are living witnesses of His Power. They seek to prove that He is dead, and fail to realise that the evolution of humanity is conditioned not by the dead Jesus, but the living Christ.

We are looking forward to the time when all the *nations* on the face of the earth will go after Him. The Spirit of Christ in the individual will take possession of the heart of nations, and every kindred, tribe and tongue will unite to worship Him. The most powerful nations have gone after Christ. When President Garfield was buried, America united to sing "Nearer my God to Thee, nearer to Thee."

The individual who has yielded to the attraction of Jesus will contribute to the progress of humanity. When the *heart* of man is surrendered to Christ the world will live in the Light of Love for ever.

The heathen world is yielding to the influence of Christ. The Divine command, "Go ye into *all the world* and preach the Gospel to every creature" must be obeyed before all men will be Christians. "The old old story of Jesus and His Love" must be proclaimed throughout the world.

It is the duty and privilege of every Christian to contribute to the progress of humanity, by consecration to His Divine service, and through the agency of the individual the heathen world will be enlightened by the Spirit Divine—the wild child of the desert will be brought into the garden of the Lord. It depends upon the faithfulness of every Christian how soon the thousand million, who have not heard of Christ, will worship God. They bow down to-day before their idol, but the time will come when we shall sing with joy the anthem of thanksgiving, "The world is gone after Him."

Why does the world go after Christ? Because He came after the world. He is the Saviour of mankind. He died that man may have life. He rose again for our justification. And Jesus, who was crucified and rose again from the dead, ascended into heaven; and the enthroned Christ this day fulfils the promise, "If I be lifted up I will draw all men unto Me," and the time will come when the prophetic words will be realized: "The world is gone after Him."

G. Talalun Newton.

* Rest with Christ

Come ye yourselves apart into a desert place, and rest awhile.—St. Mark vi. 31.

I. Jesus Invites His Disciples to Rest with Him.

(a). They had for some time surrendered themselves to Jesus, and He had sent them forth by two and two; and gave them authority over unclean spirits. And they went out and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them. St. Mark vi. 7, 12, 13.

It was at this time that Herod heard of the work of Jesus and His disciples, and his conscience was awakened, and he said, "John the Baptist is risen from the dead." The reports of the "mighty works" of Jesus were spread throughout the land, and day by day His labours were increased, and the time had now come when Jesus and His disciples must rest awhile.

(b). This invitation has been repeated through the centuries. There are circumstances under which Christian workers must rest. The activities and pressure of life make rest imperative. This only applies to the earnest worker in the garden of the Lord. There are many who work not. They are not included, they live on the fruit which others have brought forth and are satisfied. They need no rest, but the true disciples of Jesus who obey His command, and go forth day by day to do the work entrusted to them for the salvation of others, are invited to rest.

(c). The Lord's Day and the Sanctuary are evidences of Divine sympathy with man.

We may speak of *rest* sometimes as a condition of success. There are some in this restless age who admit that the claims of to-day are exhaustive, and it is difficult to persuade them to rest even on the Lord's Day. The simple answer is that "no rest" means "no work." Vital energies are exhausted under the severe strain. But he who obeys the Divine command will hear the voice of Jesus say, "Come and rest awhile."

Jesus retired again and again. The sacred hours on the Mount, the time spent alone with God can never be described. Jesus must be alone. No man can enter into the inner chamber of His life.

But He frequently invited His disciples to accompany Him to rest awhile. These were seasons of refreshing to the weary.

Work for Jesus secures rest with Jesus. It is the privilege of the worker to-day to rest with Jesus *now*. Emphasise this word *now*. Many postpone the hope of rest until they die. They are looking forward in hope of eternal rest, but Jesus calls those who do His work to rest *now*. The peace of God which passeth all understanding shall guard the hearts and

thoughts of those who trust in Him. The humblest worker for Christ is associated with the Eternal, and the result of his efforts can only be estimated in relation to the Infinite. Rest with Jesus was the privilege of His disciples during His ministry on earth, and they were permitted again and again to read the secrets of His heart. To be alone with Jesus is the privilege of the believer to-day. A quiet hour with friends is full of inspiration, but there is no friend like Jesus, who gives rest to the weary.

II. Private Interviews with Jesus will Remove Doubt and Fear.

(a). Jesus attracted the crowd. The magnetic influence of His personality, His marvellous words and miracles made Him the centre of attraction in Palestine, but the people did not know the Son of God. Is not this the Carpenter's Son ? The crowd around Him did not know the Saviour of the human race. Personal relationship is the condition of spiritual progress. Only those who speak to Christ privately realize the blessings of salvation. Many can recall hours of illumination and elevation in the House of God. Jesus speaks to the individual in the crowd sometimes. Holy enthusiasm in Divine service is full of inspiration. What means this eager anxious throng ? Jesus of Nazareth passeth by. The Son of God is here. But only those who live alone with Christ realise the blessings of salvation.

(b). Alone with Christ is the Gospel of to-day. The fierce paroxysms of doubt to which Thomas Carlyle refers can only be removed by Jesus. There is no other teacher who can satisfy the enquiring mind. We cannot reveal the secrets of our hearts to our nearest friend. The door of the heart never opens into the street, but Jesus invites the individual to private interviews with God. Tell Him of your failures, and your successes.

God who rules over all, speaks to the individual. He is not too busy to speak to one man. The glories of Divine love are revealed to the individual who speaks to Christ. Nicodemus, a ruler of the Jews, came unto Jesus by night, and He taught him some of the essential truths of Christianity. The Canaanitish woman cried, saying, "Have mercy on me, O Lord ; my daughter is grievously vexed with a devil," and after a severe trial Jesus replied, "O woman, great is thy faith ; be it unto thee as thou wilt," and the invitation of Jesus extends through the world to-day, "Come unto Me all ye that are weary and heavy laden and I will give you rest." Divine sympathy is guaranteed in Christ. He has more sympathy with the distressed than his nearest friend, and perfect rest will be granted to the honest seeker for truth who will sit at the feet of Jesus.

III. Fellowship with Jesus will make man Christlike. *(a)*. The Christian character is developed under the influence of Jesus. The men who have contributed to the progress of the race are Christlike men. The Christian character of the individual is the condition of the progress of humanity. The man who lives in private communion with God is strengthened with might by His Spirit, and will triumph over the enemy. The student must sit at his master's feet to learn of him. The poet and the painter will impart the secret of success to the earnest student, but progress is impossible apart from him. Speak to Jesus day by day, and "thy meditation of Him shall be sweet."

(b). The invitation to the desert place does not suggest Paradise, but Jesus changes the wilderness into a garden. The music of heaven is heard in the desert. God revealed Himself to Elijah by the river of Chebar. John was banished to Patmos, but he returned to Ephesus and recorded the visions granted to him in exile. The howling wilderness may be the House of God, the secret place of the Most High, and this invitation is repeated to-day, "Come ye yourselves apart into a desert place and rest awhile."

G. Talalun Newton.

Christian Liberty

Stand fast, therefore, in the liberty wherewith Christ hath made us free—Gal. v. 1.

It is said that you can unlock a man's whole mental history and mental life by noticing what words he uses most. Each of us has a set of words which, though he is scarcely aware of it, he always works with—a set of words which really express all that he means by life, or has found out about it.

St. Paul had his favourite words. To understand them is to have the keys to his teaching in our possession. Less than half-a-dozen embalm his theology, or they are the centres round which his thoughts revolve. This word "liberty," or "freedom," is one of them. And it is one of the oldest, and one of the vaguest, words in human speech. The whole long history of man is the history of a long struggle for "liberty" *in one form or another*.

I am to speak of "*the liberty wherewith Christ hath made us free*," or of some of its characteristic qualities.

A. It is Religious Liberty. At the time St. Paul wrote this Epistle to the Galatians there was a great and bitter controversy proceeding, a controversy which embittered much of St. Paul's life, and did much to hamper his activity. It was a controversy which turned upon the question whether a man could become a Christian simply by faith, or whether he

must submit himself to certain rites and ceremonies which were common in the old Jewish Church. On the one hand were the Ritualists who taught that for Salvation it was necessary for a man to go through a certain ritual and that he could not come to God save by a certain process. On the other hand there was St. Paul declaring that Christ Jesus had made all such externalism null and void, that He had opened up a new and living way to God whereby any man who would might enter into the Divine Presence without the intrusion of any rite or ceremony or priest whatever, and receive the fulness of Divine grace on the sole condition of his personal faith. *That was the liberty wherewith Christ had made him free.*

That is the liberty which St. Paul bids the Galatians hold fast to and stand fast in. And it lies on the face of it that the text is pertinent to the times we live in. The *special form* of this old controversy has long since ceased to interest people, but the old foe of the gospel has worn many a mask during the centuries of Christian history, and this old foe of the gospel has been resuscitated in modern times "like a spirit rising from the troubled waters of the old world, with the shape and lineaments of the new" (Newman). It is a truism to say that nowadays people are laying more and more stress on rites and ceremonies. Round about us for some years has been raging a wild clamour about ritual which has been invented by men, or invented by the Church—ritual which in itself is less worth talking about than the circumcision concerning which St. Paul said "Circumcision is nothing and uncircumcision is nothing." But unfortunately this ritual, as it was with circumcision in those early days, is made the garb of principles which threaten, unless we are alert, to rob us of "the liberty wherewith Christ hath made us free." Circumcision in those days and much of the Ritualism in these is the mask of sacramentarianism and sacerdotalism. These are long words, but nothing is more needed to-day than that men should know what they mean. "Sacramentarianism" means: 1. That whenever a priest officiates at the Table of the Lord he works a miracle, turning the bread and wine into the body of the Lord and the blood shed for our redemption. 2. That without this priestly miracle no man can receive the grace of God by which the soul of man liveth. There is only one door to the kingdom of heaven and all its blessings. That door is the sacrament and the priest has the key. "Sacerdotalism" refers not to the work but to the position of the priest. It means: 1. That a priest is a spiritual autocrat, the dictator of the faith. 2. That he is by Divine right an inquisitor into human hearts and actions. These two principles strike right at the roots of religious liberty. And not because such things as gowns, candles, pictures, processions, etc., are of any account

in themselves one way or the other, but because, and in so far as, such things are the instruments of a ritual which enfolds such dangerous principles, threatening to rob us of the liberty given by Christ, we are bound by all that is most sacred and precious to resist them. Christ hath made us all priests—*i.e.*, every man with a right-of-way to God, every man with the privilege of going himself with his own sins and sorrows and fears and hopes into the Holy of Holies. That is one aspect of "the liberty wherewith Christ hath made us free," and we must take heed that no man takes from us by force the Lord's great gift.

B. It is MORAL LIBERTY. In this self-same letter St. Paul tells us that "when the fulness of the times was come, God sent forth His Son . . . that He might redeem them which were under the law, that we might *receive the adoption of sons*. And because ye are sons, God hath sent forth the Spirit of His Son into our hearts crying, Abba Father, so that thou art no longer a slave but a son." And in these great words we have summed up the nature of the moral liberty Christ brings to men. He came not to destroy the moral law, but to fulfil it, and the things he bids and forbids are no less and no lighter than those things the old moral law requires, *but he makes love the motive for obedience, and turns duty into choice.* From slaves He make us into sons. Moral liberty does not consist in doing what we like, but in liking to do what we ought. Constrained submission is slavery. Glad and willing obedience is freedom.

C. It is MENTAL LIBERTY. Robertson of Brighton, has some fine suggestions on this point in a sermon on "Freedom by the Truth." He tells how the minds of men in Judæa had become fettered by a set of forms, and religion a list of traditions. Then the living word from the lips of Christ set the mind of the world free. Then afterwards men's minds became fettered with ecclesiastical laws. Men must believe and do in all departments of life and thought what the priest taught, or be lost. Then men went back to the word of Christ during the Reformation and once more the mind of the world was set free. Then there is a tendency always to be hampered by what is authorized, correct, what others think and believe, etc., but the word of Christ about "*individual responsibility*" is the word which rends these bonds and sets the mind free (*cf.* the Sermon referred to above).

It has been said that there have always been two sorts of "fear" which have fettered the minds of men. The first is the kind of "fear" another word for which is superstition, and the second is "the fear of death." Tennyson said men of mind were often "half dead to know that they should die." Did you ever seriously try to think what life would be like if *the thought of* it were really to stop short and sharp at the grave? (Read

Philips Brook's Sermon on "Shortness of time" and see). Did your brain ever reel under the tyranny of the question, "If a man die, shall he live again?" Cui Bono? Cui Bono? On the other hand did you ever listen with eager ears to the gospel, "Now is Christ risen from the dead and become the first-fruits." Did you ever HEAR the word of Jesus: "Whosoever liveth and believeth in Me shall never die." If you have you know something of "the liberty wherewith Christ hath made us free." A young man of twenty-one or so was dying of consumption, and a minister of the gospel one day found him depressed. Choking with sobs he said, "You know my father is only a hardworking man, and he has made great efforts to get me my education. I was going in for a special career. I have passed every examination I have sat for and passed well; and *now I must die!* If I had only known it would have been far better to have done something to help my father and save all the money. My life is wasted." "But," said the minister, "has it not come home to you that all you have been doing will come in for you the other side of death somehow." "Do you believe that," said he. "*I do*," said the minister. The young fellow's eyes began to brighten. The tyranny of death began to break, and when his father entered the room he said, "Father, I have seen it. It is not wasted. I am *going* and not to *end*."

This glorious liberty God offers to all without money and without price through Jesus Christ.

> Earth hath its price for what earth gives us
> . . . . .
> At the devil's mart all things are *sold*,
> Each ounce of dross cost it's ounce of gold,
> For a cap and bells our lives we pay
> Bubbles we buy with a whole soul's tasking
> *Tis heaven alone that is given away*
> *Tis only God can be had for the asking*—(Lowell).

ROBERT J. WARDELL.

THREE TIMES IN A MAN'S LIFE

I have seen God face to face—GEN. xxxii. 30

I. BETHEL. Every worker is first a dreamer. Youth a time of seeing visions and dreaming dreams. God's spirit moves the mind of the youth, he dreams of future scenes: "Coming events cast their shadows." Jacob at Bethel when the lime-house cliffs were lit up and he saw the angels ascending and descending. Every man must ascend into the spiritual life before he can descend into spiritual work. To Jacob it was a picture of Divine mercy and Divine help. Joseph and his dreams, prophetic of his future greatness. So Christ in the tempie disputing with the doctors, foreshadowing His teaching

"with authority." Many a preacher sees in his youth vast congregations that God's Spirit tells him he will address one day. Isaac Newton blowing bubbles and Benjamin Franklin flying his kite, as boys gave promise of their future. So the poet! Wordsworth tells us he knew when a lad that he:

Else sinning greatly,
Was a dedicated spirit.

So statesmen like Pitt and Gladstone, and soldiers like Gordon. It is the dreamer who becomes the worker. Imagination a rare and priceless gift. "To see visions and dream dreams." The youth does not build in vain "castles in the air" if his imagination be sanctified and his castles be "Mansions of all lovely forms."

Every true man passes like Jacob through Bethel in his pilgrimage through life. He sees "the House of God, the gate of heaven." It is the poetic and emotional period of life.

II. PADAN-ARAM. The working time. The time of waiting and preparation. Like Jacob at Padan-Aram, Moses at Horeb, Paul in Arabia, John in the desert, Christ in the wilderness. This represents the practical and the prosaic in life. Then men see that life is "not thought though it be the noblest." Life is a battle with stern duty and hard facts and often monotonous drudgery. We do not like the wilderness, the same occupations, "the daily round the common task." But life is not rapture, a thing of emotion and bright visions, but "doing and being and suffering." Not on the mountain-top where we feel to say, "It is good to be here, let us build," but in contact with a "matter-of-fact" world. Dreams and rapture are poor material wherewith to build the New Jerusalem. Every man should take his place in the struggle with "sin, sorrow, and suffering." Life is duty, faithfulness, patience. Padan-Aram sobered the dreaming youth, and the desert equipped Moses, Elijah, and Saul.

III. PENIEL. That is life's crisis, "old things pass away." A necessary experience for Jacob and all men ere they can see the face of God. Jacob had a hard struggle, first physical, then spiritual. He was self-confident and independent, and desired no better name, or higher life. So his will had to be raised to receiving point. Hence the struggle. The broken sinew stands for a "broken and contrite heart." His confession: "My name is Jacob," meant "God be merciful to me a sinner." "Lame as I am I take the prey." A changed man he saw "the face of God." Henceforth to live and serve His God.

These three experiences come to every good man: The dream—Bethel; the prosaic—Padan-Aram; the reality—Peniel. Not necessarily in the order in which they came to Jacob. Many men are "changed" earlier in life. They lose in youth the Jacob-like nature and become prevailing Israels.

JOSEPH JOHNS.

Abraham's Intercession

God remembered Abraham—Gen. xix. 29

The first verse in this chapter says "the Lord appeared" unto Abraham. Then we see *three* standing before him; two of whom soon go towards Sodom. And the third is addressed as Lord. Abraham begins to intercede.

I. There is a glimpse of the Character of God vouchsafed to Abraham. 1. He is open to entreaty. 2. Is not eager to destroy. 3. Is righteous as well as merciful.

II. Some of the Leading Features in the Character of the Intercessor indicated. 1. Holy boldness, blended with simplicity and faith. 2. Humane on its earthly side. Not for God only but for the cities did he plead. 3. Reverential on its Divine side. Gracious souls are ever humble in God's presence. Jacob (Gen. xxxii. 10). David (2 Sam. vii. 18. Luke vii. 6). 4. Fervently importunate. He reminds us of importunate pleaders in New Testament.

III. The Sound Reasoning upon which his Intercession is Based. 1. Not so much the grace of the covenant as the righteousness of the Judge. 2. The application of this Divine reason. Again and again he argues with God and reasons with Him.

IV. His Intercession Prevails. 1. God granted all he asked. 2. Probably had he asked more God would have given more.

Lessons: God gives encouragement to us to pray for others. To come often. To *ask* much.

Henry Smith.

Notes and Illustrations

The Triumph of Christianity.—The numbers of our professors are not less than they are announced; for the common cry is "The city is invested; town and country overrun with Christians"; and this universal revolt in all ages, sexes, and qualities, is lamented, as a public loss; and yet this prodigious progress of Christianity is not enough to surprise men into a suspicion that there must needs be some secret good, some charming advantage at the bottom, thus to drain the world, and attract from every quarter. . . Do your worst, and rack your inventions for tortures for Christians; 'tis all to no purpose; you do but invite the world to us, and make it no more in love with our religion. The more you mow us down, the thicker we rise up. The seed of this increase is our Christian blood.—*Tertullian's Apology* (A.D. 200).

Prayer and Revival.—Divine power alone can convert souls. Spiritual life can only be communicated by miracle, that miracle wrought by the Holy Ghost. We may throw light on the eyeballs of the blind, but we

cannot make them see. What then? We must abundantly and continually pray that the Holy Ghost may rest upon us; "*He* will give the Holy Spirit to them that ask Him." The Holy Spirit is never backward to work; but all the history of the Church goes to show that in seasons of great operation of the Holy Spirit there has generally preceded a time of mighty and earnest prayer. Then, if we are to have souls saved, *we must pray!* WE MUST PRAY! WE MUST PRAY!—*C. H. Spurgeon.*

REST WITH CHRIST.—Jesus draws them aside to rest awhile. For the balance must never be forgotten between the outer and the inner life. The Lord Himself spent the following night in prayer, until He saw the distress of His disciples, and came to them upon the waves. And the time was at hand when they, who now rejoiced that the devils were subject unto them, should learn by sore humiliation and defeat that this kind goeth not forth except by prayer. We may be certain that it was not bodily repose alone that Jesus desired for His flushed and excited ambassadors, in the hour of their success. And yet bodily repose also at such a time is healing, and in the very pause, the silence, the cessation of the rush, pressure, and excitement of every conspicuous career, there is an opportunity and even a suggestion of calm and humble recollection of the soul—*Chadwick's St. Mark.*

UNION FOR BIBLICAL AND HOMILETIC STUDY

IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1905-1906

MOTTO—"*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*"—2 TIMOTHY ii. 15.

SECRETARY:

Rev. J. A. CLAPPERTON, M.A., Sutton Coldfield, Birmingham

SPECIAL NOTICE

SUBSCRIPTIONS WERE DUE ON MAY 1ST. IT WILL BE A GREAT CONVENIENCE IF MEMBERS WILL REMIT THEIR SUBSCRIPTIONS PROMPTLY, AND AT THE SAME TIME QUOTE THEIR OLD UNION NUMBER IF THEY HAVE BEEN MEMBERS BEFORE, AND STATE WHICH CLASSES THEY WISH TO TAKE.

XXXIII. SUMMER CLASS—(TEACHING OF JESUS)

In response to many requests, another experiment in the direction of Summer work will be tried. The Text-book will be Dr. Ross's *Teaching of Jesus (1s. 9d.)*, and the Tutors, Revs. E. T. Simpson, B.A., 529, Chorley Old Road, Bolton; G. H. Pickering, Wesley Manse, Horwich, Bolton; Dr. Finnemore, Four Oaks, Birmingham; Patrick Pizey, Bacton, Four Oaks, Birmingham.

N.B.—(1) Students should use every endeavour to post their answers to the Tutors by the close of each month at the very latest. (2) The maximum for each paper will be 100.

WORK FOR JUNE: Text-book, pp. 119-146. Questions: 1. (1) "Sell all that thou hast." (2) "Leave the dead to bury their own dead." Expound these, with special reference to the supposed unworkableness of Christ's precepts. 2. How did Christ interpret the phrase "Kingdom of God." 3. What spiritual tempers did Christ emphasize as being necessary to citizenship in the kingdom of God? Briefly discuss them. 4. Against what enemies of the kingdom did Christ continually warn men? 5. What nine hints did Christ give as to the nature of a Christian Society? Do you consider that He intended to found a *Church* as understood in these modern times?

FIRST INSTALMENT OF TUTORS' REPORTS

SESSION 1904-1905

I. HOMILETICS (ELEMENTARY)

"Twenty-eight names were sent me at the beginning of the Session. Of these 6 took the full number of papers, and 3 others took six. Their work has been very creditable. Mr. J. W. Longson, of Bollington, has earned the prize. Four have gained over 70 per cent. of the attainable marks, and have a place in the Honours' List. Of the remainder, 2 sent four papers, 4 sent three, 4 sent two, and 2 sent one. Seven others have not once communicated with me. On the whole, I have been more satisfied with the work than on previous years, and have had several expressions of gratitude for the service which the class has been to the members." WM. J. J. BARKELL.

"With several remarkable exceptions the interest in the class has not been sustained through the year. Several students sent in one or two good papers and would have secured honours but their work has been spasmodic. In all cases where the work has been done seriously and constantly there has been marked improvement. Special reference shouid be made to the excellent papers of Messrs. Reding, Davies, and Dawkins. Mr. Chivers has also done remarkably well. To revert, there is need of constancy." H. S. SEEKINGS.

"My section of Class I. contained 19 members, but from 7 of them no paper has been received. Only 2 have sent the full number of papers, viz., Mr. W. E. Plinstow, who has earned 82 per cent. of the marks, and Mr. F. Barratt whose marks give an average of 73 per cent. Of the rest, Mr. J. Robins has sent six papers, and secured an average of 76 per cent; and 1 has sent four. Some of those who only sent two or three papers would have been well up in the list if they had continued the course as their work showed considerable ability and care. I have noticed improvement in the successive manuscripts, and have felt that if the sermons sent on to me for examination are fair specimens of the general preaching of the brethren the congregations may be congratulated on being able to hear the truth presented in a very intelligent and capable manner. I recommend Mr. W. E. Plinstow for a prize." P. PIZEY.

"Twenty names were given to me at the beginning of the Session, I have heard from half the number. Messrs. J. L. Coles, S. Sinkins, C. N. Button, and J. M. Lowe, have done excellent work. The others made a very good start, but gave up after the second paper. Some have explained that the pressure of other work made it impossible to follow the course." WM. OWEN.

SECOND YEAR

"My class this year consisted of 15 students. I have been greatly pleased with the work and general progress of the 12 men who have sent in papers; especially of those who have sent in their papers regularly. Several have sent in the full number of papers, and have obtained a place in the Honours' List. Those students who failed to send in any papers, have sent explanations to the Tutor." J. EDWARDS.

II. ADVANCED HOMILETICS

"The men under my charge have worked well on the whole. Some of them have done excellently, going through the entire course. Very many of the men tire so soon. They need to cultivate the grace of perseverance, and it might help them to remember that the Tutor has to go through to the end however tired he may be. Once more I have to thank many of the men for words of encouragement and gratitude."

ROBERT J. WARDELL.

"My section of this class contained 7 names. Of these only 4 sent in any papers at all, and but one—Mr. E. Rayner—completed the course. He did very good work, and gains a place in the Honours' List with 71 per cent. of the marks. Mr. C. Smith sent in four papers, and did some excellent work in sermon-construction. Mr. P. Ineson did very satisfactorily in the three papers forwarded. It is disappointing to find so little perseverance, especially in a book so delightful and stimulating as Phillips Brooks' *Lectures on Preaching*. Perhaps my class found more pleasure in reading it than in writing answers to questions."

PERCY M. WRIGHT, B.Sc.

III. SYSTEMATIC THEOLOGY (ELEMENTARY)

"The class commenced with 18 students; 2 sent in one paper each, 1 withdrew on account of illness. Of the remaining students 3 have only sent in two papers each; 2 sent three papers; 1 sent four. The remaining 10 students have sent all the papers. The work, on the whole, has been good. In some cases the papers would have been better if written month by month instead of rushing two months into one. Mr. J. W. Mettam has obtained the average of 90 per cent., and is recommended for the class prize. The following have qualified for the Honours' List: Messrs. Geo, Scriven, A. Kershaw, W. J. Mills, S. Holmes, R. E. Newton, W. T. Goldthorpe, John Bracewell, H. F. Birkett, and T. Sylvester."

J. C. WILLIAMS.

"Of the half-a-dozen students sending in papers to me 2 sent but one, 2 others two, 1 three, and 1 four, the last alone thus being eligible for Honours. Joseph Kirby obtained the average of 70 per cent., and, as he has shown marked improvement in grip of his work, I recommend him most heartily for a place in that list."

E. W. TROUNSON.

IV. ADVANCED THEOLOGY

"The work sent in was mostly very good. But 3 of those whose names were given me never sent in any papers, and 3 others sent in only two papers each. There was considerable delay and irregularity in sending in the other papers, and this again, of necessity, led to delay and irregularity on the Tutor's part. But those who did work, worked well. And the work of two of the students (the one named for a prize and the one in the Honours' List) might be fairly called excellent throughout."

HENRY BETT.

V(A). CANDIDATES' THEOLOGY

"I had 36 students assigned to me, of whom 7 sent in no papers at all; 9 others sending only one paper each. The full number of papers were sent by 4 men, who deserve a place on the Honours' List. Several other students gained excellent marks but did not complete the required number of papers. Some of the answers sent in have been very crude. There has also been a too wide-spread tendency to repeat merely the phraseology of the text-book, and occasionally a paper has been little else than a copy of large portions of the text-book. On the other hand two or three students have sent in work which showed sound knowledge and independence of thought. It is very desirable that more of the men should endeavour to complete the course appointed for the Session."

G. F. ROSE.

V(B). CANDIDATES' BIBLE STUDY

"For the former half of the season I had 14 students in my section, from 7 of whom I have received no papers. Of the other 7, 1 sent one paper only; another sent two; 2 others sent three; 1 sent four; another sent six; and 1 sent seven. During the second half of the season my class was increased by the addition of 13 other students from the list of the Rev. J. T. Waddy, upon whom had come unexpected care of another kind. Of these 13, 1 sent four papers; 5 sent five; 2 sent six; and 5 sent seven. Of the 27 who were placed under my care, 14 obtained over 70 per cent. of the possible marks. Two of these, however, did not send sufficient work to entitle them to honours. Of the rest none obtained less than 57 per cent. of the possible marks. On the whole the work of this Section has been satisfactory and pleasing."

J. FINNEMORE, M.A., Ph.D.

N.B.—Additional Reports will be published in the Magazines for July and August.

OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. F. B. COWL

June 4—IF NOT . . ! BUT !—*1 Cor. xv. 20*

We can understand how the worth of some things may depend upon something else. If one thing is true all the rest are good. So in the Gospel. Jesus died for our sins, He was buried, He was raised. The wonder of the first two depends upon the last. If He was not raised "our preaching is vain, your faith also is vain." If not raised—! "But," says St. Paul, "Christ hath been raised."

1. He is sure. He speaks about what he knows. How did he know? He had met Jesus (Acts ix.). He knew others who had seen Him, he heard their testimony. Women and men; alone and in company; a few and many together. All who loved Him before He died saw Him after He was risen. They did not expect it and could not at first believe that it was true. But they were all made sure. Can we know and be sure? How do you know about King Alfred? or General Gordon? How do you know that Jesus was ever in the world? And that He died on the Cross? By the history. In the same way and by the same history we know about His resurrection. If true about His burial we may be sure they are also about the other great truth. And we have four historians in addition to St. Paul. We may say, "*If* not raised—*but* He hath been."

2. He is glad. His joy is about the first fruit. Jesus is first, who is second? "They that are Christ's." So the resurrection is not merely the proof that the preaching is right, but that our faith is good. It sets the seal of God to the hope of life. We shall be raised, too. Heaven is ours if we belong to Jesus because He is there.

June 11—JESUS LIVING—*Rev. i. 8*

Where is Jesus now? What is He doing? He was crucified, raised from the dead, and ascended, what then? John had a vision; not like a dream which is so often unlikely and impossible. He sees the real things where Jesus is, kingly, glorious and mighty. He has a new name, "The Living One." He was dead, but now He is alive for evermore.

1. He was dead. Or, "He *became* dead." He did not die in the way all men have to die. He came from heaven, took upon Himself our frail nature, and became obedient unto death (John x. 18). That speaks of what Jesus *was and did.*

2. "Alive for evermore." No more defeat, no more sorrow, or suffering. Eternally conqueror now. As King He has the "keys." All authority is His. This is what Jesus *is* now. We must never forget what He is and how gloriously He works still for His people. What has the Living Christ to do for us? Heb. vi. 20; 1 John ii. 1; Matt. xxviii. 20. Our living Saviour is with us in our life to-day; at school, in home and in play: our Friend and Helper. There is a Friend for little children not only "above the bright blue sky" but just here where we are. A man who wanted to be good and tried but couldn't, prayed to the Saviour and said, "Dear Jesus, can you help me?" He did, and for years he has been a grand Christian.

3. How do you think of Jesus? In Palestine, teaching great truths and doing wonderful deeds: and dying on the cross, and being buried in Joseph's garden? We look back and see what Jesus was; and we look up and see what He is. We must do both.

June 18—SHARING—*Rev. iii. 21*

When we think of Jesus we must remember not only what He comes to save us from, but what He wants to save us into. Not only what He wants us to give Him but what He wants to give us. He will share with us His own, even the honour of His Palace.

This is *real sharing.* We might be allowed to have a look at it, or to spend just a little time with Him, or be near to Him and His glory. No, not that, "sit down with Me" is the promise. (A ride in the King's carriage! One day in his rich home! How would you like that? But to stay and share all!) We shall be companions of the eternal King.

This is *careful sharing.* Who will have this rich portion? Not just anybody, or everybody. The text answers. We can easily understand what "overcoming" is. When we are tempted, not giving in. When persecuted, laughed at, not running away. When we suffer not being afraid. It is to keep on believing and loving and praying and serving. Three letters may stand for it all—K.O.B. *(keep on believing).*

June 25—ST. JOHN'S WHY—*St. John xx. 21*

Every book is written with some particular purpose, and we must find out what that is if we are to understand the book. Why did Mr. Gill write his English Grammar? Or Bunyan his Pilgrim's Progress? Or Drummond his Baxter's Second Innings? Why did St. John write the wonderful Book which we have been studying so long? He had two reasons.

1. That we might do something. If we had to guess what that is how many answers we should give! "Believe" is the right answer. He teaches us many things but he does not merely want us to know. He tells us many stories, but he does not want to interest us only. He tries to explain much but he does not aim at making us understand. He is anxious that we believe. What? Something about Jesus. From what He said and did, *Who* He was. "Christ" sent by God as the Saviour. "Son of God," God and therefore able to save.

If a boy learns grammar, and still speaks bad English he has learnt in vain. If we read the Book and don't believe we have read in vain.

2. That we might have something. Sunshine, shower, soil, give the flower life. Without them how dead it is. So Jesus gives us life. Without Him we cannot have it. The purpose of the Gospel is this great gift to us. We have to learn to be good readers, true believers, and happy receivers.

REVIEWS

Studies in Homiletics. By Robert J. Wardell. London: C. H. Kelly 2s. 6d.—The *Expository Times*, some years ago, reviewing one of the volumes of Dr. Gregory's *Books for Bible Students*, called the series "one of the best series of theological books in existence." This judgement has been justified by the recently published works. Three additional volumes now lie before the reader, Balch's *Christian Ethics*, Beet's *Transfiguration* and *Studies in Homiletics*, by R. J. Wardell.

The last-named work is not so much for the general reader, though there is a good deal that will interest and instruct him. It is rather for the class of readers who have been helped by the writer's earlier and shorter *Manual of Sermon Construction.* It is a volume of short sermons illustrating certain leading Methods of sermon-building, which are carefully described. One could wish that the descriptions of these Methods had been lengthened. The sermons are excellent and enable one to understand the Method. But the accounts prefixed to the groups of sermons could be enlarged with advantage. This is a small matter, however, and does not detract from the great utility of the work for all who wish to preach the Gospel effectively. Here are hints for, and models of, fresh, interesting, and instructive preaching.

After a brief chapter of really excellent general observations, the writer expounds Method I., the Analytic Method of Sermon Construction. "Every phrase has a thought behind it and every thought is resolvable into parts." "This Method is intended to harness the mind to important words and phrases one at a time and to help the mind to resolve them into their constituents." The Method is then illustrated by three fresh and arresting sermons. Could not each of the other five Methods, similarly described and illustrated, be stated as succinctly and clearly as this? Mr. Wardell adds some useful suggestions for reading, in connection with each section of his book.

To say that the sermons vary in interest and in spiritual value is only to say what is true of every homiletical volume. But they all admirably and strikingly serve the writer's purpose—and the readers' as well. The book should be of great service in a Church where much splendid work is done by lay preachers. The volume is singularly well turned out from the press. Binding, type, setting of the pages, and almost complete freedom from errata, combine to make it an attractive book to handle and to read.

A. W. Cooke, M.A.

The Transfiguration of Jesus. By William Ernest Beet, M.A. London: C. H. Kelly. 2s. 6d.—Mr. Beet here offers a careful and devout study of a little considered episode in our Lord's life. Around many events in their

historical or dogmatic meaning controversy has been rife; we need only mention the Incarnation—its time, nature, and significance; the Dawn of the Messianic consciousness; the Temptation: the Miracles; the Death and Resurrection in their every aspect. But the Transfiguration has cast little fascination over either the dogmatist, the critic, or the denier. It may have been felt that no such capital interest was involved as in the Incarnation, the Temptation, the Death, or the Resurrection. Yet if either the believer or the unbeliever has thought it unimportant or something that could be detached from the Life, or could be disregarded, he has been mistaken. In the words of our author "So far from being an isolated event, it has an intimate connexion with the ministry of the Lord Jesus considered as a whole, and further it played an important part in the education of the Apostles for the work which they had to do, and prepared them to meet the difficulties with which, for them, life's pathway would be beset." So he expounds for us this great event. He assigns it its place in our Lord's incarnate life and redeeming ministry, and points out what it was apparently meant to convey to Him and to His disciples. And what to us also, "the beholders from afar"; for its significance is for all time. And this is neither trivial nor alien to daily and common life. We should have liked a more argumentative and convincing working out of the opinion underlying the closing chapter. The point is too easily assumed, though the view taken may be right. But once granting the interpretation the consequences to us of this event in our Lord's life are of the utmost importance and it is the inspirer of a great and glorious hope; and this hope is set before us with a fervour and eloquence equalled in no other part of the book. It is a noteworthy study of an event little treated of in literature and little dwelt on in the pulpit. If the book gain the reception it well deserves the theme is one which Christian congregatians are likely to hear more frequently and effectively treated than in the past.

J. T. L. Maggs, D.D.

The Year of Our Lord. By Frederick Harper, M.A. London: J. Nisbett & Co. 6s. net.—We are delighted to have another volume of sermons by the gifted Rector of Hinton-Waldrist. He has a singular and very gracious gift of writing brief sermons which are excellent for devotional reading and abound in helpful points and apt quotations which will be of the greatest value to preachers. The volume is a large one containing over 500 pages, but each sermon or homily is very short, so that a great number of texts are treated and there is great variety of topic. The course of the Church's year is followed, and for each of the Sundays three sermons are provided. Mr. Harper's teaching is intensely evangelical, his taste is catholic and his quotations both in prose and poetry are gathered from many quarters. Altogether this is a book of much value both to preachers and to devout readers.

Free Church Stories. By Rev. F. Wandly, B.A. London: A. H. Stockwell. 1s. 6d. net.—A series of good stories supposed to be told by a company of ministers and laymen gathered at an Annual Meeting of the Free Church Council. The setting is no doubt artistic not historic, but they are just such stories as might have been told in such circumstances. They are good reading, and the book should be popular.

For Us Men : Chapters on Redemption Truths. By Sir Robert Anderson, K.C.B., LL.D. London : Morgan & Scott. 2s. 6d. net.—Sir Robert Anderson is always a vigorous and interesting writer. He is, moreover, a careful and acute student of Holy Scripture and is not tied to the teaching of any particular school, though he is thoroughly "evangelical." His expositions sometimes remind us of Samuel Chadwick's Bible Readings. Of course he has no sympathy with the Higher Criticism or "advanced" theology, though he admits that "the present day revolt against orthodox doctrines is due in part to the manner in which those doctrines have been formulated." The book is well worth the attention of preachers and teachers.

Sermon Suggestions : Being Outlines of a Hundred Discourses. By Rev. G. Charlesworth. London : A. H. Stockwell. 3s. net.—Many preachers regard it as beneath their dignity to accept "sermonic suggestions" of this kind, but a very large number of hard-pressed, over-worked, and over-worried pastors find a book of good outlines a real help. The author gives fairly full outlines, not mere skeletons of sermons, and though they are not startling or learned yet they have many good points which will commend them to preachers whose chief aim is to edify their flock. The subjects are such as most men want to deal with. The great majority of the texts are from the New Testament.

Truth for the Times. Report of the 11th Annual Convention held at Lansdowne Hall, West Norwood. London : A. H. Stockwell.—The Convener of the Norwood Conference is the Rev. W. Fuller Gooch, who writes a brief "Introductory Letter," in which he explains that the papers constitute a consecutive study of 2 Thessalonians. This is an excellent plan and prevents the discursiveness which sometimes seriously impairs the value of Convention addresses. Mr. Gooch contributes the opening and closing papers, and they are amongst the best in the volume. The other writers include Sir Robert Anderson, whose subject is "The Man of Sin," Dr. McKilliam, Mr. T. Hogben.

The Christ in Shakspeare. By Charles Ellis. London : Houlston & Sons.—This is not a new book, but we have been asked to call attention to it and to mention that the author has placed a number of copies at the disposal of the Librarian of the Bethnal Green Free Library, who will supply them at 2*s.* 6*d.* each. The book contains a good deal of valuable and interesting matter, useful both to students of Shakspeare and of the Bible. Preachers will find a good deal that may serve to brighten a sermon.

Bright and Brief Talks to Men. By F. W. Atkin. Twenty-one Addresses for Pleasant Sunday Afternoons. London : H. R. Allenson. 1s. 6d.—These addresses justify their general title, they are "bright and brief talks" suitable to fill the brief interval allowed for an address at many P.S.A.'s. One of the most striking is on "Satan in Kid Gloves," which starts with the story of two burglars who wore kid gloves to avoid leaving thumb-marks.

THE LORD'S SUPPER*

BY THE REV. J. T. L. MAGGS, B.A., D.D.

A VALUABLE service has been rendered to the Church, and to those who are teachers in it, by the publication of this book. It is not too large, elaborate, or technical. It is not, as so many treatises upon this holy rite have been—to the misfortune, not to say to the scandal, of our religion—controversial and steeped in bitterness. Mr. Adamson's work is eminently irenical. He looks round to see if, in the views and ritual of churches other than his own, he may find some point of agreement, or, at least, for appreciation. Thoroughly Protestant, he does not overlook any suggestiveness that can rightly be claimed for the Romish position. Thoroughly evangelical, he frankly recognises the meaning the rite cannot fail to have for the devout Unitarian. It would be hard for the most prejudiced opponent to find a word set down in malice, or in which the highest value was not given to a position which the author criticises and fails to accept. Nor is the volume merely theological: the devotional and practical aspects of the Sacrament are continually, and at times confessedly, present to the writer's thought.

Part of such a volume must of necessity be Biblical. Mr. Adamson briefly considers the "Old Testament Beginnings" of the Christian Eucharist. At greater length he expounds the references to the same in the books of the New Testament. The doctrine has played so important a part in the history of the Church that a considerable section of the book is necessarily historical. Within the limits the author has chosen this cannot, of course, be complete; but the chief points of discussion, and the more prominent teachers, are lightly touched upon. The course of the doctrinal development, and the oscillations of opinion between the various opinions accepted—materialistic, sacrificial, mystical—if one might use the terms of an almost forgotten distinction, sacramental and sacramentarian—are alike traced. We have presented to us

* *The Christian Doctrine of the Lord's Supper. By the Rev. Robert M. Adamson, M.A. Edinburgh: T. & T. Clark. 1905.*

the opinions of the early fathers, of the Roman doctors and school-men, of the teachers of the Greek Church, of the controversialists of the Reformation period. At somewhat greater length, the writer sets before us the history of the doctrine since the Reformation, and especially within the limits of British Christianity. We are led through the stages by which the Anglican Communion Office took its present shape, through the doctrinal symbols that lie at the foundation of Scotch Presbyterianism. The next two chapters deal with later times. One is concerned with the century and a-half ending with the close of the eighteenth century. This was the age of latitudinarianism—a soil essentially unfavourable for any worthy growth of opinion on so sublime and mysterious a rite; the age also of the Evangelical Revival, when the necessities of the time turned the thoughts of men away from the nature of the Communion to aggressive pioneer work and to controversies concerning the nature, conditions, and limits of saving grace (the Arminian and Antinomian disputes of that period). Yet even at such a time certain names stand out as the teachers of a very exalted view of this Sacrament—Jeremy Taylor, among the Anglicans; Owen, among the Independents; John Wesley, among the leaders of the revival. The nineteenth century claims especial attention from the controversies which arose through the Tractarian movement and the new emphasis laid upon this rite and its doctrine as a result of those controversies. At the close of the book the writer sketches, but far too briefly, the liturgies and rituals of service followed in various parts of the Christian Church—a section, we think, that in a second edition might be made more pictorial and so more interesting, so giving information which is both needed and desired. A very fascinating chapter is given on "The Lord's Supper in Devotional Literature" as to which our sole complaint is its brevity.

But the chapter which will most arrest the reader, in our judgement, is that in which the author attempts a "Constructive Restatement of the Doctrine." This effort at reconstruction has been manifested in several of the more recent utterances and publications on this point. We could refer to the article by Dr. Dale, published in *Ecclesia* and since reproduced in

his *Essays and Addresses*, some articles by Dr. P. T. Forsyth, in the *Expositor*, the volume by Bishop Gore on *The Body of Christ*, in which the starting-point probably approaches too nearly to views of the Latin or Greek Church to be acceptable to a large number of Evangelicals, and the Conference held at Fulham in 1900 on *The Doctrine of Holy Communion and its Expression in Ritual*, the report of which was edited by Dr. Wace, the present Dean of Canterbury. Mr. Adamson points out that there are existing certain conditions that make such a re-statement not only possible but desirable, if not even necessary. He holds that, after the attention given to apologetical and critical problems caused by the writings of Darwin, Stauss, and Bauer, and after the revival movement associated with the name of Mr. Moody, "the time is theologically ripe in the Scottish Presbyterian Churches for vigorous sacramental teaching, in accordance with their standards." Moreover, "a new appetite for doctrinal Christianity, a quickened desire after the unity of Christ's visible body, a revived zest for expressive ceremony, an admission in scientific circles that there is something behind matter, are favourable to an interest in our subject." "The question as to how we can best enter again into the vast treasury of transcendental truth, contained in the Holy Scriptures and expressed by the classic divines, is one of growing interest; and the restatement of positive dogmas in real terms compatible with newer intellectual conceptions, is a task for the immediate future."

There are two lines along which the investigation of the meaning of the Eucharist may be pursued—that of its movement of the human towards the divine or of the divine towards the human. As to the first, there is little ground of contention. No one can well deny that the Sacrament is an occasion of commemoration, a mark and means of fellowship and bond of obligation. The lowest type of infra-Zwinglian doctrine will not deny these points. "A minimum of theological belief" will admit these statements. The author quotes from a Unitarian directory of worship, and refers to the Communion Addresses of Dr. Martineau in confirmation of this contention, and rejoices "that, in spite of so many controversial difficulties, there is so much common ground for prizing the great Christian Rite."

But it is along the other line of inquiry that the real difficulties

lie. With great moderation, with unfailing adherence to the evangelical, personal, experimental theory of Christianity, the author asks, "Is there not in the Holy Communion something more, more real yet more mystical, than the words 'commemoration,' 'fellowship,' and 'obligation' convey? Is there a divine something in it?—and, if so, what is that something? Is there a gift from above? Does that gift consist of Christ Himself, His Body and Blood? And, if so, what meaning is to be attached to that statement?"

The author starts from the contention "that supper enjoyed by a guest is essentially *something given by the host*." The choice of such a form as that which the Master was pleased to commit to His Church could hardly be without its proper significance. Commemoration, fellowship, obligation—if the whole intention was to express these—could have found other expressions; it may be reverently contended that more appropriate ones could probably have been given. The basal idea of a feast to which Christ invites, and where His words still ring out at each repetition, "Take, eat," is that we accept something from His bounty, not that we bring something from our own stores. Nor will the occasion of the Supper and its basal idea be quite met by saying that any spiritual gift then received will be the expression of the bounty of the Divine Host. We want "something more definite and palpable, and more firmly connoted by the distinctive rite": it might be added, by the occasion on which, and the words by which, it was instituted.

It is admitted that even in this great and catholic Sacrament the thoughts and feelings of men will not be exactly identical, but will be stirred into some relation to their individual character and history. Luther, for instance, connected it with the great doctrine upon which he laid, and, by his experience, was forced to lay, the supreme emphasis. "It will always be natural that every man's view of the rite should be vividly coloured by his distinctive apprehension of the Gospel. Whatever is apprehended as the grand gift of God in the Gospel of His Son will be found equally pre-eminent in the Supper." We would add that an age which turns to the teaching of Christ as presented in the Fourth Gospel, and to the theology of the "beloved disciple," and finds in the word "life" at least a very rich expression of the Christian privilege, will naturally

find in the form and material of the Communion an illustration of its view. And an age like our own, which, alike from Scripture and from science, is learning the import and importance of "life" is an age from which some new statement of this doctrine, marked by this influence, is rightly to be expected.

As his own judgement on the matter the author declares "the real gift to be obtained through the Sacrament is the Lord Jesus Christ Himself." He holds that the words of institution concerning His Body and Blood were used to signify "His whole personality," and that "the simplest and most natural paraphrase of His words would be 'Receive Me.'" For just as a stronger and richer nature can pour of its fulness into a feebler and more empty, as the fact of self-communication between man and man is indisputable; so, apart from all philosophy, it seems not to he questioned that the "richest and most liberal nature ever known among men" could impart of that fulness, whether as He sat with them at the Paschal Supper or as now, with His great atoning work completed. "The proper gift of the Sacrament is the manifold entity of the God-Man as He now exists." To this view the Romish theory of identification with the sacramental elements stands on an altogether different and lower level.

Further, our attention is given to the expression the Real Presence, which the author would retrieve for the use, in its true sense, of the Protestant Evangelical Churches. Methodist readers will remember that it is an expression that finds a place in our service in virtue of its use in one of Wesley's hymns. On this point the treatment of the subject is very discreet. He repudiates the use of the words as partaking of the nature of Transubstantiation. He would hold that it expresses the fact that "the vital powers of Christ's nature are felt in the Eucharistic Service." He rejects the theory, with its consequent practices of reservation, etc., that the Presence abides in the elements apart from the presence of communicating souls, and accepts the words of Hooker, "the real presence of Christ's most blessed body and blood is not therefore to be sought in the Sacrament, but in the worthy receiver of the Sacrament," and he urges that the presence should be looked for not in the elements as such, but in the

whole sacramental rite. The acceptance of this distinction ought to give much firmness and definition to our sacramental theology.

There are other matters belonging to a restatement of the doctrine which space forbids our touching. We strongly urge preachers to get and read the book. Even those who do not themselves administer this rite should preach upon it and so prepare their listeners for an intelligent, believing and profitable communion. But we especially commend it as one of the most successful modern efforts to put before the Churches a view of the Communion which, while true to all that is dear to the most ardent evangelical, should add to it some aspects that others have believed, and been helped by believing, though their creed has been mixed, as we hold, by error and superstition. Adherents have been lost by the lowness, the meagreness, the vagueness of the sacramental teaching of the Churches called evangelical; and they will be lost still more, if the present current of thought continues to run. We have not given ourselves to work out a theory of this ordinance that shall be true at the same time to the Holy Scripture, to its deeper depths in suggestion as well as its bare words in their utterance, and to the facts of human nature of which the diverse views held by men are only so many indications. We look yet for a theory of the Holy Eucharist that shall be Biblical and in touch with the traditions of the Church, evangelical and yet—if one must use a word open to misinterpretation—*high*, experimental and yet mystical, free from all superstition and without the reproach of emptiness; that shall sum up in itself all that is truest and best in the views held by the various branches of the Church, and shall in some degree bring us back to a unity on that point which has often and with such tragic irony proved to be the very cause of division and strife, the Banquet of Love spread for us by the Prince of Peace and Life.

THE GREAT TRANSFORMATION

BY THE REV. WILLIAM A. L. TAYLOR, B.A.

We shall all be changed . . . For this corruptible must put on incorruption, and this mortal must put on immortality—1 Cor. xv. 51, 53.

MACAULAY said of Byron that he had a "head which statuaries loved to copy, and a foot the deformity of which the beggars in the streets mimicked." Such is life—a strange and pathetic union of the statuesque and the deformed. Man wears a crown and carries a crutch. "God hath set the one also over against the other." There is always a debtor and a creditor side; whatever the beauty there is ever the drawback—whatever be our riches, there is always something to be desired; whatever the reach of the soul, there is always the handicap. "I find then a law that when I would do good evil is present with me." That is a universal law to which there is no solitary exception, the one rule without a varying instance. So now the instinct of our mind is to couple the cross with the crown, the rose with the thorn. Wherever the Garden of Eden may be we cannot exactly say; but we know quite well that it is close by the great sandy desert. Where the blight spreads, the remedy is coming as swiftly on sure wings; and if the face be more marred than any man's, then we are confident that the heart holds such beauty as never was.

"*This mortal.*" How large it is written upon us! How evident the deformity is! We read the lives of many of the world's great men and women, and we have not gone far before we meet the ugly spot, the tell-tale weakness. It stares us in the face—the passion of appetite, the crook in the character, the taint of will. Our fault does not look so large in the world's eye; it is not quite so evident to the majority of people. But in the secret place of the soul how well we know it! There is the consciousness that gives us shame, that brings the blush to the cheek. We bear the unmistakable traces of evil, and our sin is ever before us. "The good that I would I do not, and the evil that I would not that I do." So does dignity go along with debasement; virtue and depravity live side by side.

The most beautifully situated city in Europe—Naples—is in a disgraceful state of social degeneracy. One-seventh of the

entire police force of Italy is needed to preserve order; a hundred thousand of its inhabitants are said to be without house or home, and the worst dregs of society are gathered beneath its incomparable sky. So in this mysterious life of ours, the soul which can conceive the purest of pure thoughts can devise the foulest of foul imaginations. In one hand we bear the white lilies of purity, and in the other the red flowers of lust. Two angels ever wait on us—the one holding our crown and the other bearing our crutch. "To will is present with me, but how to perform that which is good I find not."

What shall we, then, say to these things? Well, the physical deformity must abide. So long as man is human the crutch will be necessary; the splint and the bandage and the iron will be needed to the end of the world. The Cripples' Home, and the Hospital for Incurables, and the Leper Station, will remain with us. But the moral deformity has to go, the leprosy of the soul must be cleansed, the taint of mind has to be eradicated. "This mortal must put on immortality." That is the business before every man. A statesman, who was once Prime Minister of England, and who left an indelible mark upon this country, had a great desire to dance well; and after seeing a celebrated performer—Taglioni—Lord Grey said, "What would I give to dance as well as she!" The Prime Minister jealous of an opera-dancer! It was truly a poor ambition! There are very different things for us to concern ourselves about. "This corruptible must put on incorruption." The devil is to go out of us—the angel is to possess us—the image of the earthy is to be transformed into the heavenly.

Is there not an inexpressible yearning for this grand exchange? Is there not ever and again a great outcry to be delivered from the bondage of corruption? We see the better things; but while we are following the worse, are we satisfied? No, a thousand times no! There is within us a supreme discontent, so that at times the soul, like a bird, would flee away and be at rest. Not "that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." What a glorious hope that is! That "men may rise on stepping-stones of their dead selves to higher things." The disfiguring fault is to become an aid to perfection; the all-too-manifest weakness a half-way house to strength; the evil so

ever-present with us may be used to get the good. It is a great and blessed truth that the mortal in us may be used as a stepping-stone to the immortal.

> In this broad earth of ours,
> Amid the measureless grossness and the slag,
> Enclosed and safe within its central heart,
> Nestles the seed perfection.

Every man may be confident of that. No matter how deep the grossness, and how plentiful the slag, there at the core is the seed of immortal glory. It may prove some inspiration to the soldier to know that he carries the marshal's *bâton* in his knapsack, but how infinitely inspiring for the most imperfect child of man to be assured that he has within him the germ of immortal grandeur and undying fame! "The light is shining in darkness." The light for ever unconquered, but the darkness as yet undispelled. It seems a paradox, but it exactly corresponds with the facts of human experience. This is still the task—the test of faith and truthfulness and patience to recognise alike the darkness and the light in human life; to realise the necessity there is for shame and fear, and the cause there is for hope.

And it is *now* that "this mortal must put on immortality." The great work is not to be left to some chance moment in the distant future. These words are often read at the grave-side, but we must not think that the change is all to be made then. "Immortality will come to those that are fit for it, and he who would be a great soul in the future must be a great soul now." It would be an awful mistake to put off a business like this till we come to die—we must get on with the work now. Day by day we must be putting off the corruptible and putting on the incorruptible; shedding the husk and cherishing the kernel; casting away the withering and fading garments, and clothing ourselves with our house which is from heaven. For "a man's life is his whole life, and not the last glimmering snuff of the candle." We must never trust to a late conversion; we must not content ourselves with the hope that things will come right in the end; we dare not think that by some lucky chance we shall be saved at the last. A man's life is his whole life—it is not any single act that decides our fate—it is the sum-total from beginning to end. "He that is unjust, let him be

unjust still; he that is filthy, let him be filthy still; he that is holy, let him be holy still." All our work is permanent, and the mansion we shall inhabit through eternity is the one we are preparing day by day.

Not many of us can boast of noble descent—we cannot trace our lineage through the great names of a thousand years, no imposing roll of ancestors may be our pride, but there may be something far better for us—and that is *a noble ascent*, which avails so much more than a noble descent. We cannot see ourselves go very far back; but, praise to God, we can see ourselves go very far forward, by the most noble ascent the mind ever conceived. We can take the path of the just, which winds upward all the way, and ends at the throne of God. And every day may see us on that road, toiling on and up, now stumbling, now, it may be, falling, but never despairing, gradually reaching a little higher, and ever in the teeth of clenched antagonisms following up the worthiest.

> For like a child sent with a fluttering light
> To feel his way across a gusty night,
> Man walks the world. Again, and yet again,
> The lamp shall be by fits of passion slain.
> But shall not He who sent him from the door
> Re-light the lamp once more, and yet once more?

Such is just our case. In this gusty world of storm and tempest hopes are put out and faith grows dim; but He who sent us on the way will rekindle all the lamps we need. There is never need to lose heart or hope; we never fall too far to rise again; we never fall so low that His hand cannot reach us. We could not say "It is no use trying"—it is always of use "trying"—for such is the material of which man is made that if he try for what is really great he must attain it. By "patient continuance" comes the crown of glory that is incorruptible, undefiled, and that fadeth not away.

"As we have borne the image of the earthy, we shall also bear the image of the heavenly." But who is sufficient for these things? Can any man change himself from mortal to immortal? Could all the wisdom of the wise, and the strength of the mighty, rid one man of corruption and furnish him with incorruptible grace? Is there the slightest chance for any to rise by his own exertions? Is it possible for a man of himself to exchange mortality for immortality? The very idea is

inconceivable and absurd. But there is a way—a new and living way. "Who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord."

Oh, how shall I whose native sphere
Is dark, whose mind is dim,
Before the Ineffable appear,
And on my naked spirit bear
The uncreated beam?

There is a way for man to rise
To that sublime abode—
An offering and a sacrifice,
A Holy Spirit's energies,
An Advocate with God.

"Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

THE LORD'S PRAYER

BY THE REV. HENRY MARTIN, M.A.

IV

The Kingdom of God

(Our Father which art in heaven) Thy kingdom come *(on earth as it is in heaven).*

"ALL reformers," says Henry Drummond, "have one or two great words which they use incessantly, and by mere re-iteration imbed indelibly in the thought and history of their time. Christ's great word was the kingdom of God."

The "kingdom of God," or the "kingdom of heaven" (the terms mean practically the same thing) was the dominant subject of Christ's teaching. His parables were homely explanations of its nature, ends, and activities, and His sermons were descriptions of the character, duties and blessings of its members. His message was called "The glad tidings of the kingdom" (Matt. iv. 23, etc.); and His early preaching was summed up in the proclamation, "Repent ye: for the kingdom of heaven is at hand" (Matt. iv. 17). If we would intelligently pray this second petition of the Lord's Prayer, we must know what the Lord meant by "the kingdom of God."

Christ did not invent the phrase. He found both the word and a definite idea attached to it in the thought of His day. When He came men's minds were full of thoughts of a kingdom of God, and their hearts beat high with hopes of its coming. His proclamation, "The kingdom of heaven is at hand," must have rung on Jewish ears with a very familiar sound, and conveyed to them a very definite meaning.

The meaning it conveyed to them, however, was not the meaning it had to Christ. His conception of the kingdom of God was historically connected with theirs, as the perfect dragon fly is with its larva : but it was so different as to amount almost to a new idea. He retained all the nobler elements in the national hope ; but He altered their emphasis, added His own original, profound idea, and utterly rejected the conception that was dominant in His time, namely that of the kingdom as a political empire to be inaugurated by violence and revolution. He kept the word ; but He filled it with a new and infinitely richer meaning.

What, then, was Christ's conception of the kingdom of God ? I cannot find a better description of it in its various phases than Godet's comprehensive definition.* "The kingdom of God," he says, "is a state of things in which the will of God reigns supreme. This state is realised first of all in the hearts of men—in the heart, it may be, of a single man, but speedily in the hearts of a great number ; and eventually there will come a day when, all rebellious elements having been vanquished or taken away, it will be found in the hearts of all. It is an order of things, therefore, which, from being inward and individual, tends to become outward and social, until at length it shall take possession of the entire domain of human life, and appear as a distinct epoch in history. Since this glorious state as yet exists only in a higher sphere, it is called the kingdom of heaven." This definition will be our guide in our attempt to explain Christ's Gospel of the Kingdom.

First, we must lay hold of the original and profound idea which lies at its root. It will help us to do this if we change the word. It has led to not a little confusion of thought that our word "kingdom" expresses only part of the meaning of the word it translates. The original word βασιλεία means, not

* Commentary on St. Luke's Gospel.

only what we generally mean by "kingdom," namely, the territory and subjects over which a king rules, but also the kingly rule itself—royal power, kingship, sovereignty, dominion, reign (*cf.* Luke i. 33, Acts i. 6, Rev. xii. 10, Heb. i. 8). And we must sometimes render ἡ βασιλεία τοῦ Θεοῦ as the Rule or Reign of God. This is evidently its meaning in Christ's profound answer to the Pharisees when they asked Him "when the kingdom of God cometh." "The Rule of God," He said, "cometh not with observation; neither shall they say, Lo here! or there! For lo, *the kingdom (the rule, the reign) of God is within you.*" They were thinking of an outward, political empire; He, of an inward, spiritual state. *The rule of God is within a man.* It is a new spiritual order, a new principle of divine rule, in a man's nature. It means the bringing of every thought and desire and motive into subjection to God's sway, the harmonising of the child's will with the will of the Father, the dethroning of usurping self-will or pride or fleshly lust and the crowning of God as supreme King in the heart. It is God actually reigning over the whole inner life. "It is God Himself in His power." "The kingdom of God . . . is righteousness, and peace, and joy in the Holy Ghost."

From this it is easy to pass to the conception of the kingdom of God as a sphere of influence in which God's will is supreme, "a realm where the will of God is law." In this sense Christ spoke of men "entering" the kingdom, being "in" it, or "not far from" it. Indeed, it is immaterial whether we think of the kingdom as the rule of God which is within a man, or the rule of God under which a man may come and in which he can live as in a new environment. The idea of conformity to the Father's will brought about by Divine power graciously given, is the same in both. And in both the kingdom is, as Dr. Hort says, "the world of invisible laws by which God is blessing and ruling His people."

The establishment of this spiritual order in a man's heart, his coming into this new spiritual environment, is his chiefest blessing, the *summum bonum* of life. It is like the pearl of great price which the merchant finds, or the treasure which a man discovers as he digs; everything must be sacrificed to obtain it. "Seek ye *first* the kingdom of God, and His righteousness."

How, then, can men find it, and enter it? Christ always spoke of it as supernatural in origin and nature. It is the kingdom of *heaven*. No man can establish it in his heart by his own unaided efforts. It is given, not earned (Luke xii. 32; Matt. xxi. 43); it is received as a boon (Mark x. 15); it draws near to men (Matt. iii. 2); it comes upon them (Matt. xii. 28). The conditions of obtaining it or entering it, then, may all be summed up in one word—*receptivity*. We must receive it sincerely and simply (into "an honest and good heart," Luke viii. 15); we must take it trustfully and humbly like little children (Matt. xviii. 3). This means *repentance* and *faith*. When Christ first preached, these were the only conditions He laid down. "The time is fulfilled; and the kingdom of God is at hand; repent, and believe the Gospel." The kingdom is open, is possible, to all on these simple terms. It is "a kingdom of grace in order to be a kingdom of holiness."

The rule of God once established by these means within a man, becomes in him a transforming moral force. The man who sees it is born again (John iii. 3). Christ compared it to the leaven which, hidden in the meal, works mysteriously but surely until the whole is leavened; and the living seed which, sown in the heart, germinates, and grows, and brings forth fruit by its own inherent life (Mark iv. 20, 26-29). "It is a still and mighty power"; "a force working within men, and not merely controlling them from without."

This new moral force in the heart always tends to produce a certain type of character. A great deal of Christ's preaching consisted in explaining what that character was. In general, it is the character of a little child (Matt. xviii. 3, 4). As we have seen, the true attitude of men to God is that of children to a father; and the willing admission of the Father's rule in the heart of any man will ever tend to make him more and more a child—a child of God. The Beatitudes at the beginning of the so-called Sermon on the Mount are an analysis of this ideal child-character. Those who possess it are poor in spirit, meek, hungry after righteousness, merciful, pure in heart, peacemakers. This new righteousness, characterised by a child's whole-hearted love of God as Father, and to all men as brothers, is the great fruit produced by the rule of God in the heart.

The most perfect example of this character was Jesus Christ Himself. In Him the rule of God was perfectly established. He ever lived in it as His spiritual environment. He is *the* Son of God. Christ is the perfect expression, the faultless incarnation, of the kingdom of God. He *is* the kingdom of heaven realised.

In the case of the individual, then, the petition, "Father, . . Thy kingdom come," will be a prayer for the complete establishment of the rule of God in the heart, the perfect conformity of the whole life to the Father's will, the entire sanctification of body, soul, and spirit. And as Christ is the perfect example of the kingdom fully come in the individual, it is a prayer to be made like Christ.

Now, we have only in imagination to group together all the individuals in whom the rule of God is established, and who are living gladly under His Fatherly sway, to get the conception of the Kingdom of God as a great Society. One individual in whose heart God rules will feel a deep fellowship and brotherhood with another in the same spiritual condition; and if they find, or win, a third, they are at once a society bound together by common interests, common sympathy, common experience, and a common loyalty to one Rule and one King. They are the "two or three" gathered together in His name: and "*Ubi Christus, ibi ecclesia.*" Extend the same principle of fellowship to hundreds, thousands, millions of individuals, and you see the magnificent vision of "a great multitude which no man can number, out of every nation and of all tribes and peoples and tongues," forming a vast *Regnum Dei* here upon earth. And with that vision before our eyes, when we say "Thy kingdom come," we pray that that great society may grow by adding to itself greater and greater numbers of individuals until it shall include all mankind; that, through its members, it may purify the world like salt till all be salted, raise the world like leaven till the whole is leavened, illumine the world with its innumerable lights till all is light.

The Christian Church is an attempt to realise this ideal of a God-ruled society. Every great idea seeks a body. It must be incarnated before men's eyes. It must express itself visibly. The kingdom of God, "an ideal hovering over all actual

societies, civil or sacred, like Plato's Republic, to be found realised in perfection nowhere on earth,"* tried to express itself in a visible institution; and the Christian Church was the result. The Church is to the Kingdom as the actual is to the ideal. Christ was evidently thinking of this imperfect human embodiment of the Kingdom when He compared it to a field growing tares with the wheat, and a net catching bad fish as well as good. He knew that the mixture of evil with good was inevitable in every human institution; even in the original Twelve, one was a traitor. Yet He deliberately founded His Church, knowing that the attempt to realise the ideal would result in more good than evil. And, in spite of its grave defects and imperfections, and the many shameful passages in its sadly chequered history, the Christian Church has justified its Founder's action; for, after all, it has been mainly through its channels that the Kingdom of God has come to men. But the Kingdom is larger than the Church, and the Church must strive more perfectly to fulfil its ideal with this prayer ever on its lips, "Thy kingdom come."

Yes, the kingdom is larger than the Church. Although Christ Himself was content, in His earthly ministry, to lay all the emphasis on its individual, spiritual, and ethical aspects, He knew it was an idea and a power that must eventually touch human nature at every point. Once admitted into human hearts, it must leaven all human society—its politics, legislature, and government, its social questions and social customs, its art, literature, science, education, and its international relations. And we have learnt in these days to recognise its working in much beside what we narrowly call the religious sphere. We see now that "God fulfils Himself in many ways." Everything that makes for betterment is a coming of God's kingdom —every bad law repealed and good law passed, every rookery pulled down and model dwelling built, every drain well laid, and every disease stamped out, every drink-shop closed and every school and free library opened, all that makes for peace, liberty, enlightenment, and cleanliness, health of body, efficiency of mind, as well as strength and purity of character. How singularly well fitted is this conception of the kingdom of God to express the best social and humanitarian ideals of our day! The programme of Christ's kingdom (Luke iv. 18-21) covers

* A. B. Bruce.

all the points of modern social reform. What a depth of meaning has this prayer to any man whose eyes, like Christ's, are open to the sin and shame and sorrow of this world! We cannot contemplate the great evils and miseries of our modern civilization—its enormous wealth coupled with abject poverty, its overcrowded hovels, its betting dens, its gin palaces, its squalid slums, its sordid tragedies, mean miseries, shameless lust, and heartless greed, without praying with a passionate longing, "Father, Thy Rule come!"

But, if we would have our prayer answered, we must ever remember, amid all our most necessary schemes for bettering social conditions, that the kingdom of God was not only the expression of Christ's social ideas, but of His social *method* as well. He laid chief stress on the individual, the spiritual, the ethical. Changed men will mean changed conditions. Christ's first care was to *change men.*

"Thy kingdom come." Where is it to come? Here. There is no need to discuss in this place the eschatological side of Christ's teaching concerning the kingdom, because this prayer definitely directs our eyes to the world in which we live. As we have seen,* we must attach the clause "as in heaven so on earth" to this petition as well as to the third, and pray "Our Father which art in heaven, Thy kingdom come on earth as it is in heaven." Our prayer is not for the happening of some mysterious, other-worldly, apocalyptic event, but for the complete establishment of the rule of God here on earth in actual human life.

When? Now. It is coming more fully every day. It comes without observation; but the eye of faith can see in every city a city of God descending even now out of heaven. Some day the "kingdom of this world" will have become "the kingdom of our God and of His Christ."

How? Again, it is "through Jesus Christ our Lord." Christ is not only the Founder of the kingdom, but, in a special sense, its King (Matt. xiii. 41, xvi. 28, xx. 21, xxv. 34-40). It is through vital relation to Him that men see and enter the kingdom of God. It will be in proportion as He is listened to as Teacher, followed as Ideal, obeyed as King, accepted as Saviour, that the Rule of God will be established in men's hearts and the Kingdom of God will come.

* See PR. MAG. for June.

THE STORY OF LOT

BY THE REV. G. TALALUN NEWTON

Lot pitched his tent toward Sodom—GEN. xiii. 12

THE history of Lot is full of pathetic interest. He yielded to the attraction of Abraham, and accompanied him on his pilgrimage from Egypt to Canaan. They arrived at Bethel, where Abraham had built an altar unto the Lord, "and there Abraham called on the name of the Lord," but "the land was not able to bear them, that they might dwell together." Their substance was great, and there was a strife between the herdsmen of Abraham's cattle and the herdsmen of Lot's cattle, and with that magnanimity which cannot be forgotten Abraham said unto Lot:

"Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we are brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me; if thou wilt take the left hand, then I will go to the right; or if thou take the right hand, then I will go to the left." And Lot lifted up his eyes and beheld all the Plain of Jordan; that it was well-watered everywhere, and he chose that portion of the country, and he separated himself from Abraham, who remained in Canaan, and "dwelled in the cities of the Plain, and moved his tent toward Sodom" (vers. 5-12).

I. LOT WAS ATTRACTED TO SODOM BY ITS FERTILITY.

From the barren hills of Bethel where he stood the fertile plains suggested to him the garden of Eden or the Nile Valley. The meandering Jordan, and the green meadows suggested ease and luxury, and tempted the wanderer to rest awhile in its rich pasture land. Bracing hills demand greater effort than fruitful plains, and yield less. The struggle for life is more intense upon the hills than in the plains. The luxurious living of well-watered plains is not without its enervating influence, but this did not enter into the calculation of Lot. He saw the promise of a successful life towards the east, and so he pitched his tent toward Sodom.

"Now the men of Sodom were wicked and sinners against the Lord exceedingly." "Pride, fulness of bread, and prosperous ease was in her" (Ezek. xvi. 49). Whether Lot knew it or not, before his sojourn there, the situation was

clearly one of peril to him, and to his family, and Lot selected *Sodom for his home*, and when he pitched his tent there his wife and daughters were with him. Some are attracted to Sodom but they would not have their family resident there. Many hide themselves in the city, and their wives and daughters know not the character of their surroundings. When Lot took his family with him they were all exposed to the enervating influences of abominable Sodom. Yet it was not his purpose to ruin his family.

(a) Lot selected Sodom because of its fertility. He did not consider its moral and spiritual surroundings and influences. The rich pastures attracted him. Many men have followed Lot. Similar attractions are still presented to heavenly pilgrims, and many pitch their tent toward Sodom who have no sympathy with the wickedness thereof. It is its fruitfulness that is attractive, not its wickedness. Success, prosperity, luxury, ease, how to secure these is the question, and the only question. The high hills of Christian principles are barren wilds, whilst the well-watered plains of Sodom are laden with the attractive fruit of rich vineyards.

The plains offer facilities for ease and comfort, not to be found among the hills. Men leave the country for the town, because life is so slow and uninteresting among the hills. The streams of life flow freely through the towns, and there all pleasures abound. No man who would know the joys of life can live in the country. Men who will be rich, still pitch their tents towards Sodom. Men have confessed that they cannot conduct their business upon strict Christian principles. Success is impossible upon that basis, and so they pitch their tent towards Sodom. Principles are inconvenient sometimes, and they are abandoned to the fascination of success.

(b) Lot soon found it more convenient to dwell in Sodom. The fatal fascination of the place attracted him within its luxurious embrace. The probability is that his wife and daughters influenced him in his decision. There was in that act a definite abandonment of the purpose of his life. The heavenly city lost its attractiveness, and Sodom satisfied their desires. The pilgrim staff is laid aside, and henceforth he will sit as a judge in the gate. His daughters are betrothed to men of Sodom.

Thus the family is drawn into the whirlpool. These steps were easy to the man who pitched his tent toward Sodom. He exposed himself and family to the debasing atmosphere until they identified themselves with the life of the city. That was part of the success he anticipated. Henceforth Lot is identified with Sodom, and not with Abraham. He is drawn more and more into the perilous circle. He was a man of position before he pitched his tent towards Sodom, and doubtless he increased his flocks in the plains. He improved his position as a citizen, and his family was recognised in the city. It was not his intention probably, to settle there when he pitched his tent toward Sodom, but he became entangled therein. Where men yield to the enervating influences of the plains, it is easier to go forward than to retrace. One step forward makes the second easier, and the precipitous rush follows.

There was an inward protest at first, but it was speedily abandoned. *Success* was his motto, and he was drawn into competition with unprincipled men, until he found it more convenient to associate with them. He has prospered in business, his daughters are recognised in Society, and they are betrothed to the men of Sodom. The man who thus associates himself with the men of Sodom is in jeopardy every hour. We must now look at—

II. The Disastrous Experience of Lot in Sodom.

(a) He was "sore distressed by the lascivious life of the wicked" (2 Pet. ii. 6-9). When Lot entered Sodom he was a righteous man, and his soul was troubled by the wickedness of the city. Its life was a positive pain to him. He remonstrated with the men of Sodom, but they scorned him who presumed to judge them, and though he protested he still lived among them. When men put themselves into a false position, their righteous protests excite the mocking crowd. If Lot had imagined that he might improve his associates he was cruelly awakened by their laughter. You cannot influence men if you abandon principles to gain their favour. He writhes like a crushed snake, but he became entangled more and more until he found escape impossible.

(b) He was taken prisoner by the kings who made war against Sodom. His associations exposed him to the enemy. He was delivered through the intervention of Abraham; *But he returned to Sodom.*

It is impossible to exaggerate the importance of this pathetic illustration of degeneration. His soul had been sore vexed by the wickedness of Sodom, but he returns to the city. It is difficult to break away from the allurements of the enchanting sorceress. Lot found that his heart was in Sodom.

(c) There is another illustration of this. When the angels urged him to depart before the fire descended, *he lingered.* He knew the destruction of the city was imminent for he went out and addressed his sons-in-law. "Up get you out of this place, for the Lord will destroy the city" (Gen. xix. 14). But he lingered himself. And when the morning arose the angels hastened Lot, saying, "Arise, take thy wife and thy two daughters who are here, lest thou be consumed in the iniquity of the city" (15). But still he lingered, "And the men laid hold upon his hand and upon the hand of his wife, and upon the hand of his daughters, and they brought him forth, and set him without the city" (v. 16). Of the mercy of God he was compelled to retire.

(d) Consider the case of his wife and daughters. I have already suggested that their influence might have been a potent factor in the degeneration of Lot. It is certain that Lot's wife had been captured by Sodom, and when delivered by the angel she looked back, and became a pillar of salt. *Remember Lot's wife.* Her heart was in Sodom, and deliverance was hopeless. Lot suffered much, but his wife could not turn away from Sodom, *and Lot took her there.* It was his privilege to make the choice. He introduced his wife to the city. She was attracted by it and loved it. The degeneration of woman is often the result of a man's choice, and it is the most distressing feature of the case before us. *Remember Lot's wife,* and if you are tempted to abandon the paths of righteousness and purity, you are responsible for your wife.

The degeneration of the daughters is unspeakable. This family did not want to be delivered from Sodom. They represent the slave who does not want to be released. The drunkard, who is ruined by his evil habits, the sinner who dies, because he wills to live in Sodom.

(e) Lot was plucked, a brand from the burning, having lost all in the overthrow of Sodom. It is a melancholy record. A whole family ruined because Lot pitched his tent towards Sodom.

It has been repeated through the centuries—many families are in jeopardy every hour because of the father's choice. By the mercy of God Lot was saved, captured by Almighty Grace and delivered.

But what of his wife and daughters? Hush! We must hang the veil over the sad record. Some men have sold themselves to the spirit of worldliness. They have abandoned the simple faith which made pilgrims and sojourners of their fathers, and they have yielded to the fascination of the world.

The young man who leaves the Church for the world has pitched his tent toward Sodom. The man who makes a position for his wife in the city of the plain is ruined. The father who introduces his daughters to the men of Sodom is ruined. Every man who puts success, pleasure, luxury, before principle follows Lot. Every man who abandons the struggle of the Christian life for the ease of the world follows Lot. Every man who introduces his family to the wicked world in order to improve their position follows Lot. Every man who introduces his daughter to a bad man for the sake of gain follows Lot.

Every man who makes Sodom his home is ruined. The fire of God must descend and destroy that city. Hear the thunder of His wrath. "Escape for thy life." Flee to the mountains. The city must be burned.

Homiletics

[*When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations*].

* Sowing and Reaping

A Homely Harvest Talk

Be not deceived: God is not mocked; for whatsoever a man soweth, that shall he also reap.—Gal. vi. 7-9.

WE are all farmers. Each has his own life and heart to cultivate: each has to do his own sowing and his own reaping. So we will all go a-farming; and firstly, we will look our farms over; secondly, we will attend to our farming; and thirdly, we will consider our harvest prospects.

I. We will Look our Farms Over.

Each farm consists mainly of four fields, namely, Body-field, Mind-field, Heart-field, and Spirit-field. In the *Body-field* the homestead is situated, and the implements of husbandry are kept ready for use; and the energy required for working the entire farm depends largely upon the attention paid to the cultivation of this field. Sloping gently above this is the *Mind-field*, which is the strength and glory of the farm, for the knowledge and wisdom required for skilful husbandry are here produced. The *Heart-field*, on still higher ground, is capable of producing the loveliest flowers and most delicious fruits, but, if neglected, it revels in apples of Sodom and deadly night-shade. On the crest of the hill is the *Spirit-field*, lying open to heaven, communing with God and eternity. Under proper cultivation, the fragrance of the growths in this field descend as a benediction upon the entire farm; but if it be neglected it becomes a mere desert, rocky and sandy and useless.

Farms vary very much. Some lands are naturally more productive than others, and better repay cultivation; but these, if neglected, produce the most luxuriant crops of thorns and thistles. It is the same with ourselves. Some lives will not produce a heavy crop of any kind, while others are bound to make a big record for weal or woe. But, rich deep loam, or poor, hungry sand, the ground is sure to bear something. None of us would like to be thought altogether incapable of good. Soils naturally poor and thin may be wonderfully improved by skilful cultivation and enriched by manure, while the richest soils, neglected, yield such a harvest as any honest farmer would be ashamed of. To neglect the farm is to ruin it, and to take a chance crop is to ensure one fit only for the flames.

None of our farms are very large, but each is large enough for one to cultivate, and it is astonishing how much produce may be obtained from a small farm well handled. One man will make a good living off an acre of ground, while another will become a bankrupt with a farm of five hundred acres. We shall find at the last that we have quite enough to answer for, as indeed we have as much in hand as we can properly attend to. Our farm is our own, and we cannot change it. We cannot sell or let it out. We cannot pass our personal responsibility on to another: each must answer to the Landlord for himself on the great Rent Audit Day.

Our farms are well situated. They lie well to the sun; the climate is good, and the rainfall in these parts, though not over-abundant, is sufficient. Some farms are situated in the dense jungles of barbarism or in the slimy swamps of heathenism, but the line has fallen to us in pleasant places, and we have a goodly heritage in "a land of hills and valleys, and that drinketh water of the rain of heaven; a land which the Lord thy God

careth for. The eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year." Under such gracious influences there should be uo limit to their possible fruitfulness. The Tree of Life is said to yield fruit every month, but we may be always yielding; in fact, some seeds spring up and produce fruit in less time than Jonah's gourd.

We are at one serious disadvantage. Our ancestors were bad farmers, and we have inherited our farms already stocked with the seeds of all kinds of evil. Our farms, too, are surrounded on all sides by those of our neighbours, and, as some of them are careless farmers, a good deal of seed is brought over from their farms by every wind that blows. Some of this is good, but very much is evil. We ourselves are none too industrious, and, if we yield to our natural slothfulness, the old picture will be painted afresh, "I went by the field of the slothful, and by the vineyard of the man void of understanding: and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down."

But it is astonishing what may be done by good farming. In spiritual husbandry this always pays. We have a good Landlord: He always allows us the full benefit of improvements without raising the rent; and, though we are tenants-at-will, we have no need to fear any capricious exercise of His rights. He is as good, and wise, and kind as He is sovereign; and He is always on the side of good tenants. He has the seasons under His control, and takes care that honest tenants shall not fail for want of rain or sun. With such help we ought to make our little farms the neatest, cleanest, and most fruitful that ever were.

II. We will Attend to our Farming.

There is no lack of seed, it is everywhere and of all sorts; but since our harvest will be according to our sowing, everything depends upon our choice of seed. Some young people speak very lightly about "sowing their wild oats," as though it mattered little what crops are sown in youth, provided a good one crowns the field at the final harvest. But a greater mistake can hardly be made. Wild oats are most persistent when once they have been sown, they sow themselves again and again and mar every after-crop. There is no forgiveness of physical sin. Many an early-broken constitution is the harvest of wild oats sown in the thoughtlessness of youth. We have suffered only too much already for the sins of our fathers in the weeds which infest our best fields; we cannot afford to add a foolish sowing of our own.

We may always obtain good seed in plenty from the Divine storehouse. Our Landlord has provided a splendid stock for the free use of His tenants. It is laid up in the sacred Word. It

possesses wonderful vitality and germinating power; only give it a fair chance and you may depend upon a harvest. The good seed may also be readily obtained from the best farmers around you, for they are generally very ready to help a neighbour.

But much depends upon getting the seed in properly. That which only lies on the surface has but a poor chance at the best. The wind which brought it may carry it away again, and there are so many birds about in these parts that loose seed is never safe. That is one reason why so much good seed is lost, it never really gets into the soil; but in the same way we get quit of a good deal of evil seed too.

The soil must be broken and made mellow and the seed covered at a proper depth. This means a good deal in some cases. It means that the plough-share of conviction must break up the fallow ground, rooting up the former crop of evil and burying it under the soil to rot there and furnish manure for the nourishment of a better crop. It means that the soil of the soul must be turned completely over: that that which is now up must go down, and that which is now down must be brought up. It means that the old man must be buried and the new man raised up. Repentance must mellow the soul and make it welcome the seed of the Word, taking it into a tender heart and holding it there. Then, under the genial influence of the former and the latter rain of the Spirit's influences and the warm sunshine of Love Divine it will soon spring up and give promise of fruit.

But watchfulness is required after the sowing. No farmer is content to leave his field from October till August. He often looks to see how it prospers and to do what may be needed to forward or protect the crop. Birds are driven away, fences are kept up and weeds destroyed; in fact, the farmer treats everything opposed to the crop as an enemy devoted to destruction. And our farm requires the like watchfulness. Evil thoughts are like the rooks which carry away the sprouting wheat; and evil companions are like blighting east winds. We must be careful, too, to keep up a strong fence between us and the wickedness of the world around, and treat as weeds whatever is detrimental to our true welfare.

This *weeding* is tedious work; it seems never done. The old seeds in our nature are constantly sprouting, and some of those brought by the wind contrive to take root and grow. Hoeing kills some weeds, but others must be pulled up, and even that will not suffice for thistles, the root snaps asunder and sends up fresh thistles from below the plough-share. Yet it is said that if you never allow a thistle to bloom it presently pines away and dies. So it is with sin. Surface hoeing may make the outer life decent, but nothing short of kneeling down and

pulling up our evil passions from the roots will rid us of them, and even then we shall find that some will not yield, they are so deeply rooted. Some say that if you never allow an evil passion to find its gratification it will die off in time, and certainly this is a safe method to try. But others again aver that our Landlord has a special method of His own which He communicates to any farmer who will give it a fair trial, by which these inherent evils may be entirely eradicated.

Thus "to sow to the Spirit" is to cultivate our nature on its Godward side, laying ourselves open to all Divine and human influences favourable to the growth of a Christ-like character, and treating all opposite influences as enemies. On the other hand, "to sow to the flesh" is to encourage the growth of our natural and acquired depravity in such forms as are most agreeable to ourselves, and to rid ourselves of opposing influences. Such farmers turn away from the Bible and prefer the Sunday newspaper, the sporting news, the lascivious novel, the penny dreadful, or Paine's "Age of Reason." They choose the companionship of betting men, of hard drinkers, of Sabbath-breakers: they enjoy profane and unclean conversation, and are partakers with the wicked in their evil deeds. Having made evil their good they fight against the good as if it were evil. They ridicule religion and caricature religious people, they corrupt others, and their farms become fearful seed-beds whence seeds of wickedness are borne to all the farms around.

I have sketched the two extremes. Which seed have you purposely sown? Which harvest are you farming for?

III. We will Consider our Harvest Prospects.

The joy or the shame of harvest comes not alone in the autumn. From the first appearance of the green blade the farmer gathers pleasure or grief from the growing corn. It is his joy in the spring to see it nestling on the ground and tillering out well. Then to watch for the appearance of the green ears and their flowering and filling and ripening. A good crop is a joy in all its stages of growth, but the joy is mixed with anxiety till it is safely garnered. On the other hand a scanty or a foul crop is a constant source of dissatisfaction, and this sometimes culminates in ploughing it up and sowing some other kind of corn which may be useful in its turn. In the same way our harvest is always yielding us comfort or grief.

How are your crops coming on? What is the promise for harvest? Are all your fields under good cultivation? Are they all well set with useful grain? Are the crops fresh and growing? Have you sufficient sunshine and rain? Are you diligent in your weeding, and watchful against slugs and birds, and careful to keep up the fences? What a joy it is to look over a well-kept farm: it is like harvest all the year round. What a joy to live in the Spirit, and to be growing more and more

like Christ. It is like heaven on the way to heaven; it's life eternal begun. Is your harvest such as you will rejoice to reap? Will you be able to meet your Landlord with joy on the great Rent Audit Day? If you have been sowing to the Spirit you shall then reap life everlasting.

The Galatians would quite understand what St. Paul meant when he said, "He that soweth to the flesh, shall of the flesh reap corruption." Fleshly lusts are a hotbed for the development of natural and acquired evil; and those who sow to the flesh simply allow these every chance for development. Look at the harvest which is reaped from such a life. First, there is the product of natural depravity, the seeds of which were in the man to begin with. Here they are: "Evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness" (Mark vii. 21, 22). The farmer who has no better crop than this at harvest will stand a poor chance. But even this is not the worst. The cultivation of evil has not only strengthened it: he has actually sown other seeds, and the flesh has brought forth such a harvest as this: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strifes, seditions, heresies, envyings, murders, drunkenness, revellings, and such-like" (Gal. vi. 19-21). What a harvest of corruption! Of course, we do not expect to find all these evils dominating one life any more than we should expect to find every possible kind of evil weed marring any one farm; but even a few of these, unchecked, are sufficient to blast the character and blight the entire life. For these things corrupt the man, destroying his body and debasing his intellect, ruining his character and utterly destroying his spiritual aspirations and possibilities. These are the things which corrupt society, disintegrate the family, destroy mutual confidence, and render stringent laws, a strong police, and well-built jails, necessary. These are the things which degrade and ultimately destroy the nation. It is a harvest fit only for the flames. But often it waits not for the kindling, for ere it is grown rottenness seizes upon it, and the stench of its decay becomes a public nuisance and scandal. That which thus beareth thorns and briars is rejected, and is nigh unto cursing, whose end is to be burned. But the harvest is according to the sowing. The sinner destroys himself: he sows the wind and he reaps the whirlwind. He cultivates his nature on its corrupt side, and completes its corruption. He continues the sins of his fathers, and shares their doom.

Look at this harvest in the light of the character it represents. A man of such a character could be at peace nowhere. There is no peace to the wicked. They cannot rest, for the elements essential to rest are not in them. O ye who seek

your heaven in the enjoyment of fleshly delights, take warning. There is no heaven for you. In all the universe of God there is no place where such a character can be at peace; it carries hell within it, and finds hell everywhere. Heaven, if peopled with such characters, would become hell. It is truly an awful harvest. Those who grow it must reap it, but it will be an everlasting shame and grief to them.

"But he that soweth to the Spirit shall of the Spirit reap life everlasting." Note the harvest which has grown from his tillage. The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, fidelity, meekness, self-control" (Gal. v. 22, 23). Here is a character in harmony with the divine. It tells of peace in the farmer's heart and of joy in his harvest. Life is life indeed when lived under the influence of such graces, for the man is at peace with himself. The home is home indeed where these graces rule, for the family bond grows strong, and the sacred circle is well guarded. Society, if composed of such characters, would need no law, no police, no prisons; for love works only good. Such a character is in harmony with its environments in the great universe of God, it carries heaven within and finds its heaven everywhere, for it dwells in God and God dwells in it. Herein is no element of decay, and everlasting life is but the natural development of the life already working within.

Let everyone of us realise own own personal responsibility. Each of us is determining and qualifying for his own destiny. We sow purposes and reap deeds; we sow deeds and reap habits; we sow habits and reap character; we sow character and reap eternal destiny; and whatsoever a man soweth that shall he also reap. C. O. ELDRIDGE, B.A.

THE WORKER THE FIRST EATER

The husbandman that laboureth must be the first to partake of the fruits (R.V.)—2 TIM. ii. 6.

I. ALL LABOUR CONTEMPLATES FRUIT—is meant to be fruitful. Sometimes there is failure, but that is only the exception. There are degrees of fruitfulness—"some thirty, some sixty," etc. This depends on the character of the soil, or the weather, as well as on the diligence and skill and patience of the husbandman. We cannot command results, but may strive to deserve them. Divine laws in nature and in the realm of grace are conditioned by our attitude in relation to them. But fruit is the final purpose of labour.

II. LABOUR CONTEMPLATES THE BENEFIT OF OTHERS BESIDE THE LABOURER—the benefit of *the community*—1. In happier social life. 2. In higher morality—righteousness.

3. In spiritual character. You can only share these benefits by paying the price. As you pay for production, distribution, adaptation to particular needs in the physical and natural sphere, so you must, by analogy, in the Kingdom of God.

III. All do not Share Equally in the Rewards of Labour.

IV. Pre-eminence of Advantage is conferred on the "Husbandman that Laboureth"—*on the worker.* He is "first partaker." It is a recognised principle of husbandry that the land must first pay for labour. This is the first charge on produce—an equitable charge. As a matter of fact, the labourer has often been starved while the employer has lived in luxury. This cannot happen in God's spiritual field.

The toiler is partaker—1. First in time. 2. First in kind. He receives not leavings, gleanings, but firstfruits. For him the earliest flowers of joyful anticipation bloom, the earliest sheaves of success are reaped, and the mills of God grind out the first ripe corn, the finest of the wheat, that he may eat and be satisfied.

R. C. Cowell.

The Inspiration of the Cross

The Cross of our Lord Jesus Christ—Gal. vi. 14

These words form part of one of the most memorable of all the sayings of St. Paul—a saying which has been said to express an attitude and an altitude of mind so far above our ordinary range of thought that we can only talk about it as something seen from afar, or as something felt in moments of exceptional fervour. But the men who have such moments are rare, and to these rare men such moments come but seldom, and never last long. Throughout the whole of Christian history there have been very few men who could talk as St. Paul does here about the Cross of Christ, and talk truthfully and sincerely. And there is at least one reason why it is, and ever will be, a simple impossibility for any man, however exalted his thoughts and rapturous his feelings about the Cross, to bring himself into complete sympathy with St. Paul's thought and feeling about it. In his day the Cross was the gibbet, and the most repulsive symbol of shame known to men. A century or so ago, in this country the bodies of notorious criminals were hung in chains at some of the cross-roads, and people used to pass them with a shudder. Similar was the ignominy of the Cross at the time St. Paul wrote "God forbid that I should glory save in the Cross of our Lord Jesus Christ." And if we could imagine a gallows, or a gibbet, put over our churches, and put in our churches, on wall, and canvass, and window,

placed in solemn moments on the graves of those we love, worn round the neck, and before our eyes in a thousand ways—if we could imagine all this, only then would it be possible for us to conceive the difference between the thoughts of men in St. Paul's day and in ours with regard to the Cross; and only then could we hope to read his words with any adequate amount of appreciation. But all that is impossible. Therefore, I want to speak, not of St. Paul's feeling about the Cross, nor about the Cross itself in any vulgar sense, not about the painful and shameful scene and the physical suffering of the Divine victim, but about the Cross as the symbol and secret of the power of the Redeemer over the hearts and the minds of men.

Whatever men may think and believe about Jesus, whatever they may think and believe about the doctrine of the Atonement, they will not, in any case, deny the enduring power of the Cross. At the time it was erected, the Roman eagle was the world-symbol of physical force. It was the sign of a power which had for generations carried on a process of conquest which ceased only when there were no more peoples to subdue. Soldiers who carried that eagle nailed Christ to the cross, and there was not a Roman anywhere who would not think of the Cross as the symbol of utmost shame; and yet in less than three hundred years the Cross was exalted above the eagle, and the throne of the Cæsars had accepted the pre-eminence of the crucified Nazarene. *And ever since then the Cross has exercised a tremendous spell over the minds and hearts of men.*

I. Think of the spell over the minds of THE GREAT PAINTERS OF THE WORLD. Dr. Forsyth, in his book called "Religion in Recent Art," says that "the greatest art of all the past has been Christian art, and much of the greatest Christian art is devoted to representing the awe, the pathos and the glory of the Cross." The Art Galleries of Europe contain large numbers of pictures of the Cross, many of them indicating the high water mark of the world's artistic genius. Like that supreme illustration of Tintoretto's genius, for example, "The Descent from the Cross," where the Cross is shrouded in shadow, and the face of the sufferer is concealed, and the nails in the hands and feet, and the wound in the side, are made nothing of, but through the clouds above the sufferer there breaks one golden sunbeam which falls directly on the Cross, and just where that beam of light approaches the sufferer it loses its golden lustre, until at last falling upon His head it turns to a dead and sombre grey, and suggests the thought that the anguish of the Cross was such that it bleached even the golden sunbeam into dead grey. That is but one of countless pictures marking the summit of Christian art for which the artist found his inspiration in the story of the Cross.

II. Think of the spell it has cast upon THE GREAT MUSICIANS OF THE WORLD. By common consent of men who know much of music, the music that has reached the highest ideal of perfection, and is one of the most precious possessions inherited by the human race, has been inspired by the thought of the Cross. It is said, for example, that Bach's Passion music is the finest that Bach ever wrote. I am only an average man, with no pretence to musical skill or taste, but it will be impossible to forget the effect of hearing Handel's "Messiah" for the first time, in the Albert Hall, when a student. As the beautiful words of the tenor rang through the great hall, "Comfort ye, comfort ye, My people," and as they sang "Unto us a Child is born, unto us a Son is given," we were thrilled through and through with the old-world hope of a Messiah. As the pastoral symphony fell on our ears we were carried away to the Judæan hills, and heard with our own ears the angels saying to the shepherds, "Fear not, for behold I bring you good tidings of great joy." Then, as the life of Jesus began to unfold, minor tones began to prevail, and it seemed as if our own hearts began to throb with a touch of pain, till, as we listened on, we could hear the hiss of the lash as it fell on Him who gave His back to the smiter. And then the music seemed to fall more and more into the minor key, till we were brought, almost against our will, before the Cross, and then it faltered and faltered, and, through a sob like a muffled heart-break, we heard the cry, "It is finished!" Then, hark! The very heavens seem split into a great chorus, and we were thrilled, consumed, swept out of ourselves, as the music swelled and swelled in volume towards the end of the great piece, when east and west and north and south united in the rapturous shout of "Hallelujah!" ascribed unto Him who was crowned with glory and honour because of the suffering of death. No wonder everybody who knows says that the grandest thing that Handel ever produced was produced under the inspiration of the Cross.

III. Think of the influence of the Cross UPON LITERATURE. The men who know most about literature and are most competent to judge say that some of the finest things ever written were written under the spell of the Cross. Our literary men tell us that the noblest and best ever called forth from Milton was called forth as he stood before the Cross of the Redeemer. The late Mr. R. H. Hutton said that the greater part of the secret of the power and popularity of Tennyson's poetry was to be found in the inspiration he derived from the life and sufferings of Christ (read "Aspects of Scientific and Religious Thought," pp. 400 *ff*). Nobody can read the poetry of Robert Browning without feeling that the Cross is the source of his noblest sentiments and thoughts. And these are

but a few illustrations of the fact that the literature which has fashioned the noblest ideals of men, done most to lift them to higher heights of virtue and in which the deepest and finest music of life has made itself heard, has been the literature inspired by the profound attraction for the souls of men which goes forth from the Cross of our Lord Jesus Christ.

IV. Think how the Cross has been THE SOURCE OF ALL THAT HAS BEEN MOST SAINTLY AND USEFUL IN CHARACTER ever since it was erected on Calvary. Dr. Fairbairn has said that "no man in the ancient world, be he poet, warrior, or statesman did as much to create the permanent humaner and higher elements of our civilization as Peter and John, men altogether obscure and commonplace till touched by the influence of the Cross." And in the modern world wherever there are men of sincere conviction and high principle, in whose existence lies our hope for the future, wherever there is hope to bear the ills of life without a murmur, wherever love finds gladness in tears and words of solace thrill the stricken heart, there is the influence of the Cross.

If the question be asked, "How is it that the Cross draws the human heart with such force and produces such results?" Not much can be said in explanation.

There sorrow and gladness meet
And the crossing of wills is there,
And the dying that makes life sweet,
And the life that makes death clear.

There at the foot of the Cross
In the highest type of his kind
Man learns his gain in the loss
And his loss in the gain to find.

There is all that in the Cross, but there is so much more that the finest minds in Christendom have been baffled by it. The truth is the facts are greater than any explanation. The Cross is for spiritual contemplation not mental analysis. It is not a problem of philosophy for our heads but a revelation of love for our hearts. It is the measure of God's love for men, and to attempt to explain that is to try to measure the immeasurable. This much is certain that by "Looking unto Jesus" on His Cross men are lifted up and saved. Transformation comes by beholding. Just as the eye which looks upon a light has an image of that light formed within it, so the men who contemplate the sacrifice of Christ are lifted above all mean and selfish things and motives and find power to live the life of the Son of God.

ROBERT J. WARDELL.

SACRIFICE AND SONG—2 *Chron.* xxix. 27

"When the burnt-offering began the song of the Lord began also." The special significance of the burnt-offering was complete self-surrender to God. Other offerings might become the perquisite of the priest, or, like the peace-offering become the substance of a sacrificial feast in which both priests and people sat down as at a common table with God, signifying reconciliation, communion. But the burnt-offering was entirely consumed on the altar, going up in smoke like incense, "a sweet savour unto the Lord."

The manner of the burnt-offering gave graphic emphasis to its personal character. As in some legal engagements the parties concerned not only sign their names but place their finger upon the seals and say: "I declare this to be my act and deed," so the offerer of old, in approaching the altar, was required to solemnly place his hands on the head of his victim and substitute in token that this his property was to be his representative, and he now "of his own voluntary will" resigned it to God, an outward and visible act symbolising the inward spiritual surrender of himself unto Jehovah.

The underlying motive of the burnt-offerings also was intensely personal, for it was in part propitiatory. It was a confession of individual sin and a plea for atonement. Nothing searches a man to the inmost so thoroughly as a true sense of sin. It brings him face to face with himself as nothing else can, a very small, mean, contemptible self, naked of righteousness and with no covering but shame. Like Adam in the garden, he feels his need of something to come between him and the holy God, if only an apron of fig-leaves. Yea, he craves reconciliation, for the sense of sin which makes him feel so intensely his own individuality as one estranged from God, also makes him feel that sin is unnatural, an alien element in his nature which must be got rid of that he may find his real self, his true satisfaction in fellowship with God. Hence, he brings his offering for atonement, saying: "I have sinned and deserve to be cut off from Thee, but accept this my sacrifice, and as it is consumed upon Thine altar so let my sins be utterly consumed, that henceforth I may live to Thee." Thus the burnt-offering signified the individual sinner's self-surrender to God for the purging away of sin and the consecration of his life.

Such an offering, worthily offered, involves pain: else it is no sacrifice. Sin is so much part of our present nature and habit that it cannot be eliminated without suffering. It is a cancerous growth which needs for its excision the keen knife of the Spirit "even to the dividing asunder soul and spirit and of the joints and marrow," and there is no spiritual anæsthetic for this operation for the patient must voluntarily and consciously take part in the whole process. The surrender of

the will, and of the self behind the will, which is the condition of purification, is painful indeed. To unregenerate nature the surrender of self to another, and that other an Invisible Power, seems like suicide. What is life worth when it is no longer our own? Where is our individuality when we can no longer say "I will" and "I have"? Self-preservation is the first law of nature, but self-sacrifice is the first law of grace, and the change from the one to the other is often catastrophic. This is the universal barrier to the kingdom of God in every land, in every civilization, because in every heart. Men would be glad enough to be saved from at least the penalty of their sin, if it could be without the cost of self-surrender to God, but that seems too big a price, and not till the pain of conscience under the condemnation of the law becomes keener than the pain of parting with self-will, can that spiritual burnt-offering be laid on the altar, and to human nature it is painful all through.

Yet it is just where the pain of being is acutest, where the struggle of the self-life and the God-life is at vital issue that the band begins to play. "When the burnt-offering began the song of the Lord began also, and the trumpets, together with the instruments," and all the congregation worshipped and the singers sang, and the trumpets sounded, and all this continued until the burnt-offering was finished. Thus sacrifice and song went together: self-surrender was set to music by the appointment of God. Why? Was it a piece of Divine irony? a mockery of the pain of sin? a pœan of triumph over the defeat of the rebel? Nay, God is not so small. When the music of God plays at the altar it is as an inspiration to the soul in the most heroic deed of which it is capable; it is birth-music—the fitting accompaniment to the bursting liberty of a soul; it is the soul's own triumph over the broken bondage and power of sin.

Sacrifice and Song. This strange combination is one of God's parables of hope, proclaiming as with trumpet voice that whereas the old life of self inevitably ends in pain, the new life of God begins and goes on in music. The delights of selfish indulgence are always disappointing. Conscience somehow robs them of perfect relish and satisfaction. The spectre of the law stalks us everywhere, sits with us at every feast and mocks our affectation of gaiety. The most fascinating pleasures of sin fail to gratify, and its music, however captivating to the senses, leaves the soul depressed and empty. Self and sin can only beget pain, sorrow, death. But surrender of the soul to God, though it seems a desperate, venturous step—like burning the bridges behind us—is in reality the soul's entrance on its native element, like a ship loosed from the stocks and launched out into the deep, where alone it can find sea-room and safety. Well, may the band play by the altar, for sacrifice is the soul's triumph and release, its entrance upon a new life full of hope, and with an outlook of eternal good.

Sacrifice and Song. This is one of the paradoxes of God. Only He could reconcile the two, and He has done it in unique fashion in Himself. In His relation to man God is never so great, so supremely and surprisingly God-like, as when He Himself, in the person of Jesus Christ, in utter lowliness and self-emptying, offers Himself as a sacrifice for sinning humanity. And man is never so great as when, in utter surrender of self, he offers himself upon the same altar "which sanctifieth the gift." It is on this altar man comes most perfectly into line with God. Here Creator and creature, the Infinitely Holy and the sinful child of earth grasp hands for the repudiation of sin and the enthronement of righteousness. The highest glory of man is God-like sacrifice, the deliberate choice of suffering and death rather than sin. "He that will lose his life for My sake shall find it." This is the paradoxical law of God, and this is the way of Christ. His altar became His throne. His perfect Saviourship was attained through suffering. Once lifted up in shame, He now draws all men unto Him in adoring love and a passion for righteousness. This must also be the Christian's way. Suffering with Him that we may be glorified together. Only so do we transcend ourselves, and come "unto a perfect man, unto the measure of the stature of the fulness of Christ."

Sacrifice and Song. Has not this union been blessedly consummated in some of us? Can I ever forget how the two blended into one at the turning-point of my life? Shrinking from public confession, dreading observation, but dreading sin more than all, I sacrificed feelings, left my pew, walked down the aisle of a full church and knelt with other penitents at the communion-rail, where as a child I had been baptized. It was a terrible ordeal; it not only burned the last of my bridges, but it seemed to burn up myself. I was going through the fire for God and all around me the Lord's host was singing, "O happy day." I can hear them yet, for "I never can forget the day, when Jesus washed my sins away." At first their song and my sacrifice seemed incongruous and jarred cruelly upon my heart. They were happy: I was miserable. They were free: I was bound. They had been through the fire and proved its virtue; to me it was a dread experiment. But the way to the altar is ever harder than the altar itself, and when at last my all was resigned, the pain was already past; a great peace stole over my soul like a healing balm; a new song awoke in my heart and tongue, and I too sang and have been singing ever since, "O happy day that fixed my choice on Thee."

Sacrifice and Song. "When the burnt-offering began, the song of the Lord began also." Only the beginnings are recorded, for the end is not yet; there is no end to the Lord's song. The burnt-offering on the altar of Israel was the type

of constant sacrifice. "And the fire on the altar shall be burning on it; it shall never be put out: and the priest shall burn wood on it every morning and lay the burnt-offering in order upon it: and he shall burn thereon the fat of the peace-offerings. The fire shall ever be burning upon the altar: it shall never go out." That fire, which first came from heaven, never did go out while the temple stood, and even then, according to the Apocrypha, some pious priests hid it in a dry well where it smouldered till the re-building of the temple by Nehemiah. And the self-renunciation of the Christian is a perpetual offering, a living sacrifice. Here is another paradox of grace. "As dying and behold we live; as chastened and not killed; as sorrowful, yet always rejoicing; as poor yet making many rich; as having nothing and yet possessing all things." Consecrated life is cheerful life. With the love of Christ constraining us sacrifice is our glory, martyrdom our triumph, the surrender of self the realization of self. Long as our fiery trials last, long as the cross we bear, so long shall the Lord's song be heard by the altars of burnt-sacrifice. Yea, the song shall outlast the sacrifice. Our altar is for earth only, but the song shall be heard in heaven. Pain is for time only—the praise for eternity.

"*The Song of the Lord.*" Why should the song of the sufferer be called by His name? Because He alone can teach it. The world is not unfamiliar with the alliance of labour and song, but to sing in self-denial and crossbearing, yea in sacrifice, this is the inspiration of another world. It is the Lord's song because the song of His redeemed who have come through the great tribulation and have washed their robes. The nightingale is the most famed of bird-singers; and it is the souls that sing through the night of sorrow whose song the Lord most delights in. It is His own song because He sang it first: "And when they had sung an hymn they went out to the Mount of Olives," and to "a place called Calvary," where, upon the world's great altar, He sacrificed Himself once for all for our redemption.

JOHN CARTER.

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* "JESUS STOOD STILL"—*St. Mark* x. 49

Jesus, with His disciples and a great multitude, was passing through Jericho, when Bartimæus, a blind beggar, was sitting by the way side. "And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, Thou Son of David, have mercy on me." Many rebuked him that he should hold his peace; "but he cried out the more a great deal, and Jesus stood still."

The excited crowd imagined that Jesus would not listen to the appeal of the insignificant blind beggar; but Jesus answered

him and said, "What wilt thou that I should do unto thee?" "And the blind man said unto Him, Rabboni, that I may receive my sight . . . And straightway he received his sight, and followed Him in the way" (Mark x. 46-52).

I. God Deals with Every Individual According to his Need. Jesus was surrounded by "a great multitude" when Bartimæus called upon Him; but He heard his voice. God always hears the individual who calls upon Him. Man is not lost in the crowd if he speaks to God. Many fail to realise this, but Christian experience is enriched by personal fellowship with God. It is true that God speaks to *all*—the Divine message is delivered through the boundless universe.

The music of nature is a message Divine, where God speaks to all the world. God "rolls the stars along." The million suns which illumine infinite space are the light of His Face. And beyond, in the moral realm, principalities and powers, thrones and dominions, are governed of God. But the omnipotence and the omniscience of God is not understood until the relation of God to the individual is realised. The parable of the Lost Sheep is an illustration of this truth. Jesus was "moved with compassion when He saw the multitude," because He knew the inner life of every individual. Every individual is known to God.

II. Blind Bartimæus Represents the Blind World. Many have heard of Jesus who have not seen Him. Millions suffer this day from moral blindness and spiritual eclipse:

(*a*) Christ Assures us of Divine Sympathy. The appeal of one man to God will be heard. Every aspiration of the soul toward God will be successful. There is a Divine purpose of love in all the dispensations of Providence, and the Father-God is near to those who call upon Him. The heathen in his ignorance who bows before his idol does not know God, but He is near. The sympathy of God with the blind heathen world is expressed in the Divine command, "Go ye into all the world and preach the Gospel to every creature." We must make known the God of love to the blind world.

(*b*) Christ is the Light of the World. Personal appeal to Christ is the condition of spiritual illumination. Many great teachers have contributed to the progress of the race. We acknowledge our indebtedness to the great men of the past—the poet, the philosopher, the historian, and others who have stimulated the activities of this century. The scientific mind has enlarged the horizon, and revealed to us new worlds awaiting conquest. We sit at the feet of great teachers that we may learn of them. In the heathen world men have been instructed by the leaders of nations, but Christ alone is the source of spiritual illumination. The Invisible God is revealed through Jesus Christ. "He who hath seen Me hath seen the

Father." The origin and destiny of the human race is made known through Christ. The problems of the ages are solved in His presence. Through faith in Christ, the believer ascends through the mist of the cloudland into the land of everlasting sunshine. He is not afraid to die, because he that believeth in the Lord Jesus Christ shall not die eternally.

(*c*) THE BLIND MUST BE BROUGHT TO JESUS. Those who have seen Jesus must speak to the blind of God. Those who know not God must be instructed by those who have been illumined by Divine Light. Bartimæus would not have called upon Jesus had he not heard of Him through those who had seen Him. This is the duty of the Christian to the blind. If one man fails to do his duty the blind world will suffer.

(*d*) THE BLIND MUST APPEAL TO GOD. The Almighty God of Love will respond to every call. No man has ever appealed to God but the Divine answer has come, "Go thy way, thy faith hath made thee whole." Thousands are prepared this day to certify this truth. The opening of the eyes of blind Bartimæus is prophetic of the final destiny of those who appeal to God. The mist of the cloudland will be removed, and the land of everlasting sunshine will be revealed to the earnest seeker. Men who appeal to God *now* shall enter into the Haven of Rest, and live in close fellowship with Christ for ever.

G. TALALUN NEWTON.

Notes and Illustrations

SOWING AND REAPING.—It is related of Lukman, an Eastern Fabulist, that being ordered by his master to sow a certain field with barley he sowed oats instead. When his master found oats growing he charged his slave with disobedience and demanded an explanation. Lukman replied, "I sowed oats in the hope that barley would grow up." "Have you ever heard of the like?" inquired his master. "It is what you yourself are doing constantly," replied the slave, "you are sowing in the field of the world the seeds of evil, and yet expect to reap in the resurrection day the fruits of virtue." The master had found his match, and rewarded his slave by giving him his liberty. It had been well if Lukman and his master had been the last to expect to reap otherwise than they sowed; but, alas, the race is not yet extinct. Many still are sowing to the flesh who hope in some way to reap everlasting life. The language of our text is none too strong for such: "Be not deceived: God is not mocked." The law is as fixed in the spiritual as in the natural world, "Whatsoever a man soweth, that shall he also reap."

Bartimæus *(St. Mark x. 49)*.—The picture is one of great eagerness, bearing up against great discouragement. We catch the spirit of the man as he inquires what the multitude means, as the epithet of his informants, Jesus of Nazareth, changes on his lips into Jesus, Thou Son of David, as he persists, without any vision of Christ to encourage him, and amid the rebukes of many, in crying out the more a great deal, although pain is deepening every moment in his accents, and he will presently need cheering. The ear of Jesus is quick for such a call, and He stops. He does not raise His own voice to summon him, but teaches a lesson of humanity to those who would fain have silenced the appeal of anguish, and says, Call ye him. And they obey with a courtier-like change of tone, saying, "Be of good cheer, rise, He calleth thee." And Bartimæus cannot endure even the slight hindrance of his loose garment, but flings it aside, and rises and comes to Jesus, a pattern of the importunity which prays and never faints, which perseveres amid all discouragement, which adverse public opinion cannot hinder.—*Bishop Chadwick.*

UNION FOR BIBLICAL AND HOMILETIC STUDY

IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1905-1906

MOTTO—"*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*"—2 TIMOTHY ii. 15.

SECRETARY:

Rev. J. A. CLAPPERTON, M.A., Sutton Coldfield, Birmingham

SPECIAL NOTICE

SUBSCRIPTIONS WERE DUE ON MAY 1ST. IT WILL BE A GREAT CONVENIENCE IF MEMBERS WILL REMIT THEIR SUBSCRIPTIONS PROMPTLY, AND AT THE SAME TIME QUOTE THEIR OLD UNION NUMBER IF THEY HAVE BEEN MEMBERS BEFORE, AND STATE WHICH CLASSES THEY WISH TO TAKE.

VACATION

The work of the Session begins in September. Students are requested to choose their classes and write to the Secretary *before* July 15th, and *not* in August.

XXXIII. SUMMER CLASS—(TEACHING OF JESUS)

In response to many requests, another experiment in the direction of Summer work will be tried. The Text-book will be Dr. Ross's *Teaching of Jesus (1s. 9d.)*, and the Tutors, Revs. E. T. Simpson, B.A., 529, Chorley Old Road, Bolton; G. H. Pickering, Wesley Manse, Horwich, Bolton; Dr. Finnemore, Four Oaks, Birmingham; Patrick Pizey, Bacton, Four Oaks, Birmingham.

N.B.—(1) Students should use every endeavour to post their answers to the Tutors by the close of each month at the very latest. (2) The maximum for each paper will be 100.

WORK FOR JULY: Text-book: Chapters x. and xi. Questions: 1. Discuss (*a*) the phrase "Son of God" as used in O.T., and as applied to Christ; (*b*) the uniqueness of Christ's claims. 2. Discuss the attitude of Jesus towards the popular Messianic hopes. 3. What did Jesus mean by speaking of Himself as the "Son of Man"? 4. Does the phrase, "Son of Man" occur in O.T.? If so, in what sense or senses? 5. How is Christ's demand for spiritual character related to His demand for personal loyalty?

PRIZE LIST: SESSION 1904-1905

I. HOMILETICS (ELEMENTARY): *(First Year):* J. Watson, W. E. Plinston, G. W. Reding, J. L. Coles, J. W. Longson, B. Surtees, J. Lake. *(Second Year):* R. W. Roope, S. Whitworth, E. R. Groom, W. J. Mills.

II. HOMILETICS (ADVANCED): A. J. Harris, jun., Geo. Richards.

III. SYSTEMATIC THEOLOGY: *(First Year):* A. Dean, R. Mettam, P. G. Richard, A. E. Boydell, J. W. Mettam. *(Second Year):* D. E. Turner, J. H. Stringer.

IV. ADVANCED THEOLOGY: C. H. Gee.

Va. CANDIDATES' THEOLOGY: G. S. Watson, F. Hall, J. Pickersgill, Sidney Smith, E. B. Crocker.

Vb. CANDIDATES' BIBLE STUDY; G. H. Crossland, J. Morecroft, jun., Rowland Gill, P. J. Boyling, E. B. Crocker.

VII. BIBLE STUDY (N.T.): J. W. Carlisle, Miss E. Todd, F. Anderson, R. F. Waites.

VIII. BIBLE ENGLISH: Sister Mary Neck.

IX. CHRISTIAN EVIDENCES: Sister Carrie Harding, W.D., John Edmondson, C. Gee.

XII. ENGLISH GRAMMAR: T. W. Rogers, H. Edwards, T. H. Stokes.

XIV. COMPARATIVE RELIGION: E. E. Hall.

XV. LOGIC: A. E. Poole.

XVIII. N.T. GREEK: H. W. Boyd, W. H. Warren.

XIX. N.T. GREEK (ADVANCED): T. H. Ridge.

XXI. WESLEY CLASS: G. H. Lester, A. C. Dawkins, Cyril Easom, J. Heslop, Arthur Kershaw, W. E. Plinstone, Sergt. Grenfell, R. Foden, T. H. Stokes, H. Brittain.

XXIII. ENGLISH LITERATURE: Miss M. H. Green.

XXIV. BIBLE STUDY (O.T.): Miss M. Rennie, F. T. Robinson.

XXV. LOCAL PREACHERS' THEOLOGY: G. W. E. Dowsett, A. E. Watts, H. D. Buckmaster.

XXVII. EXPERIMENTAL BIBLE STUDY: Mrs. Stevenson, Mrs. Unstead, Miss Anderson, Miss M. H. Hawken, Mrs. Bonham, Miss E. M. Cain, Mrs. Wilson.

XXVIII. ART OF TEACHING: W. Pighills.

HONOURABLE MENTION

I. HOMILETICS (ELEMENTARY): A. Dean, G. H. Crossland, P. J. Rickard, R. S. Crompton, A. Mallibar, J. H. Whittaker, S. Petty, J. D. Knight, K. L. Cox, W. T. Huddy, S. E. Watson, E. Finch, T. Robinson, F. Barratt, L. Davies, A. V. Chivers, S. Church, — Dawkins, S. Simkins, C. N. Button,

J. M. Lowe, H. B. Grove, W. Pighills, R. Mettam, W. H. Heading, S. A. Ovenden, W. Bachelor, A. Dalton, W. R. Noble, C. H. Geils, H. Bridges, W. H. Nuzam, J. J. Boyant, Thos. Crook, R. E. Wilson, F. J. Mee, A. W. Edwards.

(Second Year): P. Buffard, H. Paddock, F. Leach, A. Borrill, C. Middleton, S. Whitworth, H. S. Cull, W. Cobb, Rev. P. G. Moore-Browne, A. J. Roberts, J. H. Barker, E. R. Groome.

II. Homiletics (Advanced): E. Rayner, G. W. Souster, J. Hobson, G. E. Parker, J. Pickersgill, F. Mardell, F. G. Loram, E. C. Broadhead, H. R. Rycroft.

III. Systematic Theology: T. Whitworth, A. Borrill, C. Harris, jun., O. J. Cull, T. W. Rogers, E. Leonard, H. T. Paddock, F. Bailey, F. J. Sargent, J. H. Barker, J. K. Dyer, J. Walker, F. Wright, T. Oliver, J. M. Lowe, Ben. Surtees, D. M. T. Harrison, C. Whatmough, G. W. Demaine, L. R. Winter, F. Tipple, J. H. Lavender, E. W. Brittain, J. Graham, J. Powell, W. Powell, H. S. Langley, J. Bedford, R. Redman, R. W. Ault, W. Small, W. E. Peake, D. E. Turner, J. H. Stringer, T. W. Rogers, J. Edmondson, T. W. Bowman, T. H. Stokes, J. W. Riddell, T. W. Hancox, F. W. Walker, J. Kirby, G. Scriven, A. Kershaw, W. J. Mills, S. Holmes, R. E. Newton, W. T. Goldthorpe, J. Bracewell, H. F. Birkett, T. Sylvester.

IV. Advanced Theology: A. Millington.

Va. Candidates' Theology: R. Lamb, R. Gill, C. J. Macdonald, A. J. Cull, E. Finch, W. Brockbank, W. J. Cooper, T. E. May, F. Young, G. H. Crossland, H. R. Hudson, L. Jolly, J. Talbot, J. Bradburn, A. J. Parker, R. Hewitson, F. J. Armitage, J. R. Temple, P. J. Boyling, E. P. Green, D. P. Morris, H. Hogarth, W. J. Mumford, A. Robinson, T. O. Beswarick, T. J. Evans.

Vb. Candidates' Bible Study: J. T. Hudson, H. Hogarth, C. Macdonald, C. B. Brown, W. J. May, E. A. Shapland, D. R. Rogers, A. W. Dyson, A. J. Parker, L. Jolly, Beswarick, Raby, Robinson, Roberts, Newbert, Marsh, Walworth, Morecroft, J. Talbot, E. Finch, E. Holt, Boyling, Lamb, Armitage, May, Cook, Cull, Watson, Young, Haycock, Hopps, Mumford, Evans, W. Batty, S. Smith.

VII. Bible Study (N.T.): Mrs. S. Whitworth, S. Whitworth, F. Newcombe, J. Lake, J. B. Maltby, J. J. Bryant, C. Handscombe, J. Burton, G. Deacon, J. R. Winter, F. Anderson, J. W. Mackay, J. Watkin, H. Burn, J. G. Sim, C. Noon, W. Owen, H. Holford, B. F. Lee, J. Walker, E. Eves, Miss Callard, Norman, Storey, Cain, Mason, Ensor, Butteriss.

VIII. Bible English: A. E. Boydell, J. S. Dyson, Rev. P. G. Moore-Browne, H. B. Spencer.

IX. Christian Evidences: R. Gill, R. Fairless, W. Brockbank, Miss Ethel Beindorff, E. P. Morris, J. Bowman, R. S. Crampton, F. W. Walker, Chas. Gee, J. S. Adams, Sidney Smith.

X. Church History: Miss Kate Darlow, E. Leonard.

XI. Ethics: A. Dodd, T. Hancox.

XII. English Grammar: R. Lamb, F. J. Sargent, B. F. Lee, F. J. Armitage, F. G. Bromiley, A. Burton, A. C. Dawkins, J. Edmondson, J. Hanley, S. Hazell, J. Jackson, T. Mackay, R. Mettam, A. P. Richardson, T. Roberts, W. G. Stevens, H. J. Wells, G. H. D. Wright.

XIII. English Composition: R. Gill, H. J. Wells, F. G. Bromiley.

XIV. Comparative Religion: H. Burn, Sergt. Grenfell, C. Noon, A. Slatcher, H. Holford, J. W. Mackay, W. Bowman, J. B. Norris, T. Storey, W. C. Thomas.

XV. Logic: G. C. Leader, J. H. Cain.

XVII. Biblical Geography: E. Pinder, H. B. Nash.

XVIII. N.T. Greek (Elementary): S. T. Hopps, E. R. Groome, Rev. A. Moore, W. Rowell, R. F. Waites, B. S. Bonsall, S. J. Smith, G. Shelley, J. H. Bradley.

XIX. Advanced N.T. Greek: J. S. Dyson, T. N. Hudson, C. Edmonds, E. Finch, G. W. C. Davidson, R. D. Pringle.

XX. Hebrew: P. D. Cleaver, Rev. J. A. Clark, B.D., Rev. H. A. Meek, B.A., J. A. Skidmore. Rev. J. A. Duke.

XXI. Wesley Class: W. J. Mead, J. E. Dark, W. H. Wright, A. Lowry, J. W. Peacock, B. A. Trew, J. A. Cochran, E. G. Britton, R. A. Bashan, C. N. Button, T. Sylvester, H. H. Pullen, H. Guest, T. Mainwood, R. E. Wilson, J. A. Pratt, A. E. Clarke, H. B. Spencer, F. Kirkby, J. Gay, A. E. S. Fowler, F. G. Mee, J. Bracewell, W. T. Goldthorpe, E. P. Shield, J. W. Holt, W. H. Nuzam, S. E. Watson, A. N. H. Christopher, F. Norman, E. Brittain, G. W. Giles, O. Denning, P. G. Rickard, J. D. Knight, E. W. R. Witley, T. Box, H. B. Grove, J. H. Lambert, J. W. Longson, W. Pighill, A. Mallabar, H. Harding, J. C. Lovell, J. Watson, C. E. Sandland, W. G. Hyde, J. Hobbs, D. S. Brumwell.

XXIII. English Literature: W. Gregg, A. Dodd, S. Smith.

XXIV. Bible Study (O.T.): C. Beaver, F. Leach, Mrs. Whitworth, W. B. Brooks, G. W. E. Dowsett, G. W. Eaves, E. J. Waite, A. A. Ryecroft, W. P. Dengate, H. C. Clarke, Mrs. Woolley, F. A. Boulter, A. E. Watts, J. H. Joyce, A. Smith, E. S. Leman.

XXV. Local Preachers' Theology: G. W. Eaves, C. Beever, F. Leach, W. F. Drew, A. E. Watts, H. R. Ryecroft, W. P. Dengate, B. J. Francis, H. O. Clarke, Geo. W. Souster, J. T. Bobinson, Geo. Phillips.

XXVII. Experimental Bible Study: Mrs. Simister, Mrs. Hawken, Mrs. J. P. Croft, Miss A. L. Scott, Mr. Fursland, Mrs. Cardall, E. Eves, Miss M. H. Hawken, Miss A. L. Brown, Miss B. M. Callard, Sister Mary Neck, M. Jubb, Miss R. E. Jacob, Miss A. Scott, Miss J. Cockett, Mrs. A. J. Stevens, Mrs. Bonham, Sister S. Mackry, Miss G. H. Willis, Mrs. Scholes, G. Loosley, J. Watson, Miss E. J. Ratcliff, Miss M. Theobald, Miss H. R. Dixon.

XXVIII. Art of Teaching: Misses C. E. White, L. E. Warner, Ethel Dyson, Beatrice Theobald, Mr. J. S. Adams.

SECOND INSTALMENT OF TUTORS' REPORTS

Session 1904-1905

III. SYSTEMATIC THEOLOGY (Elementary)

"I am glad to report that a larger proportion of the members of my class persevered to the end of the course. Of the 32 students 9 made no communication whatever, 9 sent in less than the full number of papers, 14 sent in the

full number. Mr. A. Dean obtained the highest marks, 95 per cent., and is therefore entitled to the prize. The following students I recommend for honourable mention: Messrs. T. Whiteworth, 94 per cent.; A. Borrill, 93 per cent.; C. Harris, jun., 91 per cent.; C. J. Cull, 90 per cent.; T. W. Rogers, 90 per cent.; E. Leonard, 89 per cent.; H. T. Paddock, 81 per cent.; F. Bailey, 78 per cent.; F. J. Sargent, 75 per cent.; J. H. Barker, 74 per cent.; J. T. Dyer, 74 per cent.; J. Walker, 72 per cent.; F. Wright, 72 per cent.; T. Oliver, 70 per cent. Several not named steadily improved, and had their earlier papers been equal to those sent in later they would have qualified for mention."

THOS. HESTER.

"The work of this class has throughout the Session been distinctly good. Seven students have sent in the full number of papers. Mr. D. E. Turner is the prize-winner, his papers have been most complete and admirable. The work of Mr. J. H. Stringer has been of almost equal merit; he, too, is worthy of a prize. Messrs. T. W. Rogers, J. Edmondson, and T. W. Bowman have all secured over 90 per cent. of the marks. I have received several letters of appreciation, speaking most warmly of the valuable service that the U.B.H.S. is rendering Methodism."

HENRY W. PRING.

"I have pleasure in sending my report. I have had 29 names on my list this Session, but only 19 students have sent in papers; 9 of these have sent less than four papers. Of the remaining 10, I can speak very highly indeed. It has not hitherto been my privilege to read a set of papers of such uniformly excellent character; 6 of the students have received over 90 per cent. of the marks available; 1 over 80 per cent.; and 2 over 70 per cent. The men have expressed appreciation of the help given by their studies. The prize-winner is Mr. R. Mettam, who obtained marks to the value of 98·2 per cent."

J. BIRTWISTLE.

"Out of the 30 names entered in my class; 9 sent in no papers, and 21 active members contributed 89 papers in all. Considering the difficulties of many of the young men the papers have nearly all been very good. For the first place I have to recommend two names as being of equal merit with 86 per cent. of the maximum marks, Mr. Percy G. Rickard and Mr. A. E. Boydell. Ten other men have also obtained a place in the Honours' List, in order of marks as follows:—E. W. Brittain, J. Graham, J. Powell, W. Powell, H. S. Langley, J. Bedford, R. Redman, R. H. Ault, W. Small, W. E. Peake. It has been a real pleasure to try to help men who have worked so well, and been so willing to learn."

WM. WATSON.

V(A). CANDIDATES' THEOLOGY

"The names allotted to me in my section of this class were 50; of these 11 sent in no papers; 3 sent one; 4 sent two; 5 sent three; 2 sent four; 2 sent five; and 23 sent six. The work of the Session has been exceedingly well done, no paper was an absolute failure, and very few were weak. The following are the names of those who have gained 70 per cent. of marks and upwards (maximum, 240):—G. S. Watson, 220; F. Hall, 217; J. Pickersgill, 217; R. Lamb, 216; R. Gill, 212; J. Haycock, 212; C. J. Macdonald, 212; A. J. Cull, 211; E. Finch, 211; W. Brockbank, 208; W. J. Cooper, 208; F. E. May, 206; F. Young, 206; G. H. Crossland, 202; H. R. Hudson, 202; L. Jolly, 201; J. Talbot, 200; J. Bradburn, 195; A. J. Parker, 194; R. Hewitson, 192; F. J. Armitage (five papers), 190; J. R. Temple, 189; P. J. Boyling (five papers), 184; E. P. Green, 180; D. P. Morris, 172. The prize-winners are the first three named above. The pleasure of assisting the brethren during another winter has been great: it would, however, have been greater if all had persevered to the end of the session."

J. CONDER NATTRASS, B.A., B.D.

"Of the 32 students whose names were sent to me at the commencement of the Session, 10 sent no paper, and 7 sent only one, which means that more than half the members of the class made no attempt to face its duties or receive its benefit. Among those who manifested a real interest in the work of the class there were several young men with an honest desire to learn, and of more than average ability. The prize should go to Mr. Sidney Smith, who has maintained an excellent standard throughout the course. Only slightly less successful were Mr. H. T. Cape, Mr. H. Hogarth, Mr. W. J. May, and Mr. E. Shapland, who all deserve honourable mention for faithful and intelligent work. I have been much encouraged by the steady improvement in some of the students, and look back with much pleasure upon my connection with the young men of the class."

H. Cullis Colwell.

"Of the 34 students alloted to me, 24 actually entered upon the course of study. One only, Mr. E. B. Crocker, of Bristol, sent in the full number of papers, obtaining 535 marks out of a possible 600, and thereby fairly meriting the distinction of a prize-winner. Most of the papers examined showed signs of real interest in the work. In no case was there an absolute failure. It would be more gratifying, however, if the men who joined the class continued in it through the whole of the Session, although in some instances pressure of business or change of circumstances accounted for their falling out. From testimony received it is evident that the U.B.H.S. supplies a felt need." Josiah Flew.

V(b). CANDIDATES' BIBLE STUDY

"I have been much pleased with the work done by this class. Great progress has been made by most of the students. On the whole the course of study has been very thoroughly done." H. G. Roberts, M.A.

"Thirty-five names were allotted to me; 8 of these are still names and nothing more. Of the remaining 27 I had reluctantly to part with 15 owing to my Superintendent's death, and the consequent increase of Circuit work. On these Dr. Finnemore will report. Only 4 of the 12 whose names I retained took every paper, the prize-winner being Rowland Gill with an average of 81·6 per month. He is closely followed by John Talbot with 80·3. In the last paper Gill made 96 per cent., Talbot 87 per cent., Edwin Finch is third with 79 per cent., his highest being 87. The other student who took every paper deserves mention inasmuch as the English language is not his own tongue. D. P. Morris of Ruthin, has done well to average 56·1. Edwin Holt, with 76·1, takes honours though he omitted one paper. Four times over he gained 90 per cent. or more and if he had sent in an average paper for February would have been *facile princeps* on the year with 87 per cent. On the whole a more intelligent interest has been taken in the work this year, and the class has evidently been appreciated." John T. Waddy, B.A.

"Many names were sent to me, but less than half really entered upon the work of the Session. There were, however, 15 who sent in a fair proportion of papers, 7 sending every month. G. H. Crossland wrote papers of exceptional merit and secures the class prize with 82 per cent: marks. Ten others are in the Honours' List. There were many evidences that the Text-books had been carefully and intelligently studied, and those who have not achieved a place in the Honours' List, yet sent in good work from time to time. It is gratifying to know that the corrections and suggestions made by the tutor have been helpful to the students concerned." Anthony C. Baker.

(For Third Instalment see August Issue).

OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. F. B. COWL

July 2—THE UNSEEN FRIEND—*2 Chron. xxxii. 8*

The Assyrian king had laid siege to Jerusalem with a great army. Hezekiah sent costly presents to him to raise the siege (2 Kings xviii.). The haughty king took the presents, but sent a big army against the little city, threatening and mocking. Hezekiah had few soldiers and poor defences, but, having done his best, he is not afraid. What brave and grand words he spoke to his poor people at the gate of the city! (vers. 7 and 8). He was sure of two things:

1. That God was with His people. The heathen king had soldiers, arms, horses, chariots, but with the troubled city was God. To have God was more than a big army or anything else. Is God with *us?* When we are doing right, we may be quite sure that He is. Bad boys may jeer and persecute; friends may pass away, but God is with us.

2. That He would help them. Hezekiah says "to help and to fight." They need God at their side and against the enemy, and they will have both. Two wonderful truths as true for the school girl to-day as for the threatened city. Hezekiah was right. God comforted the heart of the people, and because they were not strong enough to drive the Assyrians away, He sent an angel, who smote them hip and thigh (ver. 12). In our battles against sin, in our difficulties and fears, we may count upon the help of God. He is not an idle onlooker, but the unseen Friend. Let us do as Hezekiah did—pray. Spread before God our case, tell Him all about it, talk to Him, and He will help us and fight our battles. "If God be for us, who can be against us?"

July 9—OUR REFUGE—*Psa. xlvi. 1*

How wonderful God is! So great, seemingly so far away, so infinite! The whole world is His, the flowers and the birds, the stars and the seas, and yet He cares for us, and we may come to Him and find His help. The singer in this Psalm sings about what God is to him.

1. Refuge. We know what this is. The harbour is a refuge for the vessel, the home is a refuge for the child, the fortress for the soldier, and the rocks for the conies. And God is the Refuge for our soul. (Remember the "Cities of Refuge").

2. Strength. We need strength for fighting, for running, for working. Weak people can't get on very well, can they? If they walk a long way they tire, or if they carry a heavy burden they fall. And we can't be good unless we are strong. But we can't be strong in ourselves. For goodness, God must make us strong, and He promises to do so. "Strong in the Lord and the power of His might."

3. Help. "Help in trouble." Trouble comes to all of us, and in many ways. Hard lessons, unkind people, broken toys, lost friends. "Very present," a help that we are sure to find. Our dearest friends are sometimes far away; God never is. Those most anxious to help us are slow to understand and uncertain what to do. God knows exactly, gives just the help we need. We can count upon Him. I read about a poor, sorrowful and sinning man who wanted to be good, and felt he could not,

and that no one could help him. At last he prayed "Dear Jesus, can You help me?" Jesus heard his short prayer, took away all his sins, and gave him a new heart. Our refuge and helper is Jesus.

July 16—OUR BURDEN-BEARER—*Isa. liii. 6*

Jesus bore a great burden of sorrow, and suffering, and sin. This wonderful chapter tells how the people when they saw Him thought that He was bearing His own burden, just the same as we all have to do. That "sin and suffering" happened to Him as to so many others. But then a time came when they saw that He was bearing, not His own, but other people's sorrow and sin. "Surely, He hath borne *our* griefs." Let us think two great thoughts—

1. What Jesus does. He carries "the iniquity of us all." He cares about our common sorrow, but more about our sin. Before everything He was our sin-bearer. Three words to remember—INIQUITY, US, ALL. Iniquity is (*a*) wandering: "like sheep gone astray." We can easily understand that. The shepherd and the fold left. The pasturage forsaken for the seemingly better hill-sides, (*b*) wilfulness: "turned to his own way." We have done what we liked, gone the way we wished. This is our real trouble. This is the burden Jesus takes, and for *us all.*

2. How does He do it? "The Lord hath laid on Him." Sin is like a burden which has to be borne ("heavy-laden"). A burden of guilt, shame, loss, too heavy for us. In some way, which we need not now try to explain, Jesus bears it, that we may be free. For Jesus' sake God forgives. In Jesus God makes us good, turning bad tempers into good ones. In Him, too, God gives us eternal life. So that Jesus bears our iniquities by undoing them all. We must bring our burden to Him and trust Him to carry it.

July 23—WHILE . . . !—*Isa. lv. 6*

Water, bread, life, these are the blessings God wants to give us. He is like a great Friend always telling us what He will do and give. The Bible is God's message of blessing for needy ones, but He does not give without our asking and seeking. If we want God's good things we must "seek," "call," "forsake," "return." The great word of our Golden Text is *while.* Our seeking and calling are to be done at the right time, "while . . . found," "while . . . near." What does this mean?

1. The time may come when you won't care. Men's ears become so heavy that they cannot hear God's voice. Their hearts become so hard that they are not touched by His love. Their lives so full of sin that they have no taste for what God loves. How I have called and wooed and warned some men, but they don't mind and won't listen. There was a time in their life when God might have been found so easily.

2. The time may come when we have put God too far away. While we care about beautiful things and for right and good; while we wish to be good, and try ever so little to do right; while the evil and untrue are despised by us, God "is near." But men wander so far away that if ever they seek God it is very difficult. Nearness is a great help.

"*While!*" Remember this word, so full of music and inspiration. Learn while you are young; work while you are strong, save while you can; seek God while He may be found, for He is always near to childhood. Opportunity has only one lock, and that on his forehead.

July 30—The True Dignity—*Prov. xiv. 34*

How grand to have bonfires on hill-tops, and decorations and banners! Who does not like to be in the crowd, and give the soldiers a shout as they go out to war or a welcome as they come home? Who is not proud of our big ships and wonderful cities? But the real honour and worth of our country lie elsewhere. Not in soldiers, ships, money, and guns, but in character. "Righteousness exalts, sin is a reproach." What is righteousness? What God wants us to be and do. What is sin? Everything that God does not approve.

Character is the thing. We may have great wealth and influence, but if we do not love good, we are not great. We may have great learning and fine institutions, mighty cities and prosperous towns, but if we are drunken and cruel and unjust, and home-haters, etc., we have no honour.

Character Tells. Nations have perished, but never from the foes without. A French captain said to an English officer when we lost Calais, "When will you fetch Calais again?" "When your sins outweigh ours." Manasseh found this out. He sinned, and the captains of Assyria bound him and carried him to Babylon. Only because he sinned.

Character Speaks. Nations are found out like bad boys. Wrong comes home to roost sooner or later. Goodness is a revelation seen of all. This teaches us *what we should pray for* our country most of all, and what *we should do* for her, as far as we can.

REVIEWS

Thessalonians i. and ii. By G. G. Findlay, D.D. Cambridge University Press.—One of the very best commentaries on St. Paul's Epistles to the Thessalonians is found in this small volume by Professor Findlay. It is published by the Cambridge University Press as one of the volumes of the Cambridge Greek Testament, and is characterised by that careful, painstaking, and illuminating work which has given Dr. Findlay his great reputation as an expositor. A careful, scholarly, and well balanced Introduction is followed by a grammatical and exegetical commentary on the text of the Epistles, containing almost, if not quite, everything needed by the general reader and student. That the writer does not overlook the practical side of his work may be seen in the following quotation:—

"*1 Thess. ii. 12.*—'God, who calleth you into His own kingdom and glory'—the kingdom of which God is the immediate ruler, entering which men become His acknowledged and privileged servants. 'Kingdom and glory' form one idea (observe the single article and preposition). 'God's own kingdom' culminates in 'His own glory'—viz., the splendour of the revelation attending the return of Christ, which will exhibit God in the full glory of His accomplished purposes of salvation and of judgement (John xvii. 1, 1 Cor. xv. 21-28, Phil. ii. 11); hence, *kingdom* and *glory* match the *serving* and *waiting* of i. 9*f*. The Christian's 'hope of the glory of God' (Rom. v. 2) is one with his 'hope in our Lord Jesus Christ' (i. 3), and is the crown of his service in God's kingdom.

"The idea of *the kingdom of God* was developed in the teaching of Jesus, and lies at the basis of St. Paul's doctrine. The announcement of it had been a leading feature of his preaching at Thessalonica (*cf.* 11, i. 5; see *Introd.* pp. xviii. *ff.*); in his missionary work, like John the Baptist and Jesus Himself, the Apostle Paul 'went about heralding the kingdom' (Acts xx. 25, xxviii. 31). He designated it sometimes 'the kingdom of the Son' (Col. i. 13), 'the kingdom of Christ and God' (Eph. v. 5; *cf.* Rev. xi. 15), since God rules in it through Christ; and, in 2 Tim. iv. 18, as 'His (the Lord's) heavenly kingdom' (*cf.* Matt. iv. 17, vi. 10, xiii. 24, etc.). The Kingdom is represented as future and yet present, existing hidden as 'the leaven in the meal,' 'the corn in the blade,' ever struggling and growing towards its ripeness. See especially Luke xviii. 21; Matt. v. 3, 10; xiii. 31*ff.*, 38, etc., for our Lord's view of the kingdom, which is indeed virtually comprised in the petitions of the Lord's Prayer, 'Thy kingdom come, Thy will be done, as in heaven, so on earth.' The kingdom is realised in its essence and potency wherever there is 'righteousness and peace and joy in the Holy Spirit' (Rom. xiv. 17); but, whatever of it men now possess the Apostle regards as only the 'earnest of our inheritance' (Eph. i. 13*f.*; Rom. viii. 17; Tit. iii. 7). His appeals, consolations, and protestations to his Thessalonian converts point to the sublime issue of their admission into the perfected kingdom of God; he adjures them to be worthy both of the God who had set His love upon them and of the wondrous future assured to them as His sons in Christ."

We heartily recommend the volume to preachers, and to all who are called to teach and expound the New Testament. J.E.

Rock Plants with Gospel Roots. By R. Craig, M.A., D.D. London: A. H. Stockwell. 2s. 6d. net.—These are not typical Scotch sermons, though the author is an Edinburgh minister. They are plain and practical but show little expository power, and the theological teaching is not very definite.

The Vision of God: Echoes from Rural Essex. By Rev. J. W. Houchin. London: A. H. Stockwell. 2s. 6d. net.—These sermons were preached at Stambourne, where C. H. Spurgeon's grandfather was pastor for more than half-a-century. One is prepared to find them simple and suitable for a rural congregation, and we are not disappointed. There is nothing pretentious either in matter or manner in the sermons, but they are thoroughly evangelical and indicate a devout and useful ministry.

The Great Problem and its Solution. By S. J. London: Elliot Stock.—Many great questions are here discussed, and every now and again the reader comes upon a striking sentence which he does well to ponder, but as a whole the book, whilst thoughtful and well-intentioned, is not convincing.

MEN AND BOOKS : A MONTHLY SURVEY

"A History of Preaching"*

FOR a long time we have been looking for a sound and comprehensive treatise on "the history of preaching"; for an attempt to set forth, in a helpful and interesting fashion, the growth and development of pulpit ideals, and the important function which preaching has fulfilled in the life of the Church and in the advancing civilisation of the Christian nations. Dr. Ker's volume, issued a few years since, although inadequate and incomplete, showed what could be made of this fascinating subject by a master mind; and it is much to be regretted that he was unable to give us such a survey of the whole field as would meet the needs of the student.

In the volume before us we have the first instalment of Dr. E. C. Dargan's work on this great subject, in which he deals with the period beginning with the Apostolic Fathers and ending with the great Reformers (A.D. 70-1572). Two other volumes are promised, on "Modern European Preaching," and "The History of Preaching in the United States," respectively. It will be seen that the work is planned on a fairly large scale, and when completed will be a vast reservoir of information on the whole subject. Two methods, at least, are possible for the execution of such a work—(1) a compilation on the lines of a Biographical Dictionary, dealing with every great preacher who has made his mark on the page of history; or, (2) a full and illuminating account of the great epochal movements in the history of the pulpit, giving special attention to the methods and results of those greater preachers whose charm of oratory or widespread influence has gained for them an abiding reputation. A well-written book on either of these lines is greatly to be desired. Dr. Dargan's volume takes somewhat of a middle path between the two methods, and this, in our judgement, prevents it from taking its place amongst the best literature of the subject. It is on the one hand too much compressed, and too selective in its names, for a "dictionary"; and on the other, gives too much attention to preachers of the

* "*A History of Preaching.*" *By E. C. Dargan, D.D. Hodder & Stoughton.*

second and third rank, and too little space to those who were the great formative influences of the chief epochs under review.

We say this without desire to disparage the value of Dr. Dargan's work, which is almost indispensable to the English student of preaching. Nowhere else will he find so much material within the compass of a single volume, or so adequate a guide to the voluminous literature of the subject. The task of the historian of the pulpit is no light one, especially when we remember that in some directions he has to do pioneer work ; and Dr. Dargan is to be congratulated on the issue of this first instalment of such a bulky and detailed work.

Our author divides the period treated of into four sections. These may be roughly classified thus—(1) the preaching of the early centuries, culminating in the work of SS. Chrysostom and Augustine; (2) the decline and degradation of preaching in the period between the 4th and the 11th centuries ; (3) Mediæval preaching ; and (4) preaching in the time of the Renaissance and the Reformation. Each period is dealt with in a detailed and fairly comprehensive manner ; though one or two important points seem to us to be passed over too lightly. For example : we do not think the writer has sufficiently emphasised the value of the pulpit as a moral conserving force, both in its influence over individuals, and on the life of the Church. It is a question for the historian, a question which should find a fairly full answer in a work like this, as to how much the pulpit has accomplished in maintaining the purity, integrity, and strength of the Christian faith and character ? Again, we do not think his treatment of the causes which led to the decay of preaching in the Feudal ages, in the 10th and 11th centuries, quite as convincing as they might be. Such causes as the political ferment of the age, the ecclesiastical corruption, the growth of the liturgical element in worship, are rightly pointed out ; but probably greater stress should be placed on the exaltation of the Church, the exaggerated value put on ceremonies, and the perversion of gospel truth which accompanied the development and consolidation of the papal power. But enough has been said on these points. We heartily commend the volume to all our readers who take an interest in the subject ; and trust that its study will help them in putting a true estimate on the preacher's task.

"How to Preach"

This little book is intended mainly for beginners, and consists of a series of lectures delivered to candidates for ordination at St. David's College, Lampeter. It is interestingly written, but contains little that is either new or fresh. The two essential elements of preaching are stated to be—Truth and Personality. The preacher's qualifications are—Spiritual Life, Knowledge, Aptness to Teach, and a Right Motive. His business is to convince the understanding, to move men's feelings, to arouse the conscience, so that he may move the will and induce action. The sermon ought to be appropriate to the day and the occasion, its materials should be suitable and relevant, and it must have a definite object. In the arrangement three things are necessary—exposition, illustration, and persuasion. Here the treatment seems to us quite inadequate, and the advice given needs supplementing from other sources.

Other matters receiving attention are—the application, classification of sermons, style and gesture. On the latter point the lecturer says :

> Gesture should be appropriate and as a rule restrained. Exaggerated gesture is apt to turn the attention of the hearers from the sermon to the preacher. The picture one often sees of John Knox in the pulpit serves to illustrate the violent and extravagant gesticulation which should be rigidly excluded.
>
> Gesture should be natural and spontaneous; its effect is, generally speaking, ruined if it is studied or rehearsed in detail beforehand.

Undignified attitudes and gestures, and the constant repetition of any particular gesture are points to be specially avoided.

On preaching to children the author has the following pertinent remarks :—

> As to the *manner* of addressing children, it is essential that the attention of the children should be kept riveted on the preacher, who may, accordingly, take more out-of-the-way means for securing attention than would be always acceptable in speaking to a congregation of adults; he need not, *e.g.*, be afraid of making the children laugh. His illustrations, besides being simple and homely, must be also very exact, for children are very critical auditors. It is absolutely necessary that addresses to children should be delivered extempore, and at the same time most carefully prepared beforehand, because the preacher will often find it necessary to give clear and simple definitions of great spiritual realities, such as sin, grace, faith, sacrament. If the preacher carefully thinks over his subject beforehand, and pays particular attention to the aptness and

* "*How to Preach.*" *By Rev. E. Tyrrell Green, M.A. Wells, Gardner & Co.*

force of the illustrations which he employs, his address or catechising may prove most helpful and be long remembered, because it is the re-thinking and re-setting of old truths with forcible illustration that render teaching not only a delight to the teacher, but an enduring power to the scholars.

The duty of careful and constant study is strongly urged, but it is unfortunate that the list of books given at the end of the lecture should be so meagre and incomplete. A wider selection and some indication of the relative importance of the books mentioned, should be attempted in order to make such a list of any value.

The book will be useful in calling attention to the need that exists for a further development in the homiletical instruction given to ministerial students of the Anglican Church; but those of our readers who are familiar with Dale, Phillips Brooks, Dr. A. Phelps, or even with the text-books of the U.B.H.S., will not need to consult it.

Dr. R. C. Moberly on Private Prayer *

In a recently published volume entitled "Problems and Principles," we have a collection of papers on theological and ecclesiastical subjects, from the pen of the late Dr. Moberly. These papers are of interest as giving the judgement of the Professor on some of the more prominent politico-ecclesiastical problems of the time, and the principles on which that judgement was based. These are, for the most part, identical with what are generally recognised as "High Church principles," and though, in several instances, they invite and even provoke, discussion, such discussion would be out of place in these pages. There is one paper, however, on "The Enrichment of Private Prayer," the substance of which will, we think, be helpful to our readers.

The author begins by showing us some of the difficulties of prayer. "A man is upon his knees; he tries to lift up his soul and speak to God. But too soon the tongue falters, mists gather before the sight, sounds of this world come floating through the ears, the mind wanders dreamily on; the stammered words have become monotonous, unmeaning, or have died altogether away. Something is greatly lacking. What can we say of it?"

Dr. Moberly allows that there may be real prayer without words, but this is rudimentary, and cannot be long continued.

* "*Problems and Principles.*" *By R. C. Moberly, D.D. Murray.*

The prayer of the Christian life is conscious, intelligent, pure. A narrow conception of prayer means narrow prayers. By prayer we may mean either (1) mere asking, or (2) communion with God—practising to think, will, speak, face-to-face with God.

1. Where this conception obtains, our interests may be wide, deep, and varied, but they are merely self-centred. This cannot be altogether avoided—"the praying soul cannot but stand in the centre of its own praying." But the conception needs to be widened and enriched; and this can be done by adding to it (2) *the idea of communion with God*. This will expressly guard us against self-centred prayers. "To pray aright, after God's will, I must try to take my right place in the universe of God's truth." I must pray, not merely by the rule of my conscious want, but by the rule of Truth. I must, in some degree, enter into the mind of God. All the soul's realities will find a place in such intercourse.

Further, we have one revealed standard—"When ye pray, say"—etc. Note carefully, in this prayer which Christ teaches, the *topics*, their *order* and *proportion*, and you will probably discover that "the first meaning of prayer is the reverent contemplation of God, His attributes, His glory; and that all else comes in through this, as it is united with this, and thereby vivified. One can fancy that a lifelong learning to pray might be crowned at last with the power of once using the Lord's prayer perfectly."

"The Spirit of God in Biblical Literature"*

This volume brings into prominence the new spirit and new method of modern theology; and while it cannot be regarded as an ideal example of true scientific theology (and is not so regarded by its author), it has great significance and value, as showing the path which modern attempts at theological reconstruction must almost necessarily follow.

The author's aim is best described in his own words: "The purpose of the present volume is to trace the growth of the idea of the Spirit of God down to the time of the close of New Testament literature. . . The Spirit of God was used to explain certain phenomena in the life of man. It was a

* "*The Spirit of God in Biblical Literature.*" *By Irving F. Wood, Ph.D. Hodder & Stoughton.*

religious explanation of happenings in life for which men saw no human explanation available. The study of such a subject is a study in the history of religion."

The essay consists of two parts; the first treating of "The Spirit of God in Hebrew Thought," and the second dealing with "The Spirit of God in New Testament Thought." This is followed by a brief chapter in which the results reached are carefully summarised. The student will find much that is fresh, suggestive, and interesting in these pages; and will be helped in his attempts to trace the growth and development of this doctrine, from its simplest and earliest meanings in the Old Testament writings, to the fulness and richness of its contents in the Pauline and Johannine literature.

We are not prepared, however, to follow our author in all the details of his argument. He relies too absolutely on the conclusions of the advanced critics as to the date of many of the Old Testament writings; and this fact, as will be evident, has much to do with the order in which new ideas and conceptions respecting the Spirit of God first dawned on the Hebrew consciousness.

When we come to the treatment of the subject in connection with the New Testament, we find the same difficulty recurring with even greater force. Our author not only distinguishes between the teaching of the Synoptic Gospels and that of the Gospel of St. John, but will not allow that Jesus is really the author of such teaching as that contained in John iii. 5, 6, 8—which is rather to be attributed to the influence of the later Pauline conceptions. He says—

> John iii. 5, 6, 8, representing the Spirit as the origin of the Christian life, is at the farthest remove from the synoptic teaching of Christ. Obviously, it will not do to say that this idea of the Spirit could not have stood in the preaching of Christ by the side of the ordinary Jewish charismatic view. We find that the two did so stand together in the writings of Paul. But even so the cases are not parallel. The Spirit was an element of very great importance in Paul's system of thought. It filled a large measure of the horizon in the explanation of Christian phenomena both for himself and for his contemporaries. We can see how this new factor of his thought on the subject took shape. With the teaching of Jesus it was different. The Spirit was not prominent. It would be impossible to explain how a new interpretation of the Spirit could have grown up in the mind of Jesus. The Pauline idea would be unnatural in the teaching of Jesus, an isolated phenomenon without connection. . . . Whatever its origin, it is improbable that it belonged to the original teaching of Jesus.

Whatever may be the ultimate result of the critics' researches respecting the origin and history of the text of the Gospels, we do not think that any fair-minded scholar to-day will assert that such statements can be said to be based upon *proved knowledge*. The student will do well to check the assertions of this part of the book, with the careful and balanced statements of Dr. Swete in his article "Holy Spirit" in *Hastings's Dictionary*.

Apart from these defects, the volume deserves and will repay careful study. It must not be passed over by anyone who is making a definite survey of this particular part of New Testament doctrine; and it will help to clear away some current misconceptions, *e.g.*, of the High Church school. We quote a paragraph to show the value of the author's careful summaries of results:—

> The basis of the conception is always individual. The Church has the Spirit because its members have it. The idea that the Church is an entity independent of its membership, and that its members have the Spirit because the Church has it, is a fiction which it is impossible to take as reality so long as we keep Paul's figure of the "body, the Church," where he himself keeps it, in the realm of illustration. The Church, as the repository of the Spirit, is a Greek notion which rests on Platonic idealism and finds no sanction in Paul's theology. He knows of no Spirit-filled substance called the Church, but only of Spirit-filled persons, who together make up the Church.

THE PHILOSOPHY OF WAGNER

A LECTURE BY THE REV. R. J. WARDELL

IN attempting to speak to you a little about this famous man I do not wish to pose as a musical expert or as a musical critic in any measure, however small, but solely as a man who has tried to cultivate an interest in the great men who have accomplished great things for the enlargement of the human soul and the means by which they have achieved a purpose so lofty, and, as a man part of whose mission in life it is to help others in some small degree to cultivate a like interest. Wagner is known to most people as a great musician, the greatest musician of modern times; and competent judges go so far as to speak of him as the greatest master of dramatic

music of all time. But he was much more than a musician. "We English," says Dr. Forsyth, "have hardly begun to realise how extraordinary, how manifold Wagner's gifts were. We have not realised how solitary in the history of genius was his combination of various and first-rate endowment. We are beginning to admit that in music he must stand among the masters and the immortals. But we know nothing, or next to nothing, of his critical work, both in music and in the history and genius of dramatic art. We know little of the principles upon which he revolutionized opera, and did for it something like what Bacon did for science, or Cowper and Wordsworth for poetry. We have little idea of the vast religious thoughts underlying his creative work, or of the religious mission which came to dominate his amazing activity. We forget, or we do not know, that he was the most gifted and passionate expositor of that semi-religious philosophy and semi-Christian atheism, which are associated with the names of Schopenhauer and Pessimism. Nobody can understand or feel his spell till he has come to feel the force of so much as is true in pessimism." Thus speaks Dr. Forsyth, one of the most ardent students of Wagner in the country, and while it is my duty along with the rest of the majority of Englishmen to acknowledge the limitations of my knowledge in these respects, I would endeavour, to tell a little of what I know: First, about the man; second, about his philosophy or religion; and third, about his art.

1. *About the man himself.* I am not going to give you a chronological biography consisting of the external details of his career. Doing so I should but waste my own time and yours by giving you matter which you can easily get from the books from which I should obtain it. He was born in 1813, and he died in 1883, that is he lived for seventy years all but three months, and during that period he lived a life of tremendous activity and of many vicissitudes. His life, so far as external circumstances were concerned, was full of most vivid and startling contrasts. For example, at one period he was so poor, and his life was so full of bitter disappointment, that he is said to have seriously contemplated suicide. Just after he had written his famous Faust Overture, and the conductor of an orchestra in Paris had declined to bring it out, he tried to write

songs for bread, and nobody would buy them; he sought a place as chorus singer in a small theatre, and they told him he could not sing, and in his diary at that time he wrote, "Tears have come into my eyes unbidden at this moment; is it a proof of cowardice or of unhappiness to yield willingly to tears? A young German journeyman was here; he was in poor health, and I bade him come again for breakfast. Minna took the occasion to tell me she was about to send away our last penny for bread. You poor woman—right you are, our situation is a sad one, and if I reflect upon it I can foresee with certainty that the greatest conceivable misery is in store for us. An accident only can bring improvement, for an accident I must always consider the contingency of being helped by others voluntarily and without any personal interest." At another time he was living in the brightest and sunniest prosperity, was the favourite of kings, and the recipient of their splendid munificence. At one time he had to endure as best he might be able the most complete and heartbreaking isolation, a form of neglect which to him was infinitely harder to bear than either ridicule or insult. Referring to that period in his diary he wrote, "What attracted me most in Luther's character was his dauntless energy and fearlessness. Had I not to preach a new gospel of art, and had I not, too, to say, 'Here I stand, God help me, I cannot do otherwise'?"

At another time he was the object of a popularity which fell little short of adoration and worship, but, varied and changeful as his life was so far as external circumstances were concerned his inner life, or the life of the spirit, was uniform and constant from fifteen years of age to the end. At fifteen years of age he heard a symphony of Beethoven's one evening, and from that moment he started life with a clear purposed goal. Writing of himself in after years he said, "I know not what I really was intended for. I only remember that I heard a symphony of Beethoven's one evening. After that I fell sick of a fever, and when I recovered I was a musician." And from that time onward, through dark days and bright days, through evil report and good report, whether ridicule, or neglect, or slander, or praise, were his portion, the one thing he did was to follow that art which was to him the Queen of arts—the production of musical drama. And it was that fact which

gave an inner and a deep unity to a life which was full of vicissitudes; and it is that fact which continues to give a very real attractiveness to a character which is reported by those who knew him to have been reckless and tactless, selfish and self-absorbed. So much for the man, and may I say that if any one of you is disposed to learn more about the details of his biography, he can do so at the cost of a shilling and a little reading, for his life has been published in that lovely little series of "Lives of Famous Musicians," published by Bell.

2. Let us now turn *to his philosophy*. Far more than can be said to be the case with any other famous musician, his music was but the atmosphere of his thought. His art was but the outer garb of his philosophic and religious ideas. He used to liken ideas expressed in poetry to a husband and music to a wife, observing at the same time that he did not believe in "woman's rights," maintaining that in music-drama the poetry should never be subordinated to the music. It is said that before his day and apart from his work it was customary in opera to sing what was too silly for speech; the poetry of music-drama was drivel, and the whole thing was a contrivance for the exhibition of the vocal powers of a few astonishing singers. But Wagner's first principle was that the purpose of music is simply to give adequate expression to the thought and feeling which the words contain. To him music was feminine, whose predominant element was feeling; and poetry was masculine, whose predominant element was thought, and when legitimately united the twain were one. He said on one occasion that his musical phrases fit themselves on to the words without any trouble on his part; everything grew as if wild from the ground. Now since all this is true, you will see that it is impossible to approach to any understanding of his music without some knowledge of his philosophy.

Let us address ourselves, therefore, for a minute or two to a consideration of a brief outline of what that philosophy was. He is generally spoken of in current literature as a pessimist and the first thing we need to do is to pay some attention to the exact significance of that term when it is used by competent writers with reference to such a man as he. As a rule we ordinary people think of a "Pessimist" as a man who takes a gloomy view of life and has a capacity for seeing the dark side

of everything. But this may be true of a man without his being a pessimist at all in the philosophic sense of the term. Gloomy views of life and things may be accounted for by the circumstances, or the constitution, or the state of the health of individual men. For example Thomas Carlyle often took very gloomy views of men and things, and of his own life in particular. The historian Froude wrote of him "Every day he told me he was weary of life and spoke wistfully of the Roman method of suicide. Increasing weakness only partially tamed him into patience or reconciled him to an existence which even at his best he more despised than valued." But Thomas Carlyle was not a pessimist in the sense in which the term is applied to Wagner, although Thomas Carlyle very often got into what is rightly spoken of as a pessimistic mood. His melancholy can be accounted for by the state of his health and by other circumstances. Or to take another example from literature. Tennyson was in a pessimistic mood when he wrote "In Memoriam." But Tennyson was very far from being a pessimist, even when he wrote that poem, in the philosophic sense of the term. The fact is, there are very few of us who do not know what it is to have periods of depression, more or less prolonged, and more or less intense according to circumstances and states of health, during which we feel that life is a poor thing at the best, but it does not follow that we are to associate such gloomy moods with what is technically known as "pessimism," the sort of philosophy which we find as the groundwork or the kernel of Wagner's music. A pessimist in that sense is a man who has a solidly reasoned creed, and who can give a closely-reasoned explanation of the universe from his point of view.

Schopenhauer, a German philosopher, who died in 1860, was the great leader and teacher of what is known as the modern school of pessimists. His system has ever since been the true pessimist's manual or guide book. It would be utterly impossible, even if I had the competence, for me to expound that system at any length now, and it is only necessary for the explanation of Wagner that I direct your attention to one or two of its main features. And to begin with, the system of philosophy known as "pessimism" takes a very terrible view of life, but not of life in general—nor of the lives of the plants and

animals around us, nor of the lives of the men who are content to live an animal existence and to let the brute that is in them dominate the spiritual. Of life in these senses, pessimism takes a far brighter and a far more hopeful view than the average man does who has got a smattering of science, and has many objections to raise about the pain in nature and the misery in human life. What Schopenhauer did was to take a very terrible view only and solely of the lives of the men who are striving to work out the brute within them, and struggling to live what we generally understand by a spiritual life. The spiritual life is not an easy thing. It is through and through and for ever earnest, toilsome, painfully tragic. Whoever hopes to find it anything else, either now or in some far-off heaven, unquestionably hopes in vain. And true spirituality consists in being heroic enough to face this tragedy and in having strength enough to conquer it, and in spite of it to make your life divine. That is the chief ethical content of the philosophy of "pessimism," and I imagine that it is an element with which most earnest Christians would be disposed to agree.

The second main element in the teaching of Schopenhauer, and more especially in the teaching of Wagner, is that there is one agent and one agent only, through which this glorious end can be achieved, and that agent is "love." But "love" in pessimism is no more identical with the passion of the natural man, which forms the staple and constant motive of so much modern fiction, than such so-called "love" is identical with "love" in the teaching of Jesus. In pessimism, and therefore in Wagner, "love" is that more saintly, impersonal sentiment often spoken of as "love of the ideal," whether that ideal be embodied in a single woman, or in humanity as it is represented by the down-trodden and oppressed—that sort of lofty love, the other word for which is "self-surrender."

Dr. Krehbiel, whose really interesting and instructive book called "How to listen to music," I would recommend for the study of any person who wishes to get out of good music the pleasure that there is there for all, says that all Wagner's great dramas, which, like the Greek tragedies, are based on mythical or legendary tales, are largely expositions of "the idea that salvation comes to humanity through self-sacrificing love." Another writer, Lidgey, says "It is impossible

to study Wagner's works without being struck by the singularly deep religious feeling by which they are pervaded. The broad basis of his religion was the emancipation of the human race. This was his conception of the fulfilment of the doctrine of Christ, and to him the doctrine that Jesus preached was love." And if woman, as is the case in most of his dramas, is the representative of this idea of love, it is because in Wagner's opinion she represents most perfectly the Christ idea of self-surrender for the redemption of others. For example, in the "Flying Dutchman" it is the voluntary death of a woman called Santa which releases the fated Dutchman from his doom of deathless wandering; and in "Tannhauser" it is the love of Elizabeth dying with this prayer on her lips for the wayward Tannhauser:—

Oh, see him meekly bending,
Thou God of love and grace,
Forgive Thou us offending,
And all his guilt efface.

For him I bend before Thee,
My life a prayer shall be,
Make him, oh, I implore Thee,
From sin and sorrow free.

Oh, gladly would I render
My life for his the price,
For his, oh Lord, I tender
My own as sacrifice.

It was such dying love that subdued and saved the wayward and sinful man. And the story in the last and greatest of all the dramas sounds like an echo of the cross of Christ. In a sentence or two this is an outline of the story. Amfortas, king of the holy grail, and custodian of the sacred spear, has been tempted and has fallen. The weapon which made him invincible has been turned against him, inflicting a wound from which he must languish until a redeemer shall recover the spear and heal the hurt with its redeeming touch. Sorrow and desolation have fallen on all the king's realm on account of this. The sin of one brings misery to man. In the midst of all this trouble Parsifal, an innocent youth, appears, and is profoundly stirred by all the suffering that he sees. He departs, and in an enchanted castle meets with the same temptress before whose wiles the king had fallen. He is subjected to a

terrible temptation, but he resists and conquers, and in the struggle he learns the meaning of the struggle in which King Amfortas has been worsted; his heart fills with pity for the king, and he longs to save him. He conquers the terrible temptation that has come upon himself, and his struggle and his conquest make him a captain of salvation. Because he himself has suffered, being tempted, he is able to succour them that are tempted. The temptress herself is humbled and saved by his resistance, and when the demon Klingsor flings at him the sacred spear, it hangs harmless in the air. Parsifal seizes it, and by it is made invincible. He returns with it to the country of the holy grail. He heals the king's wound with a touch, and delivers the nation from all its distresses.

That is the outline of the story, and in that mere outline this much at least is so patent that he who runs may read, viz., that Parsifal saves himself, or in other words he raises himself above all low and base living, and he saves others by the exercise of self-sacrificing love.

That is the master-key of the whole message that Wagner had to give to the world, and it is that message which forms the burden of all his dramatic work. To sum up what I have said. If we carry in our minds these three points, viz., first, that the world is full of evil; second, that on this account life is very hard for the man who would live the higher life, so much so that such a man's life is a real tragedy; and third, that the only motive which can ever move and sustain such a man and lead him to victory is a love of the ideal so strong that he counts not life itself as dear unto himself so long as he can attain that ideal. If we carry in our minds these three points they will serve as master keys to Wagner's philosophy, and it is that philosophy that the music is intended to express, and without a knowledge of that philosophy and an intelligent attempt to find it in the music, it seems to me that for the most part the music of Wagner must of necessity seem to the average man to be nothing but an attempt to produce sounds which are unintelligible to him, and that seem for the most part a jargon of discordant elements. About that music I have only one thing to say, and mainly because so far as the mere technique of music, or the analysis of chords are concerned, I am not competent for the task of pointing out the merits and

the defects. But the thing I wish to say is that after having grasped the main features of his philosophy, the next thing to do is to try and seize clearly Wagner's idea of melody, an idea which is peculiar to himself amongst musicians. It is customary, I have read, amongst the generality of musicians, to speak of the main elements in the art of music as melody and harmony. And they tell us that melody is a well-ordered series of tones heard successively; as, for example, when you hear a man whistle an air. Harmony is a well-ordered series of tones heard simultaneously, as when, for example, the organist strikes a chord on the organ. But Wagner taught that there was no distinction between melody and harmony, that what he called melody was a combination of melody and harmony, which wandered on and on, restrained by no law but the thought it was trying to express. To use his own words: "Melody should produce an effect like that which a beautiful forest produces on a summer evening on a lonely man who has just left a town . . . and who listens keenly as one who hears with new senses, and becomes with every moment more distinctly conscious of endlessly varied voices that are abroad in the forest. New and various ones constantly join, such as he does not remember to have heard before, and as they multiply in numbers they increase in mysterious power. They grow louder and louder, and so many are the voices and separate tunes he hears, that the whole strong, clear-swelling music seems to him only the forest melody that enchained him with awe at the beginning." What he means appears to me to be something like this:—Melody is something which you can no more analyse than you can analyse the glory of an Alpine sunset; it is something that you can no more explain by set rules than you can explain by set rules the beauty of a gorgeous landscape flooded by sunlight. It is something which belongs to nature's list of ultimates, and if you would know what melody is like you must first have it in your soul in the form of pure thought, and then go out among the woods and the hills and listen sometimes to "the silence that is in the lonely hills," sometimes to the crashing of the thunders and "the winds which will be roaring at all hours," sometimes to the singing of the birds and the splashing of the waters and the murmur of the trees, sometimes to "the music of the spheres,"

> When all the stars about the moon look beautiful,
> And all the winds are laid, and the immeasurable heavens
> Break open to their highest.

And in a combination of all these sounds and these silences you will find the truest expression of melody. It is that sort of melody which Wagner tried to reproduce in his music, and he uses that sort of melody as an instrument by which to express the ideas, and arouse the emotions, which he himself thought and felt as the problems of life pressed upon his spirit, the ideas and emotions which are the basis of his whole philosophy.

And now it is time that I was bringing my study to a close. I hope that what I have said may lead at least one or two of you to take a little more intelligent interest, and find a little more genuine pleasure in the work of a man who has bestowed upon modern men and women one of their most precious and permanent gifts—a gift that there is every reason to suppose will be as fresh and perfect a thousand years hence as it is to-day, who "wove out of pure thought a fabric of sweet sound" which is not only a source of pleasure to the understanding mind, but a source of inspiration and strength for the well-directed will.

LOVE'S EUREKA

BY THE REV. HILDERIC FRIEND

I found him whom my soul loveth—SONG OF SOLOMON iii. 4

IT is in the nature of things that love should have many disappointments. Highest ideals are seldom realized, and the course of true love, as the proverb reminds us, rarely runs smooth. Of all the trials to which love is subject, perhaps none is greater than the sudden and mysterious disappearance of the lover. What room is left for reflection, what grounds are supplied for misunderstanding, recrimination, and jealousy. What heart-searchings are commenced, in order to ascertain whether or not the cause can be in ourselves: what eager enquiries to discover whether the occasion be in another. How carefully every word and sentence which recently passed is weighed, to see if it will throw light on the subject. There

can be no rest in suspense. We must go to the bottom of things. We must find the beloved one, and hear from his own lips the explanation. The eager search commences. We go forth at once to find the lost one. Night has for us no terrors, no road is too rough for our feet. The one thought is, "Oh that I knew where I might find him."

In his thrilling story of the Norman Conquest Lytton tells us of the love of Edith and Harold. Surely in all fiction there is hardly to be found a chapter more full of pathos and power than that which brings his volume to a close. Edith has lost her beloved. He is covered with the corpses of the dead. All are too much absorbed with their own affairs to think of Harold. All, save one, and that is the loving Edith. She comes upon the scene, and begins her melancholy search. The monks come to her aid, and she does not oppose them, but quietly watches as they remove the helmets from the dead and cast the light of their torches on the stern and livid brows. Presently the face of Haco is discerned, and they know that the king is not far off. Another corpse is uncovered, and the monks turn away. "But at the sight of that face a wild shriek broke from Edith's heart. She started to her feet—put aside the monks with a wild and angry gesture, and bending over the face, sought with her long hair to wipe from it the clotted blood; then with convulsive fingers she strove to loosen the bucklers of the breast-mail. The knight knelt to assist her. 'No, no,' she gasped out, 'He is mine—mine now.'" And on the breast, just above the silenced heart she found the word EDITH, and under it again the word ENGLAND.

Our study to-day is entitled Love's Eureka. The story of Archimêdes is known to us all. He was trying to solve a difficult problem. His whole mind was on his theme, and when he stepped into his bath there flashed across his mind the solution he sought. "Eureka!" he cried: "I have found it." His cry of joy has ever since been the recognized expression for setting forth the exultant feeling which is the certain offspring of a new discovery.

The eager search of the lover is dealt with in the previous verses. We pass from the seeking to the finding; from the fear, suspense, and trembling, to the joy and gladness of discovery. Fully to understand the feelings of delight to

which the discovery leads, we must first endeavour to appreciate the value of the object sought. What is it the lover is seeking? How are we to estimate its worth? We find the answer in our text. Let us first examine:

I. The Description of the Objective. "Him whom my soul loveth." You say at once—"that is no description." True! Yet herein lies all the force and beauty of our theme. The object is precisely what love makes it. We must dwell a little on this thought, for it has bearings on the greatest and most wonderful problems of life. In this fact lies all the mystery of human redemption. Here is the whole problem of love.

1. An eastern shepherd, rich in flocks and herds, one day discovered that a sheep had gone astray. In a moment he was full of distress. Night was approaching, a storm was gathering, wild beasts were beginning to roar, and it was well-known that if he left his flocks the risks would be serious. What was one sheep out of so many? Was it not one of the poorest? Had he not for days been giving it more attention than all the rest? Was not this sheep the least likely of any to bring him a golden return for all his pains? A thousand thoughts rushed into the shepherd's mind. But had they any weight? Not in the least. The sheep might be worthless, the dangers might be great, the reward for all his pains utterly inadequate. You must not look at the object. Its value lies, not in itself, but in the shepherd. It is worthless till the love of the shepherd renders it of supremest value. He sets his love upon it, and instantly the lost one becomes of far greater worth than all the sheep which have not gone astray. It is love which creates value.

2. See this truth illustrated in the events of daily life. A thing which is eagerly coveted and greatly desired instantly acquires a value which may be entirely extrinsic. A picture has been lying in a garret. It is brought to light, and suddenly becomes the object of desire. Connoisseurs desire to obtain it because the theme appeals to them, the name of the artist is famous, or the workmanship is chaste. In itself it is but a tiny canvas, dirty, and covered with signs of neglect. If it were lost or burnt no one were the poorer. But lo! it is suddenly accounted a priceless treasure, and all because it has become the object of desire. It is thus that the love we have for a

thing gives it worth, increases its value, intensifies its merits, renders it desirable. This may be entirely independent of personal merit. Things of great intrinsic worth have been despised, while things of little value have been rendered priceless.

3. This leads us to one further thought. The choicest things are those which are at the same time loveable and beloved. They combine the intrinsic and the extrinsic; they are of subjective worth and objective desire. A man may pay a thousand pounds for a picture because he admires it. That is its value to him, but the value in that case is entirely sentimental and extrinsic. But another picture of equal dimensions brings five thousands pounds, and many would-be purchasers, because it is a work of art, it bears the signature of a great master; it has intrinsic worth.

"Him whom my soul loveth!" What a fine description. How many beautiful characters and tender incidents are called up. John was the disciple whom Jesus loved. The love of Jesus has made him notable. "Jesus loved Martha and her sister and Lazarus." Martha! the anxious, the careworn, the house-proud. Martha is named, not Mary. Love makes the commonplace heroic.

A careful analysis shews the nature of the love. Is love then of more than one kind or degree? It is. Here it is *soul*-love—"him whom my *soul* loveth." This is the grand climax. Jonathan's soul, we are told, was knit with the soul of David; and Jonathan loved him as his own soul. Listen to the word from heaven: "Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." Inasmuch as the powers of the soul are the sublimest, subtlest, finest; the most delicate, deep, and expansive; the love of the soul is the highest love, the most enduring love; the tenderest and most responsive. "Him whom my SOUL loveth."

Here is love for a person. We may love *things*, and love them passionately—art, books, music, drama—but things cannot reciprocate our love. A person can, the beloved does. Personal love is possessed of a reflex power. It is returned with usury. And only in the love of a person can we ever find our own. When love has been fixed on another who is great and good, noble and true, then does a man come to himself.

Here again is the present tense of love. The grammarian could enlighten us much on the subject. How would he not descant on the active voice, the indicative mood, the present indefinite tense! "My soul loveth," in spite of withdrawal, mystery, absence, loss. When the damsel meets the watchmen, in the darkest hour of her despair, she asks, "Saw ye him whom my soul loveth?" Love declares that "though he slay me yet will I trust him." Here is the love of the father for his wandering boy. Here is the devotion of a mother to her absent girl, and here the love of friend for friend. "And there is a friend that sticketh closer than a brother." When love is true, and the object is worthy, absence makes the heart grow fonder. Base thoughts spring up in the heart where love is not true; unworthy motives are at once assigned for the unexpected disappearance. True love will never impute base motives. It hopeth all things; it puts the best construction upon the mysterious and inexplicable. It is sure that when the loved one has been found he will be able to give the fullest and most satisfactory account of his strange disappearance. So it is that love thinketh no evil, is not easily provoked, and waits as patiently as circumstances will allow, that the loved one may prove that absence does not mean desertion.

II. The Glad Exultation. "I found him." The cry Eureka! is a cry of joy. It is ever associated with discovery, and invariably expresses delight. In what various ways does the joy of discovery come to us. Petrie tells us that on finding Naukritis he "sprang over the mounds with that splendid exultation of a new discovery."

1. *The naturalist knows the sweets of discovery.* Hear what Kingsley has to tell us. "There is a mysterious delight in the discovery of a new species, akin to that of seeing for the first time, in their native haunts, plants and animals of which one has till then only read. Some, surely, who read these pages have experienced that latter delight; and though they might find it hard to define whence the pleasure arose, know well that it was a solid pleasure, the memory of which they would not give up for hard cash. . . But what is even this to the delight of finding a new species? The truth is, the pleasure of finding new species is too great: it is morally dangerous; for it brings with it the temptation to look on the thing found

as your possession, all but your own creation; to pride yourself on it as if God had not known it for ages since: as if all the angels in heaven had not been admiring it long before you were born or thought of. But to be forewarned is to be forearmed: and I seriously counsel you to try if you cannot find something new this summer along the coast to which you are going."

Another Christian naturalist has dwelt upon the same theme, pointing out at once the delight which accompanies discovery, the danger to which it gives rise, and the longing one feels to share the joy with others. "The pleasure of adding a new member, never before noticed by man, to the list of known beings must, perhaps, be felt before it can be understood. We experience, in some measure, a parental fondness for an object which we have been the first to bring to light, and with this often mixes a good slice of self-complacency at our own wonderful acuteness. I speak now of that improper egotism which takes almost as much credit to itself as if it were the *author* of what it has found. I am very far from condemning the pure-minded joy, one of the most delightful feelings of a naturalist, which springs freely in his heart, and glistens in his eye, when first it rests upon an unknown object. This feeling is a mixture of warm affections which cannot confine themselves to a single breast, but instantly seeks for sympathy. The first impulse is, to exhibit the novelty to another that he may share our delight, and that we may see him do so. And if there be none to sympathize how naturally the grateful heart looks up and worships the Author of its enjoyment! Cold as the heart's feelings may be at other times, the fervour of the moment awakens all its better nature." "I leapt for joy," said a friend to me the other day. He had just found a new animalcule.

2. *The merchant knows the feeling.* Christ Himself has brought forth the fact for us in one of His imitable illustrations. "The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." What a thrill runs through a man when he finds a thing of worth. Hear the experience of a traveller. The story has been frequently told, but I give it in the most condensed form in which I have found it. A traveller one day entered a valley in South Africa, and drew near to a settler's door. A boy was

here amusing himself with throwing stones, and one of these fell at the traveller's feet. He picked it up, and was in the act of sending it back to the boy, when it was suddenly seen to flash with light. It was a diamond! His hand was arrested, his pulse quickened, and his heart bounded with a great emotion. He knew the value of his discovery, and was filled with exultant joy. Here was the prospect of a fortune. Life assumed a new cast and colour. Its grey was turned to gold, its tasks to treasure. Yet who will compare such a discovery as this with the discovery which he makes who is seeking a friend, a lover, a deliverer? And what joy is there to be compared with that which a man feels on finding Christ?

3. *The parent knows its thrill.* Let the imagination go back to Jacob and the discovery of his long-lost Joseph. Think of Mary finding her dearest child in the midst of the doctors. Contemplate the aged father as he sees the prodigal come back from his wanderings. "It was meet that we should make merry and be glad; for this thy brother was dead and is alive again; and was lost, and is found." Such is the joy of the woman when she finds her silver piece, and of the shepherd when he recovers his sheep that was lost, that they call together their friends and neighbours, saying, "Rejoice with me." Little wonder, then, if the father kills the fatted calf, and bids the whole of the household keep holy day when the lost boy is found.

4. *The lover feels its spell.* Were it necessary we might adduce many illustrations from the literature of the past, or the records of our own times, to shew the joy which is felt upon the occasion when those who had been separated from each other are reunited. It suffices, however, to name the fact. And if in the realm of daily life this experience is capable of such abundant illustration, how easy will it be to believe that in the realm of the spiritual the law holds good.

III. Some Causes and Occasions of Exultance.

1. Sometimes misunderstandings arise, and it is when they have been removed, and we find our loved one again, that the Eureka shout is heard. How often in the days of youth have such tests of affection been experienced, resulting in temporary shyness, suspicion, and separation. But where the love has been deep and real there could be no rest till the matter in

dispute was sifted, and a solution of the difficulty discovered. Perhaps a rival had dropped a word which aroused suspicion. Or an act had been performed by one or the other which, in the dim twilight of imperfect knowledge seemed suspicious. Motives were imputed, we jumped to conclusions, or we gauged the act of another by a standard which was low and false. And, as it is in the course of human love, so is it frequently between man and God. The soul often loses sight of the Saviour because it allows misunderstandings to arise. We judge the beloved by standards which we could never employ if we were pure, sincere, devoted. It is human nature: and he knows our frame, and remembers we are dust. When at last we come to know, even as also we are known, then the highest joy is ours, and we cry "Eureka! I have found Him whom my soul loveth."

2. Backslidings, lukewarmness, sins of forgetfulness, separate us. These things merit the severest censure, and the highest penalty. But when we find that the beloved forgives the slight, pardons the offence, and lavishes upon us a more tender affection, how greatly do we rejoice. Love is ever saying, "How can I give thee up?"

3. In finding the loved one the seeker secures many things without which life would be void. Think of the joys of society and companionship. What can compare with this? It is enough that we can be near the object of our devotion. His silence is more eloquent than the music of another. Merely to look on the face of the lover is bliss, to feel his fond embrace is heaven. But there is the joy of converse. Who so wise, so strong in counsel, so far-seeing as the one we love. Oh! the joy of hearing his words. "The voice of my beloved!"

> With Thee conversing we forget
> All time and toil and care,
> Labour is rest and pain is sweet
> If Thou my God art here.

There is the joy of support. Weakness gives place to strength, darkness to light, and sadness to joy, when we find the Beloved.

Am I wrong in saying that our text sets forth the joy of the soul which finds its all in Christ? But that joy cannot be supreme unless the love of the believer becomes a passion. It must well up out from the depths of the soul as the burning

lava springs from the heart of Vesuvius. The believer pours out the streams of love—hot and palpitating with passionate emotion. Do we thus love Christ? Is He to our soul the All-fair, the Chiefest among ten thousand?

O Love, how cheering is Thy ray!
All pain before Thy presence flies.
Care, anguish, sorrow melt away
Where'er Thy healing beams arise.
O Jesus, nothing may I see,
Nothing desire or seek, but Thee!

We are told that the early years of the late Robert Buchanan had been absolutely godless; but from the first moments that he beheld the mountains and the sea he became God-intoxicated. For years after he was happy in a sense "of the perpetual presence of a wonderful and worshipful Maker of a wonderful and delightful world. The Deity was a *trouvaille*, a wonderful 'find,' he had made for himself."

He is not far away from any one of us, and if we seek Him with all our heart we, too, shall make a wonderful find, a great discovery, and be filled with an unbounded joy.

THE LORD'S PRAYER

BY THE REV. HENRY MARTIN, M.A.

V

The Father's Will

MEN'S minds have never long rested in any form of materialism as a solution of "the riddle of the universe." In all ages they have felt the presence and pressure of a Will, or Wills, not their own, energising in the world; and they have expressed that feeling in a strange variety of mythologies, theologies, and philosophies. Even in modern scientific thought there is noticeable a decided swing round from the old materialistic position towards something not unlike pantheism. Owing partly to the new conception of matter as in some sense a form of force, and partly to the difficulty of finding the origin of things except in some form of the only self-originating force

of which we have any knowledge, namely will, the immanence of the Divine Will has become of late at once more philosophically necessary and demonstrable. So that we should probably find many who, though they would reject the Christian, and even the theistic position, would agree with us that the universe is not the sport of blind chance or slave of mechanical fate, but the infinitely varied expression of a Will which, immanent in it, is its creative and controlling force.

To know this, however, can be of little comfort or inspiration to us unless we can know the character of this creative Will. Is it good? Is it evil? Or is it so mixed and neutral as to be neither good nor evil?

Different minds have come to very different conclusions. Some, seeing mainly the beauty and order and beneficence of nature, answer "good." Others, like Job in his bitterness, or Heine on his mattress-grave, see and feel little but its pain and waste and cruelty, and reply, "evil." While others, again perceive good and evil, beauty and horror, pain and joy so inextricably intermingled that they conclude there is no ethical order at all—the controlling power is simply non-moral.

If it is good, how gladly can we say, "Thy will be done!" But if evil, all that we feel to be best in us rises up in rebellion and passionately cries out, "Thy will be *not* done!" If it is non-moral, then this prayer is simply an irrelevant absurdity; for like an iron fate this pitiless force will grind out its purpose whether we pray or not.

But we are not so utterly left without guidance. Even in what we call nature itself there is a vast preponderance of beauty and harmony, happiness, health and life over their opposites. Jesus Himself appealed to its beneficent side and bade men consider the lilies of the field and the birds of the air as proofs of a benevolent providential rule.

In ourselves we find still clearer indications that the controlling Will is holy and good. "I believe in God," said Tennyson, "not from what I see in nature, but from what I find in man. God is love, transcendent, all-pervading. But we do not get this faith from creation, or the world . . . (but) . . . from ourselves, from what is highest within us, which recognises that there is not one fruitless pang, just as there is not (as Browning says) one lost good." It is in our loftiest

aspirations, our noblest desires, our conscience of good, our "thoughts that wander through eternity," that we find God. "Thus God is not an inference from facts without, but a revelation of the heart within."*

But it is only in Him who sums up in Himself in its perfection all that is highest in humanity, that we see "with unveiled face" the character of the creative and controlling Will. When we call Christ "Divine" we mean that in Him we see in one perfect and harmonious whole all the scattered hints of the Divine which we have found in the world without and the world within. Christ is the great Poet. He perfectly expresses for us all (and more than all) that seeking minds had dimly groped after, and stammering lips had tried to say. When we see Him we cry, "*That* is what we meant when we whispered 'God!'"

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him."

Science may give us the conception of a universe ordered according to fixed law, and even possibly created and controlled by an immanent Will; but it is Christ who assures us by His life and character and teaching that that order is divine, and that Will wholly loving and good. He teaches us to hear in nature's changes a voice saying "It is I: be not afraid." He seems to say to men, "This power you have vaguely felt, and before which you have trembled, is really the creating, controlling Will of your Heavenly Father, whose very nature is Love, and whose unchangeable purpose is the highest good of all His creatures. No longer fear, but gladly and fully surrender yourselves to its onward sweep with this whole-hearted prayer, "Thy will be done.'"

There remains still much in what we see and experience to puzzle and perplex; but with eyes fixed on Christ, ears open to His teaching, and hearts filled with His love, we "trust the larger hope" that "all are parts of a Divine Order. That order is beneficent and progressive. The apparent exceptions are but modes of fulfilment out of which growth in wisdom builds new assurances of faith."†

* St. George Stock, in the *Hibbert Journal*, July, 1904.

† Dean Stubbs, "The Social Teaching of the Lord's Prayer."

Oh, yet, we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt, and taints of blood.

That nothing walks with aimless feet;
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete."

To feel this is to have that confidence in the stability of the universe and its intelligent and just ordering that is one of the elemental provisions of human thought and action. To lose faith in the goodness of life and the worth of living is disastrous. "Mankind lives by confidence," Charles Wagner remarks in *The Simple Life*. "From the simple fact that he is, man has within him the sufficient reason for his being—a pledge of assurance. He reposes in the power which has willed that he should be. To safeguard this confidence, to see that nothing disconcerts it, to cultivate it, render it more personal, more evident—toward this should tend the first effort of our thought."

Christ gives us this deep-seated confidence when He reveals God to us as our Father, and teaches us the secret of childlike faith in His wisdom and love and power. The Will of God must correspond exactly to the Name of God, and indeed be the active expression of it. And the name of God, as Christ has taught us, is "Our Father in heaven." We must never in our prayers separate this petition, "Thy will be done," from the great key-word of the Lord's Prayer. Its full form we must ever remember is, "Our Father which art in heaven, Thy will be done, as in heaven so on earth." It is the will of the Heavenly Father we pray to see accomplished—that and no other.

If this had been remembered many sad misconceptions of God's will would have been impossible. The hard Calvinistic dogma of the Sovereignty of God and the Divine Decrees could not have been believed and taught in Christ's name, if it had been remembered that the God Christ revealed was the Father in heaven. That creed was an exaltation of mere power, and men cannot long pay "homage to a dreary, naked Omnipotence." Conscience and heart must sooner or later passionately revolt against the idea that like some irresponsible despot God saves

some of His children and damns others simply because He wills to do so. The will of God is the will of the ideal Father; and His Sovereignty cannot for a moment be considered apart from His Fatherhood. He has "no pleasure in the death of the wicked," but "willeth that all men should be saved and come to the knowledge of the truth."

Another misconception of God's will is that which finds expression in such mournful sighs of resignation as Miss Elliott's hymn, "My God and Father while I stray." There are experiences in life which perhaps can only be met in such a mood. But to adopt this pensive resignation as one's habitual attitude, is to give the impression that God's will is a kind of hard and inscrutable fate that always means chastisement and stern discipline, and that is to be borne with such patience and fortitude as is possible. What a travesty of the teaching of Jesus as to "the good and acceptable and perfect will of God!" Imagine your children going about your home "resigned" to your will, doing your bidding with sighs, and obeying your wishes with an outburst of tears! No; the will of God is the will of our Father, whose dearest desire is the highest good of His children.

True, there is a sense in which sorrow and pain are sometimes God's will; but it is only in the secondary sense that for the sake of the higher good of His children God as a wise Father allows them to suffer some of the natural consequences of their mistakes and folly and sin. That is His method of teaching, and from it men have learnt the laws of health and life and happiness. But in the primary sense, sorrow and pain and suffering are most emphatically *not* God's will. His will is wholly and only good. His will is the happiness and health and life and goodness of His children. "God made not death; neither delighteth He when the living perish; for He created all things that they might have being." *

How much there is in our modern civilization that we sometimes seem to regard as almost inevitable parts of the nature of things, that we must really regard as absolutely opposed to God's will. Underpaid labour, squalid city slums, the overcrowding of the poor, grinding poverty next door to enormous wealth, one class idling in luxury and parasitic on another

* *Wisdom*, I. 13, 14

toiling for a bare pittance, the dying of little children, the stunting of life in towns hideous with smoke and dirt, state-sanctioned systems of drunkenness, of gambling, of lust, of war, and all the ignorance and disease and tears and death resulting therefrom — these things and many more are emphatically NOT the will of God. "It is *not* the will of your Father in heaven that one of these little ones should perish," said Jesus. In direct opposition to the false and shallow optism that says "whatever is, is right," and to the hopeless fatalism that acquiesces in every evil with "bizmillah,"—"it is fate,"—Christ, not only by His words but by every work of healing He did, taught that much in life is all wrong and clearly contrary to the Father's will, which is the power "not ourselves that makes for righteousness," order, beauty, happiness, health and life. He taught "that the source of all ethical good is the Divine Will: that the Divine Will meets with constant opposition in the world; that the one duty of man is to place himself on the side of that Will, whether by bearing what it imposes on him, or by actively striving to carry it out in the world." *

As every good father has for his children, God has for mankind a great ideal—His Will for the race. It is in the light of the Incarnation we can discover what it is. Modern scientific thought has traced for us the wonderful evolution of man through long, dim ages gone, up from the brute, through semi-brutal forms and primeval savagery to the intellectual and moral attainments of to-day. No combination of happy chances could possibly have resulted in so marvellous a development. As we trace it we *feel* the pressure of an impelling and guiding Will leading the race onward and upward towards some "far-off divine event." "The Spirit of God was brooding over the face of the waters." We have come up from the brute: whither do we go? The answer that comes to the Christian evolutionist is the voice heard at Christ's baptism—"This is My beloved Son, in whom I am well pleased." Jesus Christ, the perfect Man, is God's ideal for mankind. "The Man Christ Jesus" is the Divine dream of the humanity of the future. That is what He meant every man to be; that is what He wills the race to be; to this goal the evolution of ages is, under the guidance of

* Dr. Percy Gardner, "A Historic View of the New Testament."

His Will, slowly bringing us as a race. The evolution is not yet finished: it still goes on. The Spirit of God still broods on the face of the waters, ever evolving cosmos out of the chaos of human life. We still live in the sixth day of creation, and God is still making man in His image. The creation will not be finished, and the Creative Will will not rest from all His work, until the Divine Ideal is realised, and that will not be until the race attains "unto a full-grown man, unto the measure of the stature of the fulness of Christ."

When thus in Christ we understand "what is the good and acceptable and perfect will of God" for humanity, how full becomes the prayer, "Our Father which art in heaven, Thy will be done, as in heaven so on earth." "These things shall be": for the dreams of God come true. But we must help to answer our prayer ourselves. The Divine Will can get itself done only through free human wills. We have the glorious power of doing God's will; we have the fearful power of resisting or frustrating it. God has His ideal, His dream, His plan, for each one of us, His children. "This is the will of God, even your sanctification." Our highest blessedness is to make His ideal ours, and by His grace strive to realise it. In proportion as every human being strives to realise God's ideal for him, God's ideal for humanity will be realised, and His will done down here on earth as it is done in heaven. The doing of God's will must be to each one of us what it was to Jesus—the great aim of life, ("I am come down from heaven not to do Mine own will, but the will of Him that sent Me"), the source of spiritual strength ("My meat is to do the will of Him that sent Me"). Then we shall be kin to Jesus ("Whosoever shall do the will of My Father which is in heaven, he is My brother, and sister, and mother"), and members of His kingdom ("Not every one that saith unto Me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of My Father which is in Heaven").

He who would pray the prayer, "Thy will be done," aright, must himself joyfully submit to that Will as his highest good, and do it with all the glad co-operation of a child with the Father he trusts and loves.

Our wills are ours, we know not how,
Our wills are ours, to make them Thine.

Homiletics

[When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations].

The Character and Privileges of the Godly

Psalm v., xi., xii.

DAVID'S Psalms abound with expressions of his desire for the happiness of the godly, and his reasons for expecting it. How foreign to his sentiments are those views of religion which exclude from it all hallowed and exultant joys, and which would resolve it into a simple belief of the truth, combined with active efforts to do the Divine will. Let us examine these divinely inspired features in the character and privileges of the godly.

I. Some Elements of Godly Character.

Trust in God. "All those that put their trust in Thee." This is the first and fundamental part of true religion, without which no other duty can be performed acceptably (Heb. xi. 6). A most *reasonable* duty since God is infinitely trustworthy, because He is infinitely loving, and all-sufficient to guide, guard, sustain, and comfort amid all possible vicissitudes and exigencies. Should be *universal*, embracing the whole range and compass of our need, temporal and spiritual, little as well as great concerns. We do not give God the glory of His all-sufficiency by a narrow, limited confidence. "Well, may we trust our *all* with Him, to whom our souls we trust." Should be *constant*—an abiding duty. We are constantly dependent upon Him, and should trust Him "at all times": not only when the weather of our life is calm and sunny. These are times for *trusting*, not desponding. God deserves our utmost confidence. O for the heroism of trust which can say—

> Not my will, but Thine be done:
> My soul from fear set free,
> Shall cast her anchor neath Thy throne,
> And trust alone in Thee.

(Psa. lxii. 8; Gal. ii. 20; Rom. viii. 32; Psa. lxxxiv. 11, ciii. 13, xxii. 4, 5; Isa. xxxiii. 16; James i. 17).

Love to God. "Them that love Thy name." The name is put for the person. While it is the glory of God that He can and does love man, it is the glory of man that he can, and, in many instances, does love God.

Involves moral regeneration, a real and radical change in the governing dispositions of the heart. Not a native, but a heaven-born principle. The all-surpassing love manifested in our redemption is revealed to our hearts, and kindles a reciprocal flame—a hallowed spiritual emotion better felt than expressed (Rom. v. 5; 1 Peter i. 8; 1 John iv. 19).

Is sincere and practical. Evinced by an ever-deepening concern to please Him, praise Him, delight in Him, and to promote His glory as the imperial aim of life. Obedience is its natural fruit and genuine test. Not a hidden but a manifest principle, moving all the springs of the heart and the machinery of the life. Surmounts difficulties, makes sacrifices, braves suffering (2 Cor. v. 14; James ii. 14-18; 1 John iv. 20, 21).

Is a supreme and growing affection. Exceeds the love which is given to all inferior objects. When we love Him in the highest degree we are capable of, we have reason to mourn the imperfection of it. A progressive principle (Phil. i. 9).

Rectitude of life—being and doing right: "the righteous." This character is not natural or self-created, but devised and divinely created—imparted and imputed. The attainment of righteousness under the Law is impossible (Gal. ii. 16, iii. 11). The gospel is the grand provision for the restoration of righteousness in fallen and sinful men. The cross of Christ solves the mighty problem which all the philosophies have failed to do. Christ is the righteousness of sinners unto God, and the righteousness of God unto sinners. Personal righteousness is obtained only by faith in Christ. This is God's specified plan, and He cannot depart from it. It is a beautifully simple provision, of which you may even now avail yourself. In a letter to a friend Luther said: "Wearied at length with your own righteousness, rejoice and confide in the righteousness of Christ. Learn to know Christ and Christ crucified; and learn to despair of thyself, and to sing to the Lord this song, 'Lord, Jesus, Thou art my righteousness, but I am Thy sin. Thou hast taken what belonged to me; Thou hast given me what was Thine. Thou becamest what Thou wert not, in order that I might become what I was not myself" (Rom. i. 17, v. 1, x. 1-10; 2 Cor. v. 21). Bible righteousness is practical and obvious, manifest in the life. This is the most satisfactory evidence of justifying faith. You will not need to say much about your feelings, for if you have nothing but that to plead, your pleading cannot be admitted. Light must shine, and where there are the principles of righteousness, there will be all the habits of righteousness pervading every part of the life—sweet-tempered, gentle-spirited, honest in all our dealings, kind to all about us, good people to live with, good neighbours and faithful friends. "He that doeth righteousness is righteous" (1 John iii. 7, 10).

II. Some Features of the Privileges of the Godly.

The highest joy of which they are capable: "Let them rejoice, ever shout for joy, be joyful." More than natural or moral joy. Elevated into the highest spiritual sphere. Their ever happy God designs them to be ever happy like Himself. Many need to learn this lesson over again, for their religion is of a gloomy,

mournful type, discouraging others by their sadness. Of all people the godly ought to be the most joyful; they have vastly more sources of joy than others, sources which do not fail when all others do. It is our own fault and folly that we are not brimming with joy. We cheat ourselves and we displease our Divine Master if we are not joyful in His service. None of us can escape sorrow, but we should take our sorrows to our sympathising Saviour, and find sweet and effectual relief, so shall we be joyful in the Lord amid all "the changes that are sure to come." Only possible *always* to rejoice upon the principle of unwavering faith in the assurance that our deepest joy does not depend upon external circumstances but inward experiences, and that whatever befalls us works together for our highest good. This constant joy has a Divine *Person* as its object, possessing such attributes and perfections, as excite our exultation not in a statement of principles in their abstract form. We cannot rejoice in mere force. Christianity meets our deepest aspirations by revealing a personal God and Saviour, possessing such qualities as awaken our delight. Joy is often expressed by shouting or singing, as the word "shout" frequently signifies. This does not refer to noisy, boisterous exclamations apart from suitable dispositions. The singing revival in Wales. The enthusiastic joy of consciously redeemed souls. The lips are seldom closed when the affections are moved. Those are morbid forms of Christianity which repress the emotions. When religion ceases to be demonstrative it has become low and languid. Some rejoice with such inwardness that their joy is useless to others. We have a ministry of joy, of holy mirth, to fulfil (Psa. xlvii. 1, cxlviii., cxlix.; Isa. xii. 6, xlii. 11, xliv. 23; Zeph. iii. 14; Zech. ix. 9; Phil. iii. 1, iv. 4). Worldlings get wild with excitement about pleasure, politics, etc., why should not the godly manifest more enthusiasm about those things which rise infinitely above all others in interest and importance?

The assurance of Divine protection: "Thou defendest them . . . wilt compass him as with a shield." Like the Psalmist their perils are great, and they feel the need of super-human protection. With Paul they can say. "there are many adversaries"—marshalled under three great leaders, the world, the flesh, and the devil. As the large ancient shield was thrown round a man's whole body in the day of battle to protect him, so the Lord throws His protection round His people amid all their dangers and conflicts. He defends them by His power—providence—angels (2 Sam. xxii. 2, 3; Dan. iii. 17; St. John x. 28, 29; Psa. xxxiv. 7; Heb. i. 14). "God is our Shield, let us press close to its shelter." How blessed to be encompassed with the shield of Omnipotent power and love (Job i. 10; Zech. ii. 5).

The certainty of all needful blessing: "Thou Lord wilt bless the righteous." Christ has redeemed us from the curse which the Law denounces against all transgressors (Gal. iii. 10, 13). In Him, the curse is reversed into blessing, the storm-cloud has passed away. Ever blessed Himself, He will make His believing people blessed (Eph. i. 3; 2 Peter i. 3). He will bless them with all needful *temporal* good (Psa. xxxiv. 10; Matt. vi. 24; Phil. iv. 19); and with constant and abundant *spiritual* communications, which will turn trials and sorrows into elements of education and progress and usefulness. He will bless them in the public means of grace, in private devotional exercises, in family worship, in business, in affliction, bereavement, etc. "Blessing does not impoverish the Lord; He has multiplied His mercies in the past, and He will pour them forth thick and threefold in the future." It is His nature, prerogative, delight, and glory to bless; He has promised to bless, and He will bless and bless without ceasing. When the necessity is more pressing, the supply shall be more speedy. As the supply is infinite, the consolation should be unfailing.

ALFRED TUCKER.

OUTLINES AND ILLUSTRATIONS FROM POST-MEDIÆVAL PREACHERS

Thy father and I have sought Thee sorrowing—ST. LUKE ii. 48

1. He loses much who in a moment loses his wealth, as did Job.

2. He loses more who loses the favour of a king, and the love of an intimate friend, as did Absalom.

3. He loses more yet who loses himself, as did Ahithophel.

4. But he loses most who loses Jesus; for he who loses Jesus loses everything, a treasure above price, the best of friends, the surest of counsellors, his all in all.

The name Jesus and Jehovah are very similar, as St. Jerome observes, for what Jehovah *signifies*, that Jesus *is*—all in all. . . Christ is all to us, He who loses Him, loses all. And this will be the chief woe of the damned—that Jesus is irrevocably lost to them. PHILIP VON HARTUNG (Condensed).

1 COR. XV. 42-44 *(Two sections only of a long exposition)*

Although the risen body is identical with the natural body in substance, yet it differs from it in accidents. For the risen body has four dowers:

1. Impassibility, or incapacity for suffering pain, disease, or corruption.

2. Glory, being made resplendent as the sun, after the fashion of Christ's transfiguration.

3. Agility, or capacity for following every impulse of the will.
4. Subtlety, or capacity for penetrating everywhere.

Of these four conditions of the body the Apostle speaks. St. Paul takes the figure of a grain of corn which is sown in corruption, decaying in the earth, but rises in incorruption; and shews that in like manner will the body rise from corruption.

The body is sown in dishonour; however noble and illustrious it may have been in life, it becomes an object of loathing in the tomb; but it will be raised glorious, radiating light.

The body sown in weakness, unable to resist the attack of decay and the worm, will be vigorous and free on the resurrection morn, capable of performing any act which the mind can devise.

The body sown an animal or natural body, subject to vegetative processes, and other conditions of nature, at the resurrection will be free from all these conditions.

JACQUES MARCHANT.

ST. MATT. iv. 1-11 *(Only a small part of a long exposition)*

A. Christ endured temptation from the devil:

1. That He might prove the force of every temptation by which we are assailed.
2. That He might shew us how to meet temptation.
3. That He might break the force of temptation.
4. That He might teach us to expect temptation.

B. Verse 8.

1. Satan exhibited all the kingdoms to tempt Christ, whilst to tempt us one jug of wine, one fair woman, one handful of gold, are deemed quite sufficient.

2. Satan showed the *glory* of the kingdoms of the earth, but not their emptiness, their troubles, their fleetingness.

3. Satan spreads the net of ambition before those who are leading a life of high spirituality. Thus the Apostles, who had forsaken all for Christ, yet strove amongst themselves as to which of them should be the greatest (St. Luke xxii. 24; 2 Kings xxiv. 2).

4. Satan showed the glories of earth, not of heaven, trying by this temptation also to withdraw Christ's mind from things above to things below.

5. Satan did not show the real kingdoms, but only a semblance of them. So he offers us, not those things which will satisfy, but things which have no substance (James iv. 14).

Whatsoever there is in this world of glory, of beauty, of majesty, is but the shadow of *good things to come*. Satan tries to urge us to clasp the shadow, that we may lose the substance.

6. Satan showed all *in a moment of time;* we learn thereby:—
(a) that his temptations come upon us with great suddenness;
(b) that the things he offers us are fleeting and without

stability. In this world nothing is enduring (1 Cor. vii. 35). If Satan gives us what we desire, he removes it from us speedily (Psa. lxxvi. 5; Prov. xiii. 11). FRANCIS COSTER.

ILLUSTRATIONS

PROVIDENCE.—The deaf man watches the harpist, and sees his fingers dance over the strings in a strange and unaccountable way. Now a strong silver cord is touched, then a slender catgut string. At one time a long string is set vibrating, at another a very short string; now several are thrummed together. and then one alone is set quivering. Just so is it with us; we hear not the perfect harmony, nor follow the wondrous melody of God's operations, for the faculty of comprehending them is deficient in us, and to us, in our faithlessness, there seems chance and hazard, where really there exists harmony and order.—*De Barzia.*

WEALTH AND ITS CARES.—A certain poor man, named Robin, lived under the steps leading into the palace of a wealthy nobleman. Poor Robin had a hard time of it; he toiled all day, and at nightfall he would go about the streets with an old fiddle, playing for a few coppers; sometimes, however, he would get as much as fivepence, and then he would fiddle and sing at night on his straw, so cheerily that the rich man in his palace heard him and sighed, because his own heart was never glad. One day the lady of the house said to her lord, "How is it that you, with all your wealth, are never hapy, whilst poor Robin, under our stairs, is as cheerful as a cricket?" "I will destroy his mirth," replied the rich man; and he secretly conveyed a bag of money into Robin's den. No fiddle, no song, were heard for many days, for the poor fellow was gloating over his strangely acquired wealth, and fearing hourly lest it should be taken away from him. "How is it," asked the lady of the house, "how is it that Robin neither fiddles, whistles, nor sings now?" "Mark!" replied her lord; "I will restore his song to him." So he reclaimed his money. Now, when Robin was free of this source of care, he caught up his fiddle and sang to it right lustily half the night through.—*Meffreth.*

THE REVELATION OF HIDDEN THINGS.—Two women came before a judge, contending about the ownership to a clew of wool, which each claimed to be her own. The judge inquired as to the shred upon which the wool had been wound. One woman declared she had wound it upon a bit of black rag; another affirmed that the piece was white. Then the judge ordered the wool to be unwound, and delivered it over to the woman who had asserted that she had used a black rag, for the end of the thread was found twined round a black centre. Oh! how carefully will all excuses, all outward appearances, be wound off at the last, and the true intent within be revealed!—*De Barzia.*

A STRAIGHT FURROW

A HARVEST HOMILY

No man, having put his hand to the plough, and looking back, is fit for the kingdom of God—ST. LUKE ix. 62.

I. THE CHRISTIAN IS A PLOUGHMAN. This is: 1. A laborious occupation. 2. A healthy occupation. 3. A useful occupation.

II. HIS FIELD. 1. His own nature. 2. The world. 3. The Church.

III. THE QUALIFICATIONS NEEDED TO MAKE A GOOD PLOUGHMAN.

1. Skill only to be attained by patient toil.

2. Persistence and fidelity. The absence of these will result in a crooked furrow. Looking back to the starting point, to the joys of early Christian experiences and ideals, instead of forward to "the mark"—the goal at the head of the field; looking back to evil things, to forsaken things, or even to things of little consequence, is an evidence of unfitness for our regal, saintly calling.

The looker-back is unfit for the kingdom because only strenuous effort and lofty ideals develope noble character; and character is the preparation for the kingdom.

A zig-zag furrow and weak and unstable character go together. He is (1) unfit for the service of the kingdom; and (2) unfit for the honours of the kingdom. Therefore he is cast away, is put on the shelf as useless. His plough lies resting in the incomplete furrow; or another takes it.

3. Control of self and of the driving or drawing forces which he is to employ. He must not let his horses run away with him. Zeal is a good horse if you have strong bit and reins. Discretion is a fine horse to put along with zeal. To plough well you must have (1) your eye on the goal; (2) your horses well in hand; (3) your common sense in exercise as to the width and depth of your furrow.

IV. The End of Ploughing.

1. So far as self is concerned—character; Christlikeness; a nature waving with golden grain of righteousness and love and humility.

2. So far as the world is concerned—the saving of men from sin, and from low physical and moral and spiritual conditions, and their uplifting to strength and purity and happiness.

3. So far as the Church is concerned—its extension and consolidation and conformity to the Lord's ideal in relation to it.

Put your hand to the plough early; plough a straight furrow; plough long and late, beneath sombre as well as sunny skies; and yours will be a share in the great harvest of the future; and you may have many an interim harvest by the way; many a glade in the black forest of evil, smiling with abundant crops.

R. C. Cowell.

The Pride of Knowledge

A Homily after Ruskin from "The Stones of Venice"

The despitefulness of the proud (Prayer Book Version)—Psa. cxxiii. 4.

It is the pride of science to introduce into its work (1) accurate knowledge; (2) which is necessary to excellence of work. This may have its root in real love of truth. The work of science is to substitute facts for appearances. But there is much

outside the range of science—much that can only be ascertained and accumulated by perception and feeling—not by reasoning or report. Witness: *eye*-witness is the principle thing here: to see and to feel—not knowledge of process. Whatever is intangible and of the spirit, that the schools of knowledge do certainly lose and blot out of sight.

Knowledge of theology, etc. (scientific) is not to be compared with heart-knowledge. There is ground for pride. In view of the illimitableness of knowledge, the difference between the learned man and the ignorant one is infinitesimal. We do not live to know, but to contemplate, enjoy, act, and adore. Men may starve in their own granaries; it is the *use* of knowledge that is of service. Men are just as well off who are fed from the barrel of meal that does not waste as from the barns that are filled with plenty.

Knowledge may paralyze as well as vivify. "The tree of knowledge is no more the tree of life now than it was in paradise." The joy of knowledge is in the reception not in the possession of it. Much time is lost that is spent in the pursuit of knowledge as such—"time that might have been spent in healthy, happy action, beneficial to all mankind." "Knowledge is, at best, the pilgrim's burden or the soldier's panoply, often a weariness to them both."

The knowledge of nature is beneficial, is holy and humbling—yet it is not the science, but the perception to which the good is owing. "Falsehood in Ciceronian dialect has no opposers; truth in *patois* no listeners."

Pride in knowledge is ridiculous. "Knowledge is like current coin. A man may have a right to be proud of possessing it, if he has worked for the gold of it, and assayed it, and stamped it, so that it may be received of all men as true; or earned it fairly being already assayed; but if he has done none of these things, but only had it thrown in his face by a passer-by,—what cause has he to be proud?" And nearly all knowledge is received by us in mendicant fashion—worked for by other men, and forced upon us before we have the wit even to know if it be good or not. "Truly a noble possession to be proud of!"

"But what we see and feel will never be mocked at. All men will be thankful for telling them that." Let us pray, "Open Thou mine eyes"; and remember "If any man will know let him do the will of God." Let us be sufficiently humble to learn from the child—"In the strivings of his soul within him, he is our equal: in his power of light and thought he stands separate from us, and may be a greater than we." We should be ready to hear him forthwith—"You saw that? You felt that? No matter for your being a child; let us hear."

R. C. Cowell.

UNION FOR BIBLICAL AND HOMILETIC STUDY

IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1905-1906

MOTTO—"*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*"—2 TIMOTHY ii. 15.

SECRETARY:

Rev. J. A. CLAPPERTON, M.A., Sutton Coldfield, Birmingham

XXXIII. SUMMER CLASS—(TEACHING OF JESUS)

In response to many requests, another experiment in the direction of Summer work will be tried. The Text-book will be Dr. Ross's *Teaching of Jesus (1s. 9d.)*, and the Tutors, Revs. E. T. Simpson, B.A., 529, Chorley Old Road, Bolton; G. H. Pickering, Wesley Manse, Horwich, Bolton; Dr. Finnemore, Four Oaks, Birmingham; Patrick Pizey, Bacton, Four Oaks, Birmingham.

N.B.—(1) Students should use every endeavour to post their answers to the Tutors by the close of each month at the very latest. (2) The maximum for each paper will be 100.

WORK FOR AUGUST: Chapters xii. and xiii. Questions: 1. Quote instances of Christ's (*a*) reverence for, (*b*) independence of the Old Testament Scriptures. 2. Would you consider Christ's death a *martyrdom* or a *sacrifice?* Show the bearing of your reply upon the institution of the Lord's Supper. 3. In what various senses has Christ's "coming again" been construed? 4. Briefly discuss (*a*) the scope, (*b*) the principle, of the judgement. What is Christ's teaching as to the finally impenitent? 5. Summarize His teaching concerning immortality. How can He be said to have brought immortality to light?

THIRD INSTALMENT OF TUTORS' REPORTS

SESSION 1904-1905

I. HOMILETICS (ELEMENTARY)

"Only 3 of the 20 students in this class sent in the full number of papers, but 4 gained an average of 70 per cent. and upwards—Messrs. Huddy, Watson, Finch, and Robinson. These brethren deserve mention for careful and painstaking work. Testimony has again been borne to the benefit derived from this course of study. One of the students is working with a view to offering himself as a candidate for the ministry." CHAS. R. BUTCHER.

"I received the names of 15 students who had joined this class. Of these 2 withdrew their names and 5 sent in no papers at all. I have been disappointed that none of the others have sent in the full number of papers, but several have assured me that this was owing to pressure of business, etc., and not to any lack of interest in the work. None have sent in more than three papers so that no student has won 50 per cent. of the marks. I am very pleased to say, however, that 4 students have shown a very marked improvement, and had they sent in more papers their work would have been most satisfactory and encouraging. Mr. G. F. Luin has won the highest number of marks." G. H. BAMFORD.

"The names of 33 students were forwarded to me. Ninety-six papers have been corrected. Seven sent no work at all, 6 only one paper: only 6 completed the full course. All of these reached over 70 per cent. Their names in order of merit are: J. Watson, G. H. Crossland, P. G. Rickard, R. S. Compton,

A. Mallaber, J. H. Whittaker. Of those who sent a majority of papers the following are worthy of mention ,—A. Dean, S. Petty, J. D. Knight. The work of all these has given unqualified satisfaction." R. E. Brown, B.A.

"Of this class of 20 men, no less than 7 members never sent in any papers at all, in spite of repeated appeals. Of the rest, 5 have continued to the class, and 2 others have sent in six papers; in all, sixty-two papers from 13 men. There have been no students of outstanding ability. Mr. Kenneth L. Cox is the only one to gain honours, but a good average has been maintained, on the whole, and some very earnest efforts made after improvement. The result is more encouraging than in my class last year." R. H. Colwell.

Second Year

"The work of this Session has been most gratifying. The class consisted of 20 men, and of these 11 sent in all, or nearly all the papers. The work of some men was of high merit throughout; that of others shewed marked progress as the Session advanced. There were few, if any, careless answers, and most of the men have sent expressions of gratitude for benefit derived from their study. Mr. R. W. Roope is easily first, and prize-winner, with an average of nearly 95 per cent. Following him at a respectful distance, but with an average of over 70 per cent. for seven papers, come Messrs. P. Buffard, H. Paddock and F. Leach, equal; A. Borrill, C. Middleton." Dingley P. Fuge.

VII. BIBLE STUDY

"During the four years that I have been engaged in this work I have never had better or more encouraging results than this year. The subject has been interesting, and—from many letters received—helpful. Of the 29 students allotted to me, 7 sent in no work. From the others I have received nearly one hundred papers. Thirteen have earned 70 per cent. of the marks attainable, and so have passed with honours. The prize-winner is Mr. J. D. Warters (Leeds), whose splendid set of answers gained an average mark of 92 per cent. Calling for special mention are Mr. C. E. Hall, 87 per cent.; Miss K. Simpson, 86 per cent.; and Sister Mary Neck, 83 per cent. The other names completing the Honours' List are as follows:—Mr. F. G. Loram, 77 per cent.; Miss E. Bendorf, 75 per cent.; Mr. F. Butteriss, 75 per cent.; Mr. J. Parr, 74 per cent.; Mr. W. Rawson, 74 per cent.; Mr. A. Dean, 72 per cent.; Mr. W. H. Heading, 72 per cent.; Mr. A. G. Larkinson, 71 per cent.; Mr. R. Handley, 70 per cent."

Geo. C. Gould.

"I started the year with 26 pupils, of whom 15 sent in the full number of papers. This is, I think, an unusually large number. Four sent in four papers, and 3 sent in three. It has been a pleasure to me to read and correct the answers because of the general excellency of the papers. In some few cases the pupils have confessed that the questions were a little too easy and the answers did not call for much thought. At the same time I have been pleased to note the care taken to express the thoughts clearly, and also to give an independent judgement where such was possible." M. W. Mountford, B.A.

"Twenty-one students have sent in papers this Session, of whom 9 have sent in the full number. Thirty-five names were sent to me as having joined the class, and it is a little disappointing that 14 of these should have done none of the papers. The majority of those who have continued through the whole Session have steadily improved in their work. Messrs. Lowery, Greenhalgh, Fowler, and Mrs. L. Westlake have all done good papers. Mr. L. R. Winters has obtained an average mark of 74·33 per cent., and is in the Honours' List. By far the best work has been done by Miss E. Todd, whose papers have given me great pleasure to read and mark. She has obtained an average mark of 90·33, and is recommended for the prize." E. D. Green, M.A.

"My section of Class VII. contained 32 names; of these 7 sent in no papers; 5 sent in one only; and 3 two only. Of the rest, 4 sent in five papers, and 9 the full number. Of these last, Mr. J. W. Carlisle leads with 95 per cent., followed by Mrs. S. Whitworth (93½), Mr. S. Whitworth (90), Mr. F. Newcombe (87), Mr. J. Lake (84), Mr. J. B. Maltby (71). Of those who took five papers, Mr. J. J. Bryant, Mr. C. Handscomb (93 per cent.), Mr. J. Burton, Mr. G. Deacon, all obtained well over 70 per cent. No one who took as many as five papers fell below an average of 50 per cent. The work throughout has been very satisfactory."

G. F. S. Atkinson, M.A.

"Most of the students have done good work. Eight have sent in no papers at all, and from 8 others I received less than half the papers."

A. Kenrick Smith.

VIII. BIBLE ENGLISH

"Thirteen pupils were enrolled at the beginning of the Session, of whom 8 have done steady work. Many of the papers evidenced not only a careful study of the Text-book, but also independence of thought and real intelligence. I have been much gratified by the work during the Session. The papers of those named below gave me special pleasure. Prize: Sister Mary Neck, 96 per cent. Honour's List: E. Boydell, 92 per cent.; H. B. Spencer, 92 per cent.; J. S. Dyson, 91 per cent.; P. G. Moore-Browne, 89 per cent."

J. Billington.

IX. CHRISTIAN EVIDENCES

"Thirty members joined this section of Class IX., but 8 of these sent no paper at all, and 12 members only sent one paper each, the first, and in their case, the last. Three students sent in the full number of papers and have qualified for the Honours' List as follows:—Mr. Chas. Gee, 94 per cent.; Mr. J. S. Adams, 90 per cent.; Mr. S. Smith, 89 per cent. One student sent six papers, 2 sent five, and 2 sent four."

J. Herbert Tite.

"In this Section I have had only 2 students under my care. One of these has sent only one paper which obtained 50 per cent. of the possible marks. Mr. Cyril Easom sent five papers which obtained an average of 76 per cent. of the possible marks. His work was well done. Considering the importance of the subject one wonders that this Section is not crowded with students."

J. Finnemore, M.A., Ph.D.

"This class of advanced students has been the best I have had in the U.B.H.S. Twenty-nine names were enrolled, and of these 23 have sent in work, a higher proportion than usual. Nine faithfully completed the whole set of 7 papers and have worked with enthusiasm and much individuality. Sister Carrie Harding (Wesley Deaconess) and J. Edmondson are bracketed first with 97 per cent. of the maximum marks, and I recommend them as prize-winners. R. Gill, R. Fairless, W. Brockbank, Miss Ethel Bendorffe, D. P. Morris, J. Bowman, and Reginald S. Crampton received 95, 93, 91, 88, 85, 84, 75 per cent. respectively. F. W. Walker sent in six excellent papers, and was prevented by illness from sending in the last, or he would have probably headed the list. He gained 99 per cent. I recommend him with the above seven for the Honours' List. W. J. Mumford also sent in six sets of papers, winning 92 per cent.; C. McDonald, E. P. Green, and H. Schoon sent in four sets of papers each, gaining respectively 87, 85, 82 per cent.; A. J. Cull, P. J. B. Boyling, J. B. Thomas and W. Doidge sent in three sets of papers, obtaining 96, 94, 85, 83 per cent. respectively; F. W. Westwood sent in two papers, winning 85 per cent.; R. Hewitson, J. R. Temple, J. T. Hudson, and W. Coleman, worked one paper each, gaining respectively 100, 93, 86, and 66 per cent. It has been a great pleasure to work with this class of students, who have manifested the advantages of a continued course of studies in connection with the U.B.H.S. It is a great

regret to me that through pressure of work I am obliged to relinquish my tutorial work, and I appreciate the many letters received from the students bearing grateful testimony to the benefits of the U.B.H.S." JOHN ELSWORTH.

X. CHURCH HISTORY

"Eleven names were forwarded to me at the commencement of the Session, but I have only received papers from 2 students. These, however, have diligently worked through the Text-book, and both gain places in the Honours' List. Miss Kate Darlow, of Grimsby, has secured 97 per cent. of marks, and Mr. E. Leonard, of Farnsfield, Notts, 79 per cent. The papers of the former student were specially well done." ERNEST E. ORMISTON.

XI. ETHICS

"A very small number of students have persisted with any zeal in their pursuit of the study of Dr. Davison's fascinating book. Of these special mention should be made of Mr. Hancox, whose papers throughout have shown great grasp of the subject, and his later papers in particular; and Mr. Dodd, who comes in a very good second. The training in scientific thinking and modes of expression will be of value to them." G. W. POLKINGHORNE.

XII. ENGLISH GRAMMAR

"Many of the students in this class have studied well. Some who had learnt little grammar in their school-days have plodded through difficult lessons with the determination to master at least a few important rules, and their labours have not been in vain. Others with earlier advantages have learnt further details, which may prove useful. Twenty-seven papers were sent in for September; only 6 were sent in for March. The total number of papers examined is 88. The average percentage of marks gained by the 6 best students is 77. Mr. T. W. Rogers of West Hartlepool is the prizewinner, with 88 per cent. marks. Mr. Robert Lamb is a good second." J. ELPH CLARKE.

XIII. ENGLISH COMPOSITION

"The work of the Session has been of unequal merit. Some of the students have shewn perseverance and considerable progress, others grew weary after two or three papers. This is to be regretted, as they were the ones who most needed instruction. Thirty names were sent to me at the beginning of the Session, of whom 16 did not send even one paper. It has been gratifying to mark the advance of some of the students, of whom Messrs. Rowland Gill and H. J. Wells have taken a good position in the Honours' List." T. W. MEREDITH.

XIV. COMPARATIVE RELIGION

"Once more there has been a gratifying increase both in the number of entries and in the interest manifested. Thirty-six students were enrolled as compared with 27 last year, The standard reached in many cases has been a high one. Six men took a special course for Connexional L.P. Examination. The papers of those named below gave me special pleasure. Prize: E. Ernest Hall, 90 per cent. Honours' List: Horace Burn, 86 per cent.; Staff-Sergt. Grenfell (Egypt), 84 per cent.; C. Noon, 84 per cent.; A. Slatcher, 78 per cent.; Herbert Holford, 72 per cent.; J. W. Mackay and W. Bowman, 70 per cent. each."

H. CARISS J. SIDNELL, B.A., B.D.

"I received the names of 19 students in September, but only 9 have sent in papers. Some good work has been done during the Session, but it is disappointing to know that 10 of the students have taken little or no interest in the course of study prescribed. No student has sent in a complete set of papers. Messrs. J. B. Norman, Thos. Storey, and W. C. Thomas deserve honourable mention. The highest standard was obtained by Mr. Storey with 68 per cent. of the marks. Several who started the Session well wearied before the close."

WILLIAM G. DAVIS.

XV. LOGIC

"In this class 30 students were enrolled. This was a decrease of 4 on the previous year. The men who persevered to the end showed an improvement from month to month. Far too large a proportion, however, gave up after sending in a few papers. Two or three men took a special course. Prize: A. E. Poole, 88 per cent. Honours' List: G. C. Leader, 81 per cent.; J. H. Cain, 77 per cent." H. Cariss J. Sidnell, B.A., B.D.

XVII. BIBLICAL GEOGRAPHY

"Very few students joined this class this year. Half of the number have sent papers, and the papers have been of good quality all round. Two members of the class deserve honourable mention, Mr. E. Pinter, and Mr. H. B. Nash."

A. W. Cooke, M.A.

XVIII. NEW TESTAMENT GREEK

"Two pupils sent in no work at all, 6 others sent in less than four papers. Of the remainder, Mr. H. W. Boyd's work has been consistently very good, and I recommend him for the prize. Mr. S. T. Hopps would have run him very close if he had been able to send in his work more frequently. Mr. E. R. Groom, the Rev. A. Moore, and Mr. W. Rowell, have also worked well; but the progress of these 4 pupils has been disappointingly slow. Mr. F. Hall has shown admirable perseverance. It is a delusion to suppose that even elementary Greek can be acquired in their spare time by students who have already three or more subjects in hand; and those whose acquaintance with the technicalities of English Grammar is not very recent or extensive should certainly go through Class XII. first." Alex. Fiddian, B.A.

"I have had 15 pupils in New Testament Greek during the past Session. Of these one paper only has been sent in by 1 pupil, two papers by 1, three by 1, four by 2, eight by 1, nine by 2, and fifteen, sixteen, twenty, and twenty-two papers by 1 each respectively. The best work has been done by Mr. W. H. Warren, whose name I submit for the prize. Messrs. S. J. Smith, G. Shelley, and J. H. Bradley have also sent in some good work. Mr. J. Bedford's work has been excellent so far as it has gone. My pupils this Session have been more industrious and have shewn more perseverance than in past years and several of them have really made surprising progress in a short time."

C. T. Gwynne, B.A., B.C.L.

"Of 6 pupils in my class 2 sent in only two exercises each. Of the others 1, who had done some Greek before, ran through the text-book quickly, 2 more made good progress throughout the Session, and the fourth, though not getting very far, worked with industry and good sense." Ernest E. Genner, M.A.

"Eight members of the Union have formed my class for the past Session. Four of these joined since Christmas and are still continuing their work. The whole 8 began well, but 1 only has thus far "stayed the course." R. F. Waites obtained well over 90 per cent. of possible marks, an altogether admirable result. No other member has crossed the half-way line, lack of time or application rather than lack of ability being the apparent cause of failure. I hope, however, that the Session's work has had some good result." A. A. Fuller, B.A.

XX. HEBREW

"Eleven men have joined our Hebrew classes during the year. One of these discontinued the papers owing to sickness, and 4 have lapsed for other reasons, after taking one or two lessons. The progress made by the remaining 6 has been very satisfactory. Mr. Percy D. Cleaver is deserving of special mention for his high average of 84 per cent. in a course of seven lessons."

Arthur T. Burbridge, B.A.

XIX. ADVANCED NEW TESTAMENT GREEK

"The class commenced with 10 members. The majority worked steadily to the end of the Session, and capital work has been done. It is pleasant to note the progress of those who have been in this class in previous sessions. One member, residing in Singapore, has not yet completed the papers owing to distance and necessary delays of the post; but I expect his work, when done, will entitle him to a place in the Honours' List." R. Martin Pope, M.A.

XXI. WESLEY CLASS: FOR LOCAL PREACHERS ON TRIAL

"I cannot speak too highly of the work done in this class. Nearly all the students who entered have persevered to the end. The papers sent in have been on the whole far superior to those I have received in previous years. I attribute that in part to the clearness of the questions set. The "Solutions to Questions" have been of great value." E. Greeves.

"My section of Class XXI. sent in 23 papers for September, 22 for October, 17 for November, 12 for December, 10 for January, 8 for February, 7 for March. Most of the papers have been very good, showing a study of Wesley's Sermons and the "Notes," and a fair acquaintance with Methodist doctrine. Some that were inferior at first showed great improvement. All made good progress. All the 7 who sent the paper for each month are in honours. As follows: Cyril Easom and John Heslop 87 per cent. I recommend a prize for each. Their papers were nearly alike, and of very high merit. J. A. Cochran, 85 per cent., papers of great promise; E. G. Britton, R. A. Bashan, C. N. Button, 77 per cent.; T. Sylvester, 75 per cent.; B. A. Trew sent in six good papers. It is a pity the 23 did not complete the course. All benefited by the study, and I have received several testimonies of help received by this course of study."

J. Johns,

"Out of a class of 30 members a good proportion failed to send in any papers. Others did not survive the first three months' work. The work of most of those who persevered maintained a fairly good standard throughout the Session. Mr. Kershaw's papers were exceedingly good, and he is closely followed in the marked list by Messrs. Wilson and Pratt." W. A. Lenton, B.A.

"Thirty-five names were sent to me; of these 29 commenced the work and 8 completed the whole course. About 15 papers were sent in per month. The best set were sent regularly from Cairo, Egypt. The printed solutions assisted the students to make definite improvement month by month, and especially in outlining sermons. The questions as for oral examination revealed the need for guidance in concise statement. The work was distinctly better than that in previous years." William H. Phipps, B.A.

"The names of 27 students have been sent to me during the Session; 5 of these have not communicated with me at all; 10 others have sent in two papers only. The work of the remaining 12 has been satisfactory: many have shown great improvement. The provision of model answers has been a great boon to both students and tutor. It has been a great pleasure to be able to have a part in this good work." Benjamin Gregory.

"Consistent, steady, painstaking work has been done by a good proportion of the students under my care. I have noticed a gradual improvement in the style of answering the questions set by the examiners, and am confident that the members of the class have been greatly helped. I have been glad to hear of some who have passed on to "full plan" since joining the class. The following students have gained honours:—Messrs. Plinstone (prize), Holt, Bracewell, Goldthorpe, Mee, Shield, Nuzum, and Fowler." E. J. W. Harvey, B.Sc.

XXIII. ENGLISH LITERATURE

"The work as a whole has not been of quite so satisfactory a character as in 1903-1904. Miss Green's papers, however, have shown special care and interest in the subject. I think that a change in the text-book for the coming session might prove beneficial to the class, and a period of literature substituted for the general study of the whole. I should recommend Stopford Brooks' *Primer* and a selection of cheap reprints of books connected with the period chosen. I have had several letters appreciative of the work of the U.B.H.S."

J. S. Cooper, M.A.

XXIV. BIBLE STUDY (Old Testament)

"The work of the session has been very good. Only three students failed to reach 70 per cent. for the papers they sent in; but there were 7 who did not send in any papers, and 8 who did not send in more than three. Of those who persevered 7 sent in the full number of papers, and 5 sent all except one. Altogether I have corrected 95 papers, and the average marks gained are equal to 80 per cent. This shows very good work and I have been pleased with the interest taken by most of the students. The answers have shown that the subject has been carefully studied and well understood."

A. D. Baskerville.

"Of the 28 names sent me for this class at the beginning of the Session, 8 proved to be names only; but all of the remaining 20 did some work. Some, beginning well, quickly grew weary and gave up. Some were prevented from continuing by ill-health or pressing business cares. Nine kept faithful to the end and did all the six papers set. The work of these maintained a high average, and entitled all of them to marks over 70 per cent. In several cases the papers were really excellent, and showed not only industry and careful study, but independence of thought. F. T. Robinson is the prize-winner (with 90 per cent.), and the following form the Honours' List:—E. J. Waite (88 per cent.), Mrs. Woolley (86), H. R. Rycroft (84), F. A. Boulter (81), W. P. Dengate (79), A. E. Watts (77), H. C. Clarke (76), G. H. Joyce (76). Of these Mr. Rycroft was bracketed 6th in the Honours' Division in the Local Preacher's Connexional Examination; Mr. Dengate obtained a place in the First Division, and Mr. Watts in the second; while Mr. Alcock, who heads the Honours' Division, was also in the class, though he was prevented by business from doing more than two papers."

Henry Martin, M.A.

XXV. LOCAL PREACHERS' THEOLOGY

"Of the 12 students who began the course, 8 have qualified for honours. The papers have shown considerable ability and industry, and have reached a high standard of excellence."

J. R. Broadhead.

"The students allotted to me this Session have evidently found the subject rather difficult. From the greater number of them I have not heard at all. Of those who have communicated with me only 2, Mr. H. D. Buckmaster and Mr. A. Smith, have sent in the full number of papers. Both of these have done excellently, as also has Mr. E. S. Leman. These three form my Honours' List, and Mr. H. D. Buckmaster is the prize-winner."

S. B. Gregory, B.A.

"From the papers sent in it is evident that the study of Mr. Selby's book has been interesting and profitable to the students. The percentage of marks was unusually high, and all who persevered to the end of the session have reached the Honours' List. There was more evidence than in previous years of independent thought, and such experimental illustration as the subject frequently invited, was freely given, and added to the value and interest of the papers."

W. H. Spencer.

XXVII. EXPERIMENTAL BIBLE STUDY

"The papers all shew marked advance on those of last year. More than half have attained honours. I cannot too highly praise the papers of the prize-winners. But each student has given evidence of serious study of the Word. If these papers are samples of the counsel and teaching in our Society classes then our people are being fed with the finest of the wheat." JAMES TODD.

"The names of 24 students were forwarded to me in October. It is distinctly disappointing that from 14 of them no work at all has been received. Of the 10 who have sent in papers, only 3 have sent in the full number; 3 have sent in four; and 4 have sent in three, or less than three. Mrs. Bonhams and Miss Thackry have done excellent work, attaining respectively 88 and 84 marks. Miss Willis is also entitled to honourable mention. Of the rest, Miss Modlin and Miss Swann would have gained high marks if their work had extended through the whole course." J. DUNCAN PERCY.

"Fifteen students in this class sent in papers with commendable regularity, and as all of them were in the same class last year I have noticed the increased interest and the improvement which they have severally made. The work has been thoroughly done and from letters received I am satisfied that the help derived from the consecutive study is much appreciated. There is abundant reason to be satisfied that the class is not only a help to the students themselves but also through them to the members of the Church and the Sunday school scholars who are associated with them. Miss L. Anderson, whose excellent papers gained 98 per cent. of the marks last year, is again at the top of the list, and is therefore again entitled to the prize, but is precluded from receiving it by the rule which says that "no student can take a prize twice in the same class." Miss M. H. Hawken, who stands next on the list, has obtained 97 per cent., and her papers richly deserve the honour of the prize." GEORGE D. MASON.

"The work done by this class has been very satisfactory. Two students—Miss E. M. Cain (Douglas) and Mrs. Wilson (Cardiff) have obtained 93 per cent. of the marks, and are therefore recommended to receive prizes. These are closely followed by several others whose names will appear in the Honours' List. The majority of the papers sent in have been carefully prepared, and gave evidence of much study. My only regret is that some did not send in any answers at all, and that others became weary in well-doing."

J. LEONARD WHITE.

XXVIII. ART AND PRINCIPLES OF TEACHING

"Twenty-four names were registered this session and 16 students have sent in a fair proportion of papers. The interest and intelligence manifested has been most gratifying. Mr. Wm. Pighills obtained 83 per cent. of the marks and is recommended for a prize. Miss C. E. White and Miss L. E. Warner sent in excellent papers, the former gaining 80 per cent., and the latter 77 per cent. of the marks. Miss Ethel Dyson, Miss Beatrice Theobald, and Mr. J. S. Adams have also secured over 70 per cent., and have done excellently. This is the first session of this class, and it has been most encouraging. I thank the students for their interest and perseverance." W. H. CHEETHAM.

OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. F. B. COWL

August 6—REMEMBER ALSO—*Eccl. xii. 1*

The second word of our text does not refer to time, but rather to number; it really means "in addition to." "Rejoice," says the wise man, "get all the pleasure you can, walk in the way of desire, but remember also God." He knows how liable we are to leave out some figure in the sum of life, to forget something we ought most of all to remember: how we may get almost everything but one. ("*One thing* thou lackest").

1. What are we to do? "Remember thy Creator." The great name for God in the Old Testament. In the New Testament God's name is Redeemer, Saviour. God is our Creator: we owe life and being to Him: we are therefore His. You shape a boat, rig it, and sail it. You say with pride, "I made that, it is mine." God made *us*, we are His.

"*Remember*" Him. That does not mean merely remember that He is God, and that He is everywhere. Think about Him, find out what He likes us to do, love Him, since He gives all that is good in our life. Be His servant and son. (See how Josiah remembered. 2 Chron. xxxiv. 3).

2. When are we to do it? "In . . . youth." Everyone says that to us. If we think about lessons, or music, or drawing, or painting, it is always the same. Begin early is the great thing. We are fresh to learn, strong to remember. There are some things which, if left out of the young days, we can never do them. It is a very sad fact that if we don't remember God now we shall very likely forget Him for ever. Josiah began when He was sixteen (quite ten years later than he should).

Remember ALSO! Don't leave out this great item, remembering everyone, everything but God. It is a serious thing to forget some things: a figure from the sum, a letter from the word, a line out of the sentence. To forget God is to leave out the most serious and glorious fact of all.

August 13—I WON'T FORGET—*Psa. cxix. 16*

A splendid resolve, this. Indeed, it is always a splendid thing when we make up our minds that we will not forget. For how easy and natural it is to forget. People are often saying to us, "Don't forget. Did you forget?" The Psalmist determines four things about the Word of God—he will meditate in it, have respect unto it, delight in it, and not forget it.

1. What a good resolution. If we could only remember half we learn what wonderful folk we should be! A great deal of what we don't remember does us good, but it is what we can recall that becomes the riches of life. If we are going in for an examination, we have to remember, or we shall be "plucked." If we are to be wise unto salvation we must not forget God's law.

2. Can he do it? We can do a great deal to help ourselves, remember. When a boy says, "I forgot," it generally means that he took no care to remember. It is wonderful how much we can remember when we want to. (Birthday, school treat, holiday. Did you ever know a boy forget it was holiday and go to school?) The fact is, we can remember almost anything we like to.

3. How will he do it. The other three things contain the secret. "Meditate": that means careful reading, thinking about it. "Have

respect" means remember whose word it is, and what it says: promises and precepts of life. "Delight" shows how he will seek to understand it until it becomes the greatest joy. Then he won't forget. We don't let the happy things go out of mind, do we? It is a pity to forget our grammar, our geography, our Euclid, but to forget GOD'S WORD!

August 20—THE TRUE WAY—*Jer. xxvi. 13*

How natural for us to be cross with those who tell us our faults, and what we ought to do, and what will happen if we go on as we are. "Am I become your enemy because I tell you the truth?" The priests, the prophets, and the people wanted to put Jeremiah to death simply because he spoke God's Word to them. They accused him to the princes, but he did not flinch; he pointed out to them what was the real trouble, and what the true way to make life good and win God's blessing. He called them to two duties.

1. Amend. All their ways seemed to be out of the right track and they must amend them. Give up what was amiss, correct what was wrong. You know what it is to correct a copy. The bad spelling, the wrong words, the false punctuation all to be put right. I have seen corrected pieces of dictation—the dictation amended. When we are making up our minds to be good there is much of this "amend your ways" to be seen to.

2. Obey. We have to more than give up wrong, to correct mistakes, we have to do right, to obey the voice of God. This voice came to the people (*a*) by the prophet; (*b*) through "the roll," xxxvi. 21; and (*c*) in their own hearts. They hated the prophet because they knew that he was right. Their own conscience accused them. We, too, have these three voices from God. We have them in our golden text to-day the true ways of being happy by becoming good.

August 27—A STRANGE BLESSING!—*St. Matt. v. 10*

What surprises Jesus has for us! His secret and idea of life are not ours. How strangely He deals out life's joy. We should think those happiest who have most money and pleasure and friends. If when we are doing right everybody loves and praises us then we should count ourselves happy. Not so Jesus, He says that those who have been persecuted are happy, when it is for the right.

Here is first of all *a remembrance.* Jesus looks back and thinks of those who have suffered rather than not do right. We have a long list of them in Heb. xi. Jesus knows too that His disciples will not find it always easy, or that all will love them. I suppose that there is scarcely anybody who gets to heaven without some enemies. If we pray at school, or read our Bible in the business house, or go to Sunday school regularly, or try to help others to be good, there will be those who will mock, and hinder.

Here also is *a promise:* "Theirs is the kingdom of heaven." Heaven is the sphere in this world, and after this where God is known and where He gives perfect joy and peace and satisfaction—"eternal life." It is the home of the brave, the faithful and the good. Those who do right at all cost will be eternal gainers. History is full of examples of this truth. If then any of you are finding it hard to hold your own at school, or home, or business place listen to Jesus, "Blessed are those who have been persecuted for righteousness sake."

MEN AND BOOKS : A MONTHLY SURVEY

The Stage and the Pulpit

COMPARISONS between the pulpit and the stage—generally to the disadvantage of the former—are common enough and the preacher may be justified in passing many of them by unheeded. On the other hand it is very instructive to note how actors who take a serious view of their profession advise those who aspire to theatrical fame. In a very striking address by Mr. H. B. Irving, published in the *Fortnightly* (May last) there is a great deal of sound sense which, with very slight modifications, we commend to preachers.

Mr. Irving finds, as we do, that members of a profession are not always loyal to it. There is a vast amount of clap-trap criticism of the pulpit by men who occupy without adorning it.

> Sometimes you may hear your calling sneered at by those who pursue it. There are few professions that are not similarly girded at by some of their own members, either from disappointment or some ingrained discontent. When yon hear such detraction, fix your thoughts not on the paltry accidents of your art . . . things that are obvious marks for the cheap sneer, but look rather to what that art is capable of in its highest forms, to what is the essence of the actor's achievement, what he can do and has done to win the genuine admiration and respect of those whose admiration and respect have been worth the having.

Our next quotation is more impressive still:

> Remember that social enjoyments should always be a secondary consideration to the actor, something of a luxury to be sparingly indulged in. An actor should never let himself be beguiled into the belief that society, generally speaking, is seriously interested in what he does, or that popularity in drawing-rooms connotes success in the theatre.

Surely here is a lesson for the Christian preacher. If the actor must make "social enjoyments" "a secondary consideration" how much more should we who are ambassadors for Christ be ashamed to allow personal ease or entertainment to draw us away from our "one great business here"! The popular preacher—popular in the social circle, in the smoking-room, at the dinner table, and the lawn tennis party—is hardly the kind of man to spread scriptural holiness throughout the land.

Here again is a good passage on

Talking Shop

I would not for one moment advise an actor never to talk "shop"; it is a great mistake to think that men and women should never talk in public or private about the thing to which they devote their lives; people, as a rule, are most interesting on the subject of their own particular business in life. Talk about the affairs of the theatre within reason and with due regard to the amenities of polite conversation, but do not confuse the affairs of the theatre, broadly speaking, with your own. The one is lasting, general; the other particular and fleeting.

For ourselves we have no sympathy with the Christian worker who does not love to "talk shop," if one must adopt that hateful phrase as bearing upon our work. Dr. Stalker says he likes to meet a pastor who positively *bores* you with details concerning his people and his work. The true preacher is never off-duty and though of course he must, if he is wise, unbend the bow at times, must never feel that his interest in religion is at an end, when what the shallow and irreverent call his "gospel-shop" is closed. What the Church and the world needs is men who cannot hold their peace but labour in season and out of season. There has been an enormous decrease in the attendance at public worship of late years, and there has been an enormous increase in the attendance at the theatre and the music-hall. Why? Can it be that the actor is prepared to make sacrifices, to take trouble, to "scorn delights and live laborious days," while the preacher pleads for an easier life and one less separated from that of the social circle that surrounds him?

Other sentences of Mr. Irving's are well worth quoting. We give a few without further comment:

On Bearing Criticism

Learn to bear failure and criticism patiently. They are part of the actor's lot in life. Critics are rarely animated by any personal hostility in what they may write about you, though I confess that when one reads an unfavourable criticism, one is inclined to set it down to anything but one's own deserving. I heard a great actor once say that we should never read criticisms of ourselves till a week after they were written—admirable counsel—but I confess I have not yet reached that pitch of self-restraint that would enable me to overcome my curiosity for seven days. It is, however, a state of equanimity to look forward to. In the meantime, content yourself with the recollection that ridicule and damning criticism have been the lot at some time in their lives of the most famous actors and actresses, that the unfavourable verdict of to-day may be reversed

to-morrow. It is no good resenting failure ; turn it to account rather ; try to understand it, and learn something from it. The uses of theatrical adversity may not be sweet, but rightly understood they may be very salutary.

Failure and Success

Do not despond in failure, neither be over-exalted by success. Remember one success is as nothing in the history of an actor's career ; he has to make many before he can lay claim to any measure of fame ; and over-confidence, an inability to estimate rightly the value of a passing triumph, has before now harmed incalculably many an actor or actress. You will only cease to learn your business when you quit it ; look on success as but another lesson learnt to be turned to account in learning the next. The art of the actor is no less difficult, no less long in comparison with life than any other art. In the intoxicating hour of success let this chastening thought have some place in your recollection.

Work Before Wages

In regard to salary, when you start in your profession do not make salary your first consideration ; do not suffer a few shillings or a pound or two to stand between you and work. This is a consideration you may keep well in mind, even when you have achieved some measure of success. Apart from the natural tendency of the individual to place a higher value on his services than that attached to them by others, it is often well to take something less than you ask, if the work offered you is useful. Remember that the public judge you by your work ; they know nothing and care little about what is being paid you for doing it. To some people their own affairs are of such supreme importance that they cannot believe that their personal concerns are unknown to, and unregarded by, the outside world. The intensely personal, individual character of the actor's work is bound to induce a certain temptation to an exaggerated egotism. We are all egotists, and it is right that we should be, up to a point. But I would urge the young actor or actress to be always on the watch against developing, especially in success, an extreme egotism which induces a selfishness of outlook, an egregious vanity that in the long run weakens the character, induces disappointment and discontent, and bores to distraction other persons.

A.E.G.

Dr. R. F. Horton on Lay-Preaching *

Dr. Horton is of the opinion that "the crying need of the Church to-day is a great company of Lay Preachers." He wishes to see a great number of men "rising up from among the people, and called like the fishermen of the Galilean lake to be fishers of men." And this little book is meant to guide such preachers in forming right views of their task, and to help them to right methods of work. The volume is very brief, and can be easily and quickly read, so that its

* *Talks with Lay Preachers. By R. F. Horton, D.D. Melrose.*

perusual need not over-tax the time of the most busy worker; whilst the instructions given are so practical that few lay-preachers will fail to gather stimulus and encouragement from its suggestive pages.

One of the lay-preacher's advantages is found in the fact that he only occasionally faces the same congregation, and can, therefore, make it a rule to preach nothing but what has passed through his own experience. "All you can gather from study and observation is useful only as the material, or substance, in which you are to clothe the experience of your own soul. That is the organic principle, a thought, a feeling, a vision, a contact with God, which, having laid hold of the preacher, is now to be conveyed to the people, with such command of language and illustration as the preacher's culture or opportunity supplies."

The subject of his preaching must be Christ, and in order to this he himself must be in abiding fellowship with Christ.

All effective preaching is based on the preacher's personality. "The root cause of failure in preaching is that there is not in the preacher anything to preach. He toils at books to heap up a few stones or faggots during the week—there is little time in a week to gather material enough for two sermons composed in that way—and he presents the artificial structures on Sunday. They have little connection with him; at the best they have come out of his study. The people at once know that he is not in the sermon; they feel the labour of the composition; they hear only the echoes of authentic voices. The sincerity which alone gives worth to speech is wanting."

In preparing the sermon, two or three ideas *must* be kept in mind—Brevity; Fire; an orderly Plan; and Vivid Illustrations.

Dr. Horton puts great emphasis on two points—1. *The preacher's aim—to win souls.* He suggests that the best way to prepare for effective service in the pulpit is to be constantly on the outlook for individual souls who may be led to Christ. This will help the preacher in his public utterances *to bait* the hook properly, to deal with men from the standpoint of individual need. 2. *The need of prayer*—specific, urgent, fervent. "The conclusion of the matter is, that while study makes an instructive preacher, and eloquence makes an attractive preacher, it is much secret prayer which makes an effective preacher."

There is little need for criticism, where the counsels are so practical and helpful; but we have wondered what kind of lay-preachers Dr. Horton had in view when writing the chapter on "Mending the Nets." This does not refer (as it is often referred), to the duty and necessity of revising carefully an old sermon to adapt it to the needs of a new congregation ; but to the need there is for the preacher to keep his religious convictions and his scheme of theology "in living harmony with the knowledge and the facts of our time." Our author urges that the preacher should know something of the "Doctrine of Cosmic Evolution"; of "Biblical Criticism"; and of "Comparative Religion"; and suggests two or three suitable books for study, *e.g.*, Driver's *Introduction to the Old Testament Literature*, and Stevens' *New Testament Theology*. The advise is excellent, and ought to be followed by all who have the time and mental training which will enable them to pursue and profit by such studies. But for the greater majority of the lay preachers known to us, it is a counsel of perfection ; and to follow it would result in bewilderment rather than illumination. They need to begin with much simpler literature; and may be recommended to try Dr. R. G. Moulton's *The Bible as Literature*, Dr. D'Arcy's *Ruling Ideas of Our Lord*, or Dr. Ross's *The Teaching of Jesus*. Many of our local preachers are villagers, their education has been that of the primary school, and their time for study is so limited that the great and valuable books which appeal to their leisured and trained compeers would simply overwhelm them. Let these before venturing on these "wider seas of thought," take counsel with their minister or some other well-read friend, and seek his advice and guidance in their studies.

Apart from this particular detail, the book deserves, and will doubtless have, a wide circulation.

"The Guiding Hand of God" *

One of the latest additions to the series of "Little Books on the Devout Life," published by the National Council of the Evangelical Free Churches, comes from the pen of Professor J. Rendel Harris. Those who are familiar with his earlier

* *The Guiding Hand of God. By J. Rendel Harris. Thomas Law.*

books will know what to expect in this bright little treatise on "The Guiding Hand of God"; and we heartily commend the volume as a worthy addition to our growing treasures of modern devotional literature. The reader will find much that is helpful for the life of meditation and of communion with God; while the clear and interesting style in which the book is written will make its perusal a pleasure and delight. One or two quotations will be enough we trust to induce our readers to procure the book for themselves.

The Guidance of the Cross

The next point to be regarded in the determination of duty is the part which is played in the problem by the Cross of the Lord.

If we were merely occupied in watching Providences and in registering open doors, we might easily fall into a spiritual line of conduct which, described in the terms of modern science, might be called a "Pathway of Least Resistance." But such a term has no Biblical equivalent. It is true that there are abundant promises of the help which makes things easy; there is One who goes before us to fill up valleys and to reduce mountains. He makes the depths of the sea a way that the ransomed may pass over; but the pathway through the sea is the way of the greatest resistance, the path of supreme risk, of pre-eminent difficulty. I think our Lord would have us banish from our minds altogether this doctrine of the Least Resistance. It was not His path, and it ought not to be ours. There will certainly not be many mighty works done in Jesus' name while we are studying the line of least effort. "Take up the Cross," He says, "and come after Me."

The Preacher Guided

The service of truth, of which we are speaking, is subject to laws of degeneration of its own. Preaching may be at one time pointed, it often, on the contrary, becomes dull; it may be aimed rightly—that is at the heart; on the other hand, it often misses the easier mark of the head. Most preachers have to solace themselves with the doctrine of the practical man, that it is the hits that count and not the misses. The spiritual man aspires after an experience which is intimated in a letter of one of the early Quaker apostles, who reported that "we hit some *every time we shoot* because our bow abides in strength." Some may be content with scoring an occasional success; the true prophet aspires after a communion with the Lord, according to which his Master will be with him and *let none of his words fall to the ground*, although he knows that this means not only previous instruction, but also a wary walking and a constant watching. The question whether praying breath is ever spent in vain may be an open question; there can, however, be no doubt as to the statement that much of preaching breath consists in beating the air. One may say of it, according to the well-known epigram—

> "Right and left his arrows fly,
> But what they aim at, no one dreameth;"

but this cannot be true of guided preachers ; they are master bowmen and cleave the mark, or, as the Friends say, "they reach the witness in others," or, as Paul puts it, "they commend themselves to every man's conscience in the sight of God."

"The Church's Task under the Roman Empire" *

This interesting and instructive little book consists of four lectures delivered by Dr. Bigg in the Oxford Schools during Michaelmas term, 1904, and its purpose is to set forth the nature of the Church's task when she was called to the work of evangelising the Graeco-Roman world. The author has set himself, therefore, to study the relations of the Empire to the Church ; and to discover as far as possible the intellectual, moral, and material conditions of the people who made up the great mass of the Church's adherents. He believes that the problems of Church History need to be attacked from a new view point ; and that instead of being mainly the history of the great—of the more prominent bishops and ecclesiastics—it should aim at discovering something of the conditions and interests of the common people. If we understand his plea aright, he desires that someone should do for ecclesiastical history what John Richard Green did for English History a quarter of a century ago.

"If we want to understand the making of the Mediæval Church we must go into the by-ways, we must listen not to the masters of theology, but to the Campanian farmer complaining to St. Felix of the theft of his oxen, and menacing the saint, if he does not make good the loss caused by his neglect."

Dr. Bigg believes that such an advance is possible, if wise use is made of the many newly-discovered records of the early Church, if more workers can be attracted to the field, and if the workers will aim, not so much at buttressing the opinions or prejudices of any party or individual, as to seek to establish the real facts as they emerge from the dim light of that far distant age.

In later pages the author gives us a graphic picture of the condition of Education, Religion, and Morals, as these existed in Rome and the Empire at the time when Christianity began

* *"The Church's Task under the Roman Empire." By Charles Bigg, D.D. Oxford : At the Clarendon Press.*

its conquering march ; and shows how these powerful forces in the life of the people had a deep and abiding influence on the fortunes of the growing church. The following quotation will be interesting to those of our readers who are students of preaching :—

Quintilian ascribes to rhetoric three main functions, which he calls the Laudatory, the Deliberative, and the Judicial. To the Laudatory belong those fulsome panegyrics of which we have so many examples. They were highly paid ; the ablest men spent their best efforts on their elaboration ; and they are monuments of depraved taste and inveracity. The Deliberative taught men to speak in the Senate or the Consistory ; the Judicial shaped the pleadings of the barrister in courts of justice.

Now for the Christian the Laudatory found its proper field in worship. Some Christians wrote panegyrics under the Christian Emperors, and their effusions are quite as deplorable as those of the pagan orators. But every member of the Church was taught that glory, honour, and adoration belong of right to Almighty God, and the lesson was most powerfully driven home by the stately liturgies and the impressive ritual which enhanced their effect. If the worship of the Constantinian Church was too magnificent, as Jerome thought, at any rate the pomp and splendour had a worthy motive ; what men were called upon to adore was a grandeur not of earth but of heaven.

Deliberative eloquence found its nearest counterpart in the sermon or homily. The name implies a conversational style, and the earliest sermons, as we know from the so-called Second Clement and Origen, were grave, didactic, and quiet. It was looked upon as a high misdemeanour in Paul of Samosata that he practised the tricks of the rhetorician in the pulpit, and not before the fourth century do we find preachers who deliberately aimed at oratorical effect.

For the Judicial style we must go to the Church court, as it is described in the *Didascalia*. There, every Monday, the bishop sat to hear and decide all disputes and recriminations amongst the brethren. Speech in such a gathering would be brief, unadorned, and to the point, and its object would be not victory but justice.

The mind dwells with pleasure on this contrast between the false eloquence and the true.

We commend these lectures to all students of church history and of the history of doctrine ; and feel assured that they will find much to stimulate and help them in their pursuit of these fascinating studies. J.E.

PRESENT DAY PREACHING

Semi-Christianity

BY THE REV. J. MORGAN GIBBON

He said unto them, have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost—Acts xix. 2.

THERE is a French proverb which says that *the better is the enemy of the good*. That is to say, there is an endless rivalry not only between the great opposites good and bad, but also between the good and the better and the better and the best, and the better still, and so on infinitely. Now that is true along every line of activity known to us. In the great parable of our Lord, a struggle went on where the seed fell on the way side, and where the seed fell into the shallow ground, it had to fight with the rockiness of the soil. Where the seed fell into the foul ground, it had to fight there with the thorns that finally overcame it. In that part of the parable, we perceive evidently the fight the good has to wage for very existence in the world. But coming now to the good ground which our Lord spoke of, the deep, rich soil, a struggle went on there, the good fighting against the better, the thirty-fold wheat trying to get down the sixty-fold wheat, and the sixty-fold had to struggle in order to overcome the tendency to be merely thirty-fold, and the hundred-fold had to wage a battle in order to overcome the average, and to bring forth unto magnificent fruitfulness.

The better is the enemy of the good and the best is the enemy of the better. I saw the other day a magnificent beech tree. The gardener told me that many years ago, the root had thrown up two saplings of equal size. They looked like loving twin-sisters, as gradually they grew side by side, first above the waving grass blades, up, up again above the cow's horns, and they seemed destined to grow up together to the heights and to be for years to come symbols of sisterhood and vegetable loves. But an old, old Jacob and Esau quarrel, had divided the saplings from the first, and they were rival claimants to superiority. The quarrel between them was as to which of the two was to be the tree. And so they fought, day and night, bitterly and relentlessly. Gradually the one began to gain upon the other drawing the main current of the sap, and the great law came

into operation, "For whosoever hath to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have," until the one began to swell and bulk, and the other began to shrivel. And now for many, many years, all questions of rivalry between the two have disappeared. One of the two has become the tree, a pillar of silver strength and shade, the home of mating birds, and the haunt of murmuring bees. The other clings to it, mere shrivelled lifeless wood, holding on helplessly for support against the wind to that which was once its rival, but has long long since become its master. Christianity had a double battle to maintain. It had first of all to fight with the evil which is in the world, with the hardness of men's hearts, with shallowness in the convictions of fair weather Christians, with the foul tendency in the thorny soil.

But the better fights with the good. All these people referred to in the text were good people. The question of that early day was not only whether Christianity should survive in the world, but what kind of Christianity should survive, what type of Christian teaching should win. Should it be a mere thin dry morality? Should Christianity survive simply as a new statement of ethics or should it survive as something new, something great, something magnificent? For instance, we have here this young man Apollos, of Alexandria, then the centre of life, the school of the world, the Athens of the day. He came to Ephesus, and taught carefully the things concerning Jesus, but knowing only the baptism of John. All he knew of religion was that it was ethics, morality, doing right, following Jesus, and doing as Jesus did. Now he was an eloquent, learned, fervent, passionate, enthusiastic man. Culture wedded to eloquence with careful learning to back up the statement, and a certain fire of passion to fuse it into flame, a glowing emotion, these are things that are bound to attract men. While men remain men Apollos will be popular and many people will hang on his words. Those who heard the young Alexandrian preacher went out and said, That is what I call religion, that is Christianity, doing right by everybody, paying your way, being a clean-living man, a wholesome citizen.

There were two amongst the audience who said No, that is not Christianity, that is semi-Christianity. Aquila had sat for

many a day working with Paul, and he and Priscilla his wife, had had many a long, deep talk with Paul upon eternal things. These two, therefore, knew what Christianity was. They did not judge Apollos harshly. There was a beautiful tolerance about the early Church. They expounded to Apollos the Way of the Lord more accurately. I don't know which to honour the more, the wisdom and tact of Aquila and Priscilla, or the humility of the Alexandrian orator content to sit at the feet of the poor old tent-maker and his wife. "The meek will He guide in judgement: and the meek will He teach His way." These two, of course, had no science, but they had facts concerning Jesus, of which this young man knew nothing. When he had heard the new facts, and had made the new Gospel his own, he went forth ten times the man he had ever been, and mounted the rostrum a hundred times the preacher that he was. What did they tell him? I can only guess. I think that Aquila would tell Apollos that Christianity was not simply a restatement of ancient morality, and would impress upon him that Christianity was not another religion added to the already numerous class of moral religions on earth; that Christianity was more than morality, that Jesus Christ was something more than a mere pattern-man. Aquila would tell him the death on the Cross was not simply a judicial murder, but that Jesus died willingly, not simply as another martyr, not merely as another witness to the truth, but that He had died willingly a Divine sacrifice for human salvation. He would tell him that when He descended into the grave, He carried with Him the omnipotencies that had characterised His walk on earth; that He did not lie inoperative in death; that those three days were not wasted days and idly past away, but that they were days of intense Divine activity; so that when He arose on the morning of the third day, He arose, girt with the trophies of hell and of death, the Conqueror of the dominions to the end of the world; that He had ascended into heaven, and had taken His Session at the right hand of God as an Advocate and Intercessor in heaven: that He who had ascended had again come back to the world, and had descended with the Holy Ghost; and that Jesus was still in the world. Apollos had been talking of Jesus as merely an episode in history, as a man who had been and had disappeared; that He

had ranked with the best who had taught this world. Aquila said, Christ is here with His people, baptizing them with His own enthusiasm. Priscilla would then take up the story, and tell the young man that what her husband had been saying was not merely mystic moonshine but real truth. She would tell him how she felt that Jesus Christ through the Holy Spirit was with her and had cheered her, and had turned the bitter waters of sorrow into the wine of bridal rejoicing. And so she went on pouring out the story of her own heart's knowledge of Christ, until, as he listened, Apollos felt the old, dry, hard Christianity melting away from him, and the new, rich, magnificent, moving Christianity taking possession of him. In this way the Book tells us how in his case, and in the cases of the other twelve men found at Ephesus, the better triumphed over what was merely the good. Their method of teaching morality would give way to something magnificent, miraculous, transcendent, and Divine.

Christianity has still this double struggle to wage. When you go out into the streets on Saturday night you see a great deal of immorality, drunkenness, coarseness, degradation, and you meet men and women in whose hearts there is no faith at all. You realise the tremendous struggle Christianity, the religion of Jesus, has to wage with the bad elements in life. You may take it Christianity has also to struggle with good people. There is a tendency to-day to say with Apollos, as long as a man pays twenty shillings in the pound, and votes straight, and keeps on the right side of the policeman, he is all right. Well, he is good, but I want you to realise that there is a better than that, that Christianity is something more wonderful, more magnificent, more Divine. There are a great many people in connection with our churches who revere Jesus Christ as a moral teacher. They respect the New Testament because it is full of noble precepts, and aspirations slightly exaggerated, but erring on the right side they think. They sympathise with the educational, the philanthropic, the social aims of the Church; and though they don't join its ranks, they attend its services, and help by their gifts and sympathy in many ways. Now is not that enough? No, a thousand times no. I have heard Apollos preach before now. I admit his sermon was interesting, clever, and bright, although the note was occasionally forced,

and the teaching always shallow. I never got out of my depth with him. I said, "Yes, you are very eloquent, and words come very freely to you; but I know everything that you know, and I know everything that your master knew. I know that Confucius, Mahommed, and John the Baptist could teach, Do right, pay your debts, be a good man. It is very wholesome, and it is very edifying. But, Oh for the Lamb of God that taketh away the sins of the world! Oh for a note deeper than all that! Oh for the baptism of the Holy Spirit, for contact with the source of life! I get to hate the religion that is giving me orders to do, do, do! I want to know, does this master now make his servants sit down with him? Is there anything more than a weary mill-round, a routine of doing, doing, doing, until you fall dead? If the choice had to be made, I would a thousand times rather be the simple, poor, Irish Roman Catholic priest or layman, who sees his God in the bread and wine, whose soul thrills at the presence of the Lord, and rejoices in the miracle at the altar, Sunday by Sunday, than be an enlightened Protestant semi-Christian, whose Sunday becomes a mere week-end, and whose Bible is nothing but a volume of ill-edited Jewish miscellanies, notable for its glaring blunders, than be a man who never thrills, who never trembles, who never has any full-orbed sense of Divine things, who knows not whether there be any Holy Ghost or not. When I have heard Aquila pray there has been opened the Temple of God that is in heaven, and there was seen the ark of the Covenant, and the angels ascending and descending on the Son of Man. I have talked with Priscilla, and have heard the way the Lord has led her, how Christ has turned the water into wine, and I have said, there is a mystery in these people, the secret of the Lord is with these too, and the peace which passeth understanding fills their hearts, and my soul has said, Lord, give me evermore to drink of this water! It is the Gospel of Paul that wins men's hearts. You may argue against the Incarnation, and the Resurrection, and the Pentecostal flames, but these are the things that go straight to the source of spiritual existence in man, and help him.

There is no doctrine that needs to be more cleared up than the Bible doctrine of forgiveness. The Bible is full of forgiveness they say. The word only occurs three times, and what

does it mean? Never a mere letting off. God does not break the law of consequences. Forgiveness is a great deal more than letting a man off. Forgiveness is power to overcome the sin, and not the power to elude the consequences. There could be nothing more immorally preached than that a man should say in the streets to-day—Sin but never so deeply, you can by repentance, by a few words said on the death-bed, slip past the consequences, and get straight into heaven. That is not the doctrine of the Bible from the beginning to the end. "God is not mocked; whatsoever a man soweth that shall he also reap." There is a divine doctrine of forgiveness, and that is this, tell every man that however deeply he may have sinned, there is forgiveness with God, but not the forgiveness that will let him off. If a man has drunk away his health, it will never come back to him. If he has broken his limb, it will never be as though it had never been broken. If he has sinned away his position, his position will never come back to him. Oh, no. But there is a forgiveness you can preach to everyone, namely this, there is power in the Grace of God to enable you to overcome the sin, to become more than conqueror over the foe; a forgiveness that will take the evil consequences, and will spiritualise them, so that they become no longer simply pains and penalties, but so many wings helping him upward, so many rungs in a ladder by means of which he shall at last ascend to the heights of redeemed men and women! But there is no doctrine on earth that so makes for morality as the doctrine of forgiveness, mediated by the love of God. Nothing makes a man so ashamed of his evil as a vision of his God upon the Cross, bearing in weakness and humility, the heaviest part of the burden that he himself should have borne.

> Speak we of morals? O Thou bleeding Lamb
> The best morality is love of Thee.

This semi-Christianity which people are preaching, leaves a man much at the mercy of the dark mysteries of pain, destruction, death, which are never absent from human life. What is one to say of these dark things? Well, for my own part, I have nothing to say if we know nothing of the comfort of the 14th of John, and the peace of the 15th, and the Holy Spirit of the 16th, and the Holy Father of the 17th. It will seem very often as though nature were pouring her scorn, and

emptying the vials of contempt upon the mighty hopes that make us men. If we know that the love of God has been poured into our hearts, that we ourselves are being lifted, moulded, helped, and sanctified by the actual Holy Spirit, then we shall have no solution of the dark things of the world it is true, but we shall have something to set against them. If you say to me some burning horror is a grim reality, I will answer you, so this Holy Fire burning on the altar of my heart is a reality too. This man destroyed, that is a dark fact, and this man saved from the hell of a vile life, that is a fact too. How these facts co-ordinate here, how they are to be brought into harmony I do not know. But meanwhile if I only know that there is a Holy Ghost working in Jesus Christ to-day in the world, and that I can come into contact with Him, I am in no hurry to have mysteries cleared up, I can wait for heaven's spacious leisure. If only I know that there is a Holy Ghost, that He breathes upon me, that He forgives my sin, not by letting me off, but by sanctifying me, giving me power to triumph over weakness, I will wait with patience God's explanation of His own doings.

Now I can imagine someone saying, That is all mysticism. I do implore you not simply to say that. Don't dismiss what I have tried to bring before you with a sceptical shrug of the shoulder. Ask yourself whether you have got Christianity, and whether you have got the best! Is the best good enough for you? What kind of Christianity have you got? Is it simply the Christianity of Apollos, or do you know something of the magnificent, rich, full-orbed Christianity of Paul? If there be such a thing as this, you ought to know it, and get it. There is nothing else worth having in this world unless you know this, if this is knowable. What I want to know above everything is whether Christianity is true to-day, when the critics say it is very doubtful whether it was true eighteen centuries ago. My supreme question is this, is it true now? Oh the wearisome Lives of Christ, done in Daily Telegraphese, giving descriptions of the Jews, and saying how far it is from Jericho to Jerusalem, and giving pictures of Jews with turbans! All these things I don't want to know in the least. What I want to know is, whether Jesus Christ is here now, and whether we can get speech with Him? I want

to know why the woman dying with cancer sucks at the 14th of John as though she found it full of nutriment? I want to know her secret. I care nothing about the furniture of the tabernacle, and the length and breadth of the temple. I want to know whether it be true that that there is a Holy Ghost in the world to-day, whether I can get a breath of His inspiration, and a syllable of His benediction? Try it. Don't be satisfied with anything else, less than the best, and the best is to know that Jesus Christ is the same to-day as yesterday, and will be for evermore.

[*Notes of a sermon preached in Cardiff and forwarded by a Correspondent*]

THE LORD'S PRAYER

BY THE REV. HENRY MARTIN, M.A.

VI

"Our Daily Bread"

Our Father which art in heaven. . . . Give us this day our daily bread—St. Matt. vi. 11.

Father . . . give us day by day our daily bread—St. Luke xi. 3

THE religion of Jesus Christ has often been misinterpreted as "a strictly world-shunning and ascetic creed." This was, of course, the conception of it that prevailed in thought and practice during the Middle Ages, from the fifth century onwards; and the Roman Catholic Church, while sanctioning a laxer rule for ordinary Christians, still holds up a severe asceticism as the true *vita religiosa*. Even in our own day this misconception is common among friends and critics alike, and Christ is to many "the Divine Ascetic," "that glorious Eremite," and His Gospel a system of severe self-renunciation.

This view is, however, a strange travesty of Christ's life and teaching. An unprejudiced reading of the Gospels is enough to show that Jesus was no ascetic. As Lecky well says, "To an ordinary layman the life of an anchorite might appear in the highest degree opposed to that of a Teacher who began

His mission at a marriage feast; who was continually reproached by His enemies for the readiness with which He mixed with the world, and who selected from the female sex some of His purest and most devoted followers." * He Himself pointedly emphasised the contrast which popular opinion drew between Him and His forerunner. "John," He said, "came neither eating nor drinking, and they say, He hath a demon. The Son of Man came eating and drinking, and they say, Behold a gluttonous man and a wine-bibber, a friend of publicans and sinners!" John the Baptist in his wilderness solitude, with his rough camel's hair clothing, his coarse and scanty fare, his much fasting and stern self-discipline, lived the strict ascetic life. But the life of Jesus, with its free intercourse with men, its carelessness of external form, and its sweet and sunny naturalness was rightly felt to be very different. He did not dwell "in the deserts till the day of His shewing unto Israel," but in the peasant's home and workman's shop in the busy provincial town. He began His Galilean ministry at a wedding banquet. He was often found at public feasts, and dining even at Pharisees' tables. He mixed freely with His fellows, and gladly shared their joys as well as their sorrows. He pronounced a benediction on the married life when He blessed little children. And far from feeling any stoical contempt for the body, He spent much of His time in ministering to its needs and healing its diseases. As He "went about doing good" there was none more sociable, more sunny, more joyous, more perfectly natural than Jesus of Nazareth.

His teaching was in perfect keeping with His life. He constantly warned men against the dangers of luxury and riches; but with that sane and healthy common-sense, so far removed from any extreme of fanaticism, that characterised all His teaching, He fully and frankly recognised their physical and social needs. The ascetic tried to crush out natural desires and deny natural wants; but Christ taught that they had their necessary and proper place, and that it was fatal folly to ignore them. Speaking of food and clothing as typical necessaries of life He said, "Your heavenly Father knoweth that ye have need of these things"; and, pointing them to wild birds and flowers,

* *History of European Morals, vol. ii., p. 104.*

He encouraged men to look with child-like trust to that Divine Father for their supply. So here in His model prayer He finds a place for physical wants, and teaches us to pray, "Our Father which art in heaven, give us this day our daily bread."

But while Christ gave "these things" their place in life, He was ever careful to define what that place was. We might have expected that this petition for the prime necessary of life would come first in the prayer: as a matter of fact He deliberately puts it fourth. The most important thing to pray for is not bread, but that God's name may be hallowed, His kingdom come, and His will be done. Only when we have prayed these first three petitions, which are really one, are we at liberty to think of our physical needs. "The kingdom of God and His righteousness" are the great primaries of life; the rest, however necessary and right and good, are secondary.

It is Christ's consuming anxiety that men should hold things in their true proportion, and find the true blessedness of life by putting first things first and secondary things second, that is the real explanation of those stern sayings of His that have given colour to the mistake that He advocated asceticism.* When He told men that if they would be His disciples they must forsake all they had, deny themselves, and take up their cross, even "hate" father and mother for His sake, and in particular cases sell their possessions and give to the poor, He was simply warning them with deadly earnestness against the fatal mistake of subordinating the higher good to a lower. If, and whenever, the primary and secondary things come into competition, we must unhesitatingly sacrifice the secondary to the primary; "not," as Harnack observes, "because God has any pleasure in mutilation, but because you cannot otherwise preserve your better part." Bread is good; but better starve one's body than one's soul. Property is good; but better lose all, than lose eternal life. Sight is good; but better pluck out one's eyes than spiritually perish. To obey one's parents is good; but better disobey them than disobey conscience. In a word, a full life is best; but even a maimed life is better than a lost life.

More. Though no ascetic, Jesus certainly lived and taught "the simple life." While fully recognising men's social and

* *Cf.* Matt. xiii. 44, Luke xiv. 26, 27, 33—Matt. xix. 21—Matt. v. 29-30.

physical needs, He always taught that these needs were really few, and that their satisfaction should be simple. It is, therefore, significant that the simplest necessary of life, bread, is deliberately chosen in this petition as the typical specimen of all our requirements; and that of this simplest of goods we are authorised to ask only sufficient for our wants from day to day.* As Godet exclaims: "What a reduction of human requirements to their minimum in the two aspects of quality (bread) and of quantity (sufficient for each day)!" He teaches that as God's children we have a right to expect that our Father will supply our elementary needs, so that, free from care, we can follow the highest. "Be not anxious for your life," He says, "what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on . . . for your heavenly Father knoweth that ye have need of these things." But He does not guarantee anything further. There is no word of luxury or great wealth. We are authorised to pray only Agur's prayer, "Give me neither poverty nor riches; feed me with the food that is necessary for me." A certain modicum of this world's good is necessary to life; but a little is enough—probably far less than we in this luxurious age imagine. Christ never denounced riches as such. But He did teach that they were not at all necessary to the fullest life: "A man's life," He said, "consisteth not in the abundance † of the things which he possesseth." And He did constantly and urgently warn men against the soul destroying greed of getting and having which riches so often, so easily, and so fatally create in their hearts. "Ye cannot serve God and mammon," He cried. "Take heed and keep yourselves from covetousness!" "It is hard for a rich man to enter into the kingdom of God."

God knows how much we in this age need this warning. We are not overmuch addicted to simple living in these days. Carlyle wrote years ago, "There is a hell in England—the hell

* "Our *daily* bread." It is very difficult to say what exactly is the meaning of the peculiar and much discussed adjective ἐπιούσιος, translated in A.V. and R.V. texts, "daily," and in R.V. margin "for the coming day." But probably the word "daily" in the sense of bread sufficient for the day, represents the meaning as well as any.

† ἐν τῷ περισσεύειν. Literally, in the overflowing part, the *super*-abundance of what he possesses: "the surplus part of what one has beyond what one needs." (Luke xii. 15).

of not making money." He would underline the words to-day. To an even increasing number life is simply a making haste to be rich. Pleasure, ease, luxury, enjoyment, become more and more the chief aim of the many. The standards by which men judge even the most sacred things are too often material and commercial. The question we ask about everything is, "Will it pay?" "The wealthiest man among us is the best," and we are often tempted to add, "plain living and high thinking is no more." The sordid trail of finance is over our politics: and the moral rot that is always present when the chief concern is money is already seriously manifest in our national life. Even our churches are not free; the commercial spirit creeps in and materialises even our spiritual work.

> The world is too much with us; late and soon,
> Getting and spending we lay waste our powers.

Jesus calls us back to the simple life. "Asceticism," says Harnack, "has no place in the Gospel at all; what it asks is that we should struggle against mammon, against care, against selfishness." * These are the three foes that are always potent in a luxurious age; and against these three Christ declared relentless war; and He taught us to pray, "Father, give us day by day our daily bread," in order to enable us to free ourselves from that "love of money" which "is a root of all kinds of evil," from that selfishness which "doth eat as doth a canker," and from that carking care for the morrow out of which "spring the fever of speculation, the hasting to be rich, endless scheming, continual reactions of fantastic hope and deep depression in individuals, of mad prosperity and intense suffering in nations." † For to pray this prayer aright is to sanctify the common life, to regard every detail of it in its Godward aspect, to bring even the earning of our daily bread into relation with God and His will.

"Our daily bread," says Christ, we must regard as a *gift from God*. It is not always easy for us to see this. The little child is told that God sends the loaf to the table, and he believes that is literally true. But we can trace its coming to us through a long, and apparently ever lengthening series of secondary

* "What is Christianity?"

† F. D. Maurice, "The Lord's Prayer."

causes, including not only the obvious human work of farmer and miller and baker, but also the natural forces of air, sunlight, soil, moisture, chemical change, and life in the seed. As scientific research more and more explains these natural processes, it seems to many minds to leave less and less room for God in it all; until they almost fear that the sceptic's boast is well-founded that "science has conducted God to its frontiers, thanking Him for His provisional services." The effect of this growing knowledge of secondary causes upon many religious minds has been similar to the effect on the child of the discovery that after all it is not Santa Claus but mother that fills his stocking.

And, further, we know that, although some are born with silver spoons in their mouths, and in our queer modern civilisation sometimes drones thrive and workers starve, the only way by which our daily bread can come to most of us is by our own effort and thought and toil. On the whole the rule holds good that "if any man will not work, neither let him eat": we have to "earn our bread in the sweat of our brow." The man who idles, however much he may pray, will want; while the man who works, though he never prays at all, will generally have enough. It is hard for us to see and acknowledge that the bread we have worked for and earned is still the *gift* of God.

By this petition Christ would teach us that after all the child's view may be nearer the truth.

To explain secondary causes is not to explain away final causes. We must learn to re-discover God in what we call natural processes. And if we look deep enough we shall find Him not only in the ever narrowing gaps of our ignorance, but also, perhaps most of all, in the processes most familiar to our knowledge. Natural forces, we call them; is it not truer to think of them as "the working of the mind of God?" And we must find God in our own natural powers. Whence come to us the strength of muscle, thought of brain, skill of hand, health of body by which we earn our bread? We have not produced them. We start life endowed with them, or with their possibilities. Christ would teach us they are God's gifts. And it is through these endowments that God answers our prayer for bread. As Stier says eloquently, "Man lifts his

imploring, empty hands to heaven and God lays work upon them—thus hast thou thy bread."

And while it is true that as the rain falls impartially on just and unjust, so his daily bread will come as a rule to the man who works for it, though he may never ask God nor thank God for it, it is also true that the man who prays this prayer as well as works is the gainer. For besides the bread he asks for he gains a blessing infinitely richer, namely the sense of dependence upon God, the spirit of child-like trust, the heart of humble gratitude, and the hallowing of the common life. He has not only "the bread which perisheth," but also "the living bread come down from heaven."

Lastly, this petition will teach the men who pray it aright the true method and spirit in which they must earn their bread. "*Our Father* give us," we say—that means the bread we ask for is *God's* bread. "Give *us*"—that is, we are unselfishly to think of others and their needs as well as our own: no man can selfishly isolate himself from his fellows and say only "Give *me!*" "Give us . . . *our* daily bread";—that is, not the bread which properly belongs to others, but only that which we fairly and justly claim. Here are implied God's great principles of social responsibility, social justice, and social service. These principles absolutely exclude all means of getting a livelihood that are violent, dishonest, idle or selfish. "A noble heart," says Isaac Barrow, "will disdain to subsist like a drone on the honey gained by others' labour; or like vermin to filch its food from the public granary; or like a shark to prey on the lesser fry; but will one way or another earn his subsistence, for he that doth not earn can hardly be said to own his daily bread." If all men tried to earn their bread with this prayer in their hearts there would be an end not only to the robber, the swindler, the under-cutter, the slave-driver, the gambler, the speculator, the sweater, and the rack-renting landlord, but also to those highly-respectable but idle classes who neither toil nor spin, but live like parasites upon the labours of others. When we say, "Father give us day by day our daily bread," "we mean that we ask for God's bread, the bread that comes in the slow but natural way of honest toil and happy industry and fellow work, and that we reject the devil's bread, that would seem to come by some quick magic or

gambler's luck, or false work, or plausible trade-trickery; we mean that we ask for God's bread, not the devil's bread, an honest worker's bread, not a thieving swindler's bread, bread which carries with it no curse upon ourselves or others, but bread upon which we dare to ask God's blessing for ourselves and for our children." *

THE MUSIC OF WORSHIP

BY THE REV. HENRY SMITH

Speaking one to another in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord—EPH. v. 19.

EVEN Plutarch said "the first and finest use of music of old was the offering of praise to the Immortals; the next the purifying, regulating and harmonising of the soul." It would be difficult to find any scriptural passage where the double purpose of Christian hymnology could be more aptly expressed than in these words of Plutarch.

In his charming book, *The Hymn Lover*, the Rev. W. G. Horder says "that though hymns are to be found in the literature of nearly every religion, in none, save in the Hebrew and Christian, have they formed a *constant* and *integral* part of their worship." He quotes from large numbers of most eminent oriental scholars and missionaries, and the utmost that he says is that only "occasionally, and under special circumstances, have they their hymns in their worship." And Mr. Horder does not think this is much to be wondered at since it is the Christian religion chiefly which is calculated to draw out at once the elements essential to true worship—awe and love—awe which lies at the heart of worship, and love which kindles it into adoring song. We may well say: "If God had not given to His Church poets, as well as apostles, evangelists, pastors, and teachers, the best that is in us could never have been uttered." † And may we not add that if God

* Dean Stubbs, "The Social Teaching of the Lord's Prayer."

† Dr. Gregory's "The Hymn Book of the Modern Church."

had not given to His Church *musicians and singers*, even the words of our sublime psalms, hymns and spiritual songs would not have told as they have done. We are often reminded that unless and until words are wedded to suitable *tunes* they fail to carry home their message.

I. These words of Paul remind us of the helpful mission of music. The reference is not to instrumental music. Whether such music was used in early Christian services is an open question. It may have been. And if used was no doubt found to be a great aid to the worship of those whose temperaments and tastes were decidedly musical. But as Robert Browning teaches in one of his poems, great as is the charm of instrumental music, this alone will not suffice. It was not until David's *voice* blended with that of his harp that Saul's madness was healed. Nor was it the mere sound of the young singer's voice with his harp, but because the ideas, hopes, and truths, blended with the music of the voice, and "so according well, made one music," the result was secured.

There may have been no savage breasts to soothe in that Ephesian Church, though there were angry, malevolent and envious moods of mind at times. These needed soothing, and there may have been sluggish souls that needed rousing and encouraging. At Colosse there was need to "teach" and "admonish" by music, and so here at Ephesus there may have been a similar need. Perhaps the "speaking" named in the Ephesian Epistle answers to the "teaching" and "admonishing" of the Colossian.

"One to another" may refer to the antiphonal singing which we know had been the order in the temple service in Jerusalem; or it may be Paul was seeking to impress upon them the fact that there was a unifying power in singing, which would greatly aid them to realise their oneness with each other in worship and faith. What could be more fitting than that rich and poor, Jew and barbarian, young and old, should, according to their power, join, as Pliny said, in singing praise to Christ as God instead of singing as some of them had done praise to some *heathen* deity?

Then, as now, they found that as they sang they found their power to praise was multiplied. In his Lectures on Ephesians, Dr. Dale emphasises the fact that the power of song in the

Church of Christ ought to be used much more generally than it is. Men should never forget that since the highest form of worship is social, they owe it to their fellow worshippers to contribute something to the uplifting influence of every service, by the heartiness and music of their own power of song, however limited this may be. Their worship should never be by proxy. However permissible it may be occasionally for members of a congregation to listen silently to some sweet song sung by others, with skilled and well-trained voices in which they themselves cannot join, yet this should be such as they accompany with their own heart-melody, heard only by the Lord.

The music of the sanctuary should for the most part be such as all can join in with but little difficulty. Such, at all events, as with some reasonable amount of self-culture or mutual effort all, with but few exceptions, might join. There will always be some who, by reason of some mental or bodily defect, or lack of musical taste cannot sing. It can hardly be expected that the general style of music used shall be such only as these, are capable of singing. But this is a very different thing from the sad spectacle one has sometimes witnessed, where a small minority has set itself not to sing the music selected by the choir authorities, because they would not, and for no stronger reason. And also different from the case where a highly-trained choir of set purpose sings music which is intended to exclude the possibility of congregational singing. A choir which despises the honest efforts of a congregation, is not a less evil than that of a congregation uncharitably criticising the choir. Dr. Dale wisely says the passage suggests that:

> The genius of the poet and of the singer was to be consecrated to the service of the Church, as well as the genius of the orator. Their singing was not always to be worship addressed to God: they were to sing to each other as well as to Him. As the preacher speaks to the Church, so those who have the gift of song are to sing to the Church: to sing pathetic songs about the Divine pity, to soothe sorrow; triumphant songs about the love of God, to fill the heart with joy; songs about God's power, to give new energy to encourage; songs about the glory of heaven, to transfigure hope into rapture; songs about the infinite grace of Christ and His death for our salvation, to flood the soul with a passion of affection.*

II. There was to be fitting *variety* in their psalmody.

* Lectures on Ephesians, p. 338.

Reference is made in both Eph. v. 22 and Col. iii. 16 to psalms, hymns, and spiritual songs. It may not be easy to describe in detail the difference between these three forms of song. Eminent authorities regard "hymns" and "spiritual songs" as compositions more or less measured that were simply sung, whilst psalms denote the Psalms of David and other kindred lyrics that were written to be sung to an instrumental accompaniment. We have abundant evidence that the great spiritual quickening which the newly-founded churches had experienced was accompanied by a great outburst of song. This was experienced by other churches than the Ephesian and Colossian. To what extent musical instruments were used in the public services of the Christian Church it is impossible now to say. It is difficult to say what style or styles were adopted. But seeing that for the first three or four centuries the Psalms were for the most part used in their public worship and the hymns kept for more private use, it is at least probable the tunes sung would be those to which the Psalms had long been sung. Dr. Edersheim says "what the melodies were to which the Psalms had been sung it is unfortunately impossible now to ascertain. Some of the music still used in the Synagogue must date from those times, and there is no reason to doubt that in the so-called 'Gregorian' tunes we have preserved to us a close approximation to the ancient hymnody of the temple, though certainly not without considerable alterations."

But this is not so much a matter of antiquarian interest. We may find in this variety of psalm, hymn and spiritual song, authority for our present day use of all fitting varieties in our Psalmody. In these days the chant, the solo, the chorus, the anthem, are all to be used. The old prejudice which so long held the field and prevented the introduction of variety into our musical worship is rapidly passing away. We, as at no period in our history, partly no doubt as the result of the general advance of musical training in our Day Schools, are able to appreciate the orders and varieties of sacred music. The musical seed sown in the last century is bearing abundant fruit to-day. There is not only a more careful training of voices, but speaking generally the ears of singers are being better trained also. The discords which congregations endured

uncomplainingly a few generations ago, are not patiently endured now. The tunes also which satisfied then are discarded to a large extent now in many of our rural, as well as our city, churches. Those barbaric and horn-pipe tunes which called forth Wesley's ire are not so much sought after now. We have been recently favoured with a noble army of tune-writers, who have given our congregations a new order of tunes—Barnby, Dykes, Monk, Bridge, Parry Mann, and fifty others of more or less note. For the noble army of new *tune*-writers we may well be thankful as well as for the hosts of new *hymn*-writers. As we sing them we are reminded of Milton's lines:

> Bid the soul of Orpheus sing
> Such notes as, warbled to the string,
> Drew iron tears down Pluto's cheek
> And made Hell grant what Love did seek.

III. The *spirit* in which this variety of song is to be sung is also indicated. Singing *in*—or as we may more correctly render the preposition—*with* the heart. Dr. Dale remarks: "There is another kind of singing in which those who have not the gift of song may take part; while they are silent they may be singing and making melody with their heart to the Lord. And Dr. Maclaren reminds us that 'the best praise is a heart song.' So the Apostle adds, 'singing in your hearts unto God.' And it is to be in 'grace,' that is to say, in it as the atmosphere and element in which the song moves, which is nearly equivalent to 'by means of the Divine grace' which works in the heart and impels to that music of silent praise. If we have the peace of God in our hearts, and the word of Christ dwelling in us richly in all wisdom, then an unspoken and perpetual music will dwell there too, 'a noise like of a hidden brook,' singing for ever its 'quiet tune.'" (Coloss. p. 332).

The real fountain of acceptable sacred song is, after all, in the heart. There are those whose voices remind you of an instrument which is faultlessly accurate as to pitch and tone—voices almost of nightingale clearness and sweetness—and yet, as they sing some of the psalms, hymns and spiritual songs from our hymnals, they lack a something which is needed to make melody. The explanation is found largely, if not wholly, in the fact that they have not an experience of the truth of the words they sing with their lips. If the heart is out of tune,

dead, cold, and under condemnation, even if the lips say as did Wesley—

My heart is full of Christ,

or

My God is reconciled,

there is some discord in the song. It is really only when souls are true to the "eternal harmonies," and lives "lead melodious days," that they can offer the praise which is acceptable. The young Puritan of earlier days says:

There let the pealing organ blow
To the full-voiced choir below,
In service high and anthem clear,
As may with sweetness through mine ear
Dissolve me into ecstacies
And bring all heaven before mine eyes.

If he could sing thus surely we may join him. And we may all find that joyous sense of the Divine favour which makes it possible for us to keep in tune with heaven,

till God ere long
To His celestial concert us unite
To live with Him and sing in endless morn of light.

Homiletics

[*When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations*].

* The Curse of the Ground

A Sermon for Harvest Time

Cursed is the ground for thy sake—Gen. iii. 17

As the study of the Old Testament and the study of the universe proceed two facts seem to be increasingly clear about the story of the beginnings of things as it is told in Hebrew history.

One is that all attempts to force the account of creation given in the Bible into strict and detailed agreement with the teaching of science are futile and mischeivous, because they only convince the people who wish to be convinced, and prolong a strife which has always been carried on about a false issue. The other is that there is not one of the great general

truths about man's relation to God and to the universe contained therein which the growth of modern knowledge has done anything to discredit.

One of those truths is that things now existing were called into existence by a presiding Intelligence and an originating Will. Another is that man is the chief work of the Creator, the creation not being finished till he appeared. Another is that nature is put into subjection to man, and is linked with the fortunes of man.

The last is the truth underlying the text, "Cursed is the ground for thy sake." Let us linger a little over its terms. What is intended by the "curse of the ground" is evident and as manifest to-day as it was myriads of years ago. Much of the surface of the earth is desert. The most fertile lands produce what is noxious much more freely than what is useful for man and beast. Thorns and thistles and weeds seem to be its natural products. That is the "curse of the ground." This curse, we are told, "exists for man's sake." These words may be interpreted in two ways. As meaning "On account of man's sin" or "with a view to man's good." As part of the sentence pronounced on man's sin, or as part of the provision for lifting man out of sin. As an expression of anger, or as an expression of compassion. Probably the truth lies in a combination of the two interpretations; but inasmuch as it has long been the custom to take them entirely in the former sense it may be well to take them for once only in the latter. In that sense they tell us that the curse of the ground is an expression of God's beneficent design for the elevation of man. Thorns and thistles and weeds were ordained that man might be lifted to a higher and still higher state of life. Read in that way the text suggests several considerations that it will neither be out of place nor waste time for us to dwell upon at a harvest thanksgiving.

A. 1. Let me call attention to the fact that man has the power to redeem the "curse of the ground" and that in the course of his history he has actually done much to redeem it. One of the recent doctrines of modern knowledge says that nothing in the earth rises above a very low level of excellence unless it is aided to do so by man, and that all the best things in the earth are the fruit of man's thought and toil. An eminent geologist has written a book which bears the title, "The Earth as Modified by Human Action" in which he shows that whilst man can create no new forces and has to work with the material nature has furnished him yet he has done wonders. He has modified climate, made rivers changed their course, the ocean its shore. He has made forests to grow and ground for them to grow in. At his touch flowers take new forms and new colours, the vines yield a finer grape, and the tree bears

fruit that nature never gave. And these are but illustrations of the fact that through the whole world of nature we may see the creative hand of man, who has power to redeem the curse of the ground and to finish the Creator's work.

2. Let me call attention to the fact that in the process of redeeming the curse of the ground man has ennobled himself. Like the ground itself man was once in a very low estate. How he came there and when he was there are matters which need not concern us now. But there he was, and he was there to carry out and to complete not only what God had begun in the world around him but also in his own nature. And to see how far he has gone in that direction we have only to compare the man of to-day with the man we read of in primitive times who lived in dens and caves of the earth, without other food than roots and herbs, without clothing, without art, without science, language, or religion. From that time onward he has been slowly moving upward, slowly finding himself and becoming more and more an intellectual and moral and spiritual being, more and more able to know the truth and discern the right and serve the infinite God. And it has been by the reaction upon himself of the process of redeeming the curse of the ground that this has been accomplished. It would be quite possible to show that there is not one of man's greatest discoveries and not one of his noblest achievements which cannot be traced back ultimately to the attempt to grow foods or to raise fuel or to gain wealth. (See Drummond on "The Ascent of Man"). In attempting these things man has been driven to redeem the curse of the earth. Or to use the language of the Old Testament writer God cursed the ground and made it bring forth thorns and thistles with a view to man's good, for his discipline, that he might be obliged to think and to re-create in the track and after the method of his Maker.

Let us endeavour to follow another line of thought to the same end.

B. 1. Remember the fact that on account of the curse of the ground, work or industry is the prime necessity for living. It is a law of the Bible and a law of nature and a law of common sense that if a man does not work neither shall he eat. If he gets his share of the good things of the earth he must pay for it by doing his share of work. The organization of society is such that there are some who spend their time in idleness, but the first law of nature is that for all advantages there must be a return of effort, or rather the effort must be put forth before the advantage is given. It is in the sweat of his brow that every man eats his bread. That is so because of the curse of the ground.

2. Remember that universal testimony asserts that this very effort, rendered necessary by the curse of the ground, is for one

thing, the chief condition of human happiness. Dr. Hutchinson Stirling in his Gifford Lectures says that happiness is in the mind and that it will come more readily to the mind of a rag-picker than into the mind of a Lord at a horse race, and that the misery in this world is largely on the part of people who have nothing to do. It does not belong to riches, nor to honours, nor to titles to give happiness, but it does belong to industry. Then, too, work is a daily school of patience and honesty and sympathy. It has a great deal to do with the shaping of character. When men are idle their powers stagnate like the waters of a tropical lake and the passions of human nature break loose in them. (Read the little book on "Work" by Hugh Black, M.A.)

And if this be true it is impossible to resist the thought that the surface malignity of the earth is in reality a blessing, and that the ground was cursed with a view to man's good.

C. There follow from such considerations as these practical truths like the following.

1. That all real work is honourable. The Greeks and the Romans in ancient days used to despise work and it is strange how that pagan notion still slips into our conceptions of rank and dignity. It is still true that the man who labours to produce a harvest is supposed to be not nearly so honourable as he who is under no necessity save that of consuming what other men produce. It would even yet be possible in England to find people ashamed to be seen with soiled hands, and to find people unashamed of living an idle and useless life. What a sad spectacle this must be in His eyes who "worketh hitherto and who has put into work the secrets of happiness and elevation and life itself." And when the leaven of this Old Testament truth has spread through all society, as it is most surely, though slowly, doing, we shall think of the man who earns his bread and does something to redeem the curse of the earth as a far nobler being than the man who uses neither hands nor brains to make the world a little better than he found it, and we shall be as much ashamed to lead an idle life as if we were detected in a felony.

2. That all work is spiritually significant. It is much to be questioned whether the truest spiritual work consists in attending church and the religious work which we are able to do in any spare time we have, though no man in his right senses would think of belittling that work. But the truest spiritual service is done in the week, the work done from Monday till Saturday, the work God has sent us into the world to do. That is what we are really living for.

3. That men who work ought to be sincerely religious men. Men cannot leave things unseen and eternal out of their lives without injury to their work. In the preface to "The Man

from Glengarry," Ralph Connor says, " In the Canada beyond the lakes, where men are making empire and redeeming the curse of the earth, the sons of these Glengarry men are found. And such men are needed. For not wealth, nor energy, nor enterprise alone can tame the earth and build a nation into true greatness, but men, and men only with the fear of God in their hearts, and no other." The vision of living that the Teacher come from God held up before men was not a vision of idleness in a world to come, but a vision of the noblest, purest and most thorough life of love and work, alike for individuals and for society. One of the most solemn things ever uttered by Jesus is the parable of the talents. It teaches that at the last God will expect us to produce evidence of work done equivalent to our talents and opportunities. Merely to have done nothing with them will be enough to condemn us. It is not necessary to waste our time and squander our strength on bad objects, merely to have failed to expend them on the work of life will be enough to condemn us. That was the view of life Jesus Himself lived by. Let us follow His example, and by His help live and work in the spirit of the lines of Kipling.

If there be good in that I wrought
  Thy hand compelled it, Master, Thine,
Where I have failed to meet Thy thought
  I know, through Thee, the blame is mine.
One stone the more swings to her place
  In that dread temple of Thy worth,
It is enough that through Thy grace
  I saw nought common on the earth.

ROBERT J. WARDELL.

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* JESUS IN MOSES

We have found Him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the Son of Joseph.—ST. JOHN i. 45.

Jesus findeth Philip, and immediately he findeth Nathanael, and saith unto him, " We have found Him." These words suggest serious effort, and diligent research, and testify to the special aptitude of Philip. The Bible is the living Book, because its inspiration is Jesus, who is the centre of attraction from Genesis to Revelation. The record of the living Christ will never be exhausted.

I. THE BIBLE IS THE REVELATION OF GOD IN JESUS CHRIST.

(a). Every chapter must be studied in relation to Jesus. Without Jesus, it is a collection of books of different ages. The study of the Bible from a literary point of view is invaluable. It is the classic Book of the centuries. Every intelligent man must know it. The highest critics of the

twentieth century agree that the greatest poem in the world is found in the Bible. We acknowledge our indebtedness to the higher critic who has enlarged our horizon, and though some may consider the higher criticism as a science of dates and dots, we recognise its special contribution to the study of the Bible.

In "The Literary Study of the Bible" by Dr. R. G. Moulton we find a chapter on "Versification and Rhythmic Parallelism," which is full of inspiration to the poet; but when these subjects are exhausted Jesus Christ is the life of the Book, and the man who does not know Jesus does not know the Bible. All the Books are united in Him. Some men have not found Jesus in Moses yet. There are portions of the Old Testament illumined by light Divine through Jesus Christ.

It is impossible to understand Psalm xlv. on the "Majesty and Grace of Christ's Kingdom" if we do not know Jesus. There is no difficulty in finding Jesus in Isaiah liii., and many other portions of the Holy Book bear testimony to the advent of the Messiah, but there are portions of Scripture unknown to man because he does not know Jesus.

II. The Living Christ makes the Bible the Book of the Ages.

The man who does not know Jesus does not know Moses as Philip did. The Bible is not the private property of the individual, or a particular nation or age, it belongs to all. It is the revelation of God in Christ. Moses is not dead because he wrote of Jesus. This is the abiding value of his books. We do not study geology at the feet of Moses. Astronomy is not the subject of his books; but Jesus Christ is his subject. To know Him is the one thing needful. Personal knowledge of Christ is the basis of the progress of humanity.

"Back to Christ" is the motto of to-day. We must pass beyond all ecclesiastical structures and organisation, beyond priest, and prophet, to Christ. The living Christ of the four Gospels is the hope of mankind, and the earnest seeker for Christ will find Jesus in Moses to-day. The writings of Moses are invaluable because they are related to the Living Christ. Theology is Christo-centric, and so is the Bible.

III. It is the Privilege of the Christian to Expound in all the Scriptures the Life of Christ.

This is the abiding duty of the teacher and the preacher. Jesus Christ and Him crucified. He died for our sins, and rose again for our sanctification. There is no salvation in the Bible unless Jesus is found there. Stories fringed with moral appendages are not substitutes for the Gospel, and all illustrations and expositions are fruitless unless Christ is revealed through them. The teacher must bring his pupil to Christ.

Through the Bible God is made known to man, who is revealed in Christ. Jesus said, "He who hath seen Me hath seen the Father," and through Him alone the world is redeemed from sin. The perfect and final revelation of God is found in Him.

There are many who do not know the living Christ to-day. They know something of the Jesus of history, but like the two disciples on the way to Emmaus they know Him not. But God is near to interpret the Scripture to them. Man cannot open the eyes of his friend, but he may be the medium by whom the world is brought to Christ if he sits at the feet of Jesus.

There are depths unfathomable in the doctrines of our religion, but

God is His own Interpreter,
And He will make it plain.

It is the privilege of the Christian to follow the example of Paul when the people "came to him in his lodging in great number; to whom he expounded the matter; testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses, and from the prophets, from morning till evening" (Acts xxviii. 23). G. Talalun Newton.

To-day; Harden not Your Heart—*Heb.* iii. 7, 8

The world's *to-day* is the gospel dispensation; the sinner's is the period of responsibility; but of this the *present* is the only certain time. Everything is done in time *present;* the past is always past and the future to come; time present is the world's capital. To attend the voice of God is our highest duty and if ever done must have a present moment to be done in; let us attend now.

I. God has Spoken and Speaks now to Mankind and to Ourselves. Even to the heathen He has spoken in His works and in their conscience that they are without excuse if they glorify Him not as God. To the Jews He spake more clearly in the law and the prophets. In these last days He has spoken to us by His Son. Now we have all these. We understand God's voice in nature better than the heathen and our conscience is more developed. We know more of the law and the prophets than the Jews did, and we have the fullest account of Christ's teaching, and knowledge of His atoning sacrifice. If we refuse to listen, the heathen and the Jew condemn us.

But, in addition, God speaks to us by His Spirit and His ministers. Often, too, in Providence He deals with us for our good. The result is that few who know the Gospel need be convinced of their duty. They *are convinced* and the point at issue is whether they will yield to God.

II. When God Speaks, it becomes us to Attend and Obey. For He is our Maker, our Father, our Judge, and our

Redeemer. He speaks for our own good, and even self-interest should lead us to attend.

III. THEREFORE AS YOU HEAR HIS VOICE, HARDEN NOT YOUR HEART AGAINST HIM. This implies that His Word would gain attention if not resisted. The propriety of attention, the rightness of His words, our sense of want and the strivings of the Spirit, all prompt reverent attention. It implies that man can harden his heart against God. This power is essential to moral character and responsibility and puts our destiny into our own hands. God gives seasons of grace as in nature, but we are responsible for their improvement.

IV. BY WHAT MEANS MAY WE HARDEN OUR HEART? You may be conscious it is going on. Continuing in any known sin. Hearing without intending to obey, or without self-application. Deliberately resisting and refusing to yield, drowning conviction. But the most usual method is intending to be saved at some other time.

APPLICATION. Seriously consider how plainly and how often God has spoken to you. Whatever excuse may be made for the heathen there is none for you. If ever you are saved there must be a decisive *now*, let it be *now*. Yield *now* as a sinner to Christ, trust *now* in Him for a present salvation.

C. O. ELDRIDGE, B.A.

WORSHIP

Worship God—REV. xxii. 9

To worship God aright three things are essential:—1. Right views of God. In order to do this there must be (*a*) earnest thought, (*b*) Divine illumination which is chiefly the result of prayer and study of the Word of God. 2. Reverence. Psa. lxxxix. 7; Deut. x. 3; Eccles. v. 1, 2; John iv. 24. 3. Faith. Heb. xi. 6; 1 Chron. xxviii. 9; Jer. xxix. 12-14.

The duty of worship is rooted in the fact that God is (1) Our Father, and (2) Our Saviour.

As to times and seasons for worship:—1. Sanctuary worship—on the Lord's day and on ordinary days. Men make excuses to release themselves from this obligation; no time: better able to worship God at home or in the temple of nature. These are but flimsy pretexts in view of the Divine ordinance, and our solemn duty, not to speak of our supreme advantage. 2. But the moral excuses of men must not blind us to the fact that we may worship God also: (a) *in the house*, and (b) *in nature*. Still the sanctuary is God's elect place for worship, where we may testify one to another our belief in His living Person, in His holiness, and the glory of His love, and our obligation to adore and magnify His glorious Name; and where He manifests Himself to His collective people as He seldom does to the solitary worshipper.

R. C. COWELL.

"I AM THE WAY, THE TRUTH, AND THE LIFE"
St. John xiv. 6

I. "I AM THE WAY"—the sole Way. 1. *To the Father's heart*—to reconciliation. 2. *To the Father's character*—to God-likeness. 3. *To the Father's home*—to infinite rest and glory.

II. "I AM THE TRUTH" to guide in that way. 1. *Absolute, unalloyed truth—all* truth. 2. Especially *the truth concerning the Father.* "He that hath seen Me hath seen the Father."

III. "I AM THE LIFE." 1. To energize the soul for its upward march. 2. To confer all that is associated with His own experience of life on His people. R. C. COWELL.

SECOND OUTLINE ON SAME TEXT (St. John xiv. 6)
FROM AN OLD DIVINE

I. I AM THE WAY IN EXILE.
II. I AM THE TRUTH IN COUNSEL.
III. I AM THE LIFE IN REWARD.

Notes and Illustrations

THE CURSE OF THE GROUND.—The ground is cursed for man's sake. *To thee* it shall bring forth thorns and thistles, *i.e.*, thy labour shall not be the productive labour it would have been—thou shalt put it forth among difficulties and obstacles. Thou shalt see thine own moral perversity reflected in the stubborn barrenness, the wilderness growth of nature. Yet thou shalt eat the herb of the field, and depend upon it. With sweat of thy face all through thy life thou shalt win thy bread from an unwilling earth; and at last the dust beneath thy feet shall claim thee as its own; thy toil-worn frame shall crumble down into the grave. It was (1) a sentence of death, of death in life; but at the same time it was (2) a merciful appointment of man's most peaceful and healthy occupation—to till the ground, to grow the corn, to eat the bread; and it was (3) a proclamation of welcome release from the burden, "When the dust shall return to the earth as it was, and the spirit shall return to God who gave it."—*Pulpit Commentary.*

JESUS IN MOSES (St. John i. 45).—The partial error which clave to Philip's faith did not hinder him from grasping that central truth which in good time would detach from itself whatever, not of its own nature, was cleaving to it. He is sure that this, whom they have found, is He "of whom Moses in the Law" (see Gen. iii. 15, xlix. 10; Num. xxiv. 17, 19; Deut. xviii. 15-19) "and the prophets" (see 2 Sam. vii. 12-16; xxiii. 1-7; Isa. vii. 14, ix. 6, liii; Jer. xxiii. 5: Ezek. xxxiv. 23-31; Micah v. 2; Zech. xiii. 7) "did write."—

WE HAVE FOUND (v. 42).—In Jewish lips "we have found the Messiah" was the most comprehensive of all Eurekas.—*Marcus Dods.*

SAVING TRUTHS are mostly commonplace. There has been enough truth in the world for centuries past to redeem every soul in it.—Mark Rutherford's *Bunyan.*

UNION FOR BIBLICAL AND HOMILETIC STUDY

IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1905-1906

MOTTO—"*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*"—2 TIMOTHY ii. 15.

SECRETARY:

Rev. J. A. CLAPPERTON, M.A., Sutton Coldfield, Birmingham

SPECIAL NOTES FOR TUTORS

1. The Connexional Committee, which met on June 30th, passed a very hearty vote of thanks to the 93 Tutors of the U.B.H.S. for their invaluable services during the Session just concluded.

2. Any Tutor not possessing the new Text-book of his Class, will kindly let the General Secretary know, so that he may order it.

3. To secure uniformity in marking papers, it is suggested to the Tutors that 100 marks be assigned as the full mark for each of the six papers despatched from September to February. Then if the sum of ALL the marks actually gained by each student in these six months be divided by 6, the result will be the student's percentage. Only those who send at least five papers are eligible for places in the Honours' List.

GENERAL DIRECTIONS

1. Members may join at any time. Prospectus and all information may be obtained from the Secretary.

2. Papers in reply to questions set in the various classes must be sent (with stamped envelope for reply) BY THE END OF THE MONTH to the Tutors and NOT to the Secretary.

3. Answers to Questions must be written on one side of the paper only and a broad margin should be left blank for Tutors' notes.

4. ALL COMMUNICATIONS REQUIRING AN ANSWER MUST CONTAIN A STAMPED ADDRESSED ENVELOPE.

5. MEMBERS ARE EARNESTLY REQUESTED TO QUOTE THEIR UNION NUMBER IN ALL COMMUNICATIONS. ATTENTION TO THIS MATTER WILL SAVE MUCH TIME AND TROUBLE.

6. Students are requested to write their answers to class-questions *in their own words.* They are also requested to note that very convenient Answer-Books can be ordered from the Book-Room at the rate of five for 6*d*. They go through the post for a half-penny.

TO CANDIDATES FOR THE MINISTRY

LITERARY EXAMINATION

In response to a suggestion by the Rev. R. E. Brown, B.A., a new class will be started this month to enable Candidates to revise their knowledge of Geography, History, and Arithmetic. They have generally been advised to seek the help of some local schoolmaster. Even if they are successful in doing so, they will find the six months' course of questions set in the *Preacher's Magazine* and the criticisms of our Tutor a valuable means of testing their progress. See Class XXXIV. below.

PRIZE LIST : Session 1904-1905

(Received too late for insertion in the July Magazine)

I. Homiletics (Elementary): F. W. Powell, Sergt. Grenfell.

HONOURABLE MENTION

I. Homiletics (Elementary): H. Burn, B. F. Lee, W. Owen.

XXII. Temperance: P. J. Buffard, B. F. Lee, T. Clegg.

TUTORS' REPORTS FOR LAST SESSION

(Received too late for insertion in the August Magazine)

I. HOMILETICS (Elementary)

"Several exceedingly good papers have been sent in to me during the year. Mr. J. Lake (Newcastle-on-Tyne) has gained the prize. He has done excellent work. His average in the seven papers is 91 per cent. Mr. W. Bachelor has written seven papers of a high order. Messrs. Noble, Ovenden, Nuzam, Dalton, and Bridges, have secured an average of over 70 per cent. of the marks. Some have sent in only two or three papers, others none at all. Real improvement has been made on the part of most of the students."

Joseph Reaney.

"In this class, consisting of 14 members, 5 sent in only one paper, 1 sent two, 5 sent three, 1 sent four, and only 2 sent the full number. Mr. F. W. Powell has done well throughout, and takes the prize. Some of the most promising students seem to be most lacking in application." T. Seaton Davies.

"Only 4 students sent in the full number of papers. The quality of the work done has been very encouraging. The prize-winner is Mr. Wilfrid J. Mills (Duffield), who obtained 88 per cent. of marks for seven papers. Mr. R. E. Wilson gained 82 per cent., and Mr. F. J. Mee 81 per cent. for seven papers; and Mr. A. W. Edwards 81 per cent. for six papers. Several others sent in capital papers, but not the requisite number to qualify for a place in the Honours' List. Many expressions of gratitude have been received."

T. E. Freeman.

"I had the names of 20 students given to me, but from 8 I have received no papers. Only 4 of the rest sent in all the papers. Staff-Sergt. Grenfell is at the head of the class-list with 686 marks out of a total of 700. His work has been excellent throughout, and I recommend him most heartily for the prize. The following have qualified for Honours:—Messrs. H. Burn (79 per cent.), B F. Lee (76 per cent.), W. Owen (72 per cent.)." R. C. Robson.

II. ADVANCED HOMILETICS

"The Class began with 27 students, only 5 of whom sent in the full number of papers. Those who sent in a fair proportion of exercises derived much benefit from Wardell's *Manual*, and have shown a marked advance on their earlier efforts of sermon construction. Four students have obtained a total number of marks of over 70 per cent., and have a place in the Honours' List."

F. J. Clarke.

Vb. CANDIDATES' BIBLE STUDY

"Thirty-two names were forwarded to me at the beginning of the Session, and 16 students have sent in papers. Of these, 1 only has sent the full number (seven), 2 students have sent five papers, 1 has sent four, and 5 of the remaining twelve sent only one each. I have pleasure in recommending Mr. E. B. Crocker for the prize. He took all the papers and obtained 85 per cent. The following sent five papers and enter the Honours' List:—Mr. W. Batty, with 83 per cent.,

and Mr. S. Smith, with 75 per cent. Several others did good work in the few papers they sent, but it is hardly satisfactory that in a class composed of 32 candidates for our ministry, only 1 should send all the papers, 2 only send five, 12 send less than four, and half send none at all. In my judgement, however, the whole Bible is far too vast an area to be covered thoroughly in the short space of a seven months' Session. Moreover, the difficult nature of the main Text-book *(Cambridge Companion)*, and of the questions set, demands that students receive tutorial guidance on each section *before* the test-paper is answered."

J. F. EDWARDS.

XII. ENGLISH GRAMMAR

"The past Session has again been one of improvement on the preceding one. Students have been more persevering, and the quality of the work done has been higher. Exactly 50 per cent. of the students of the Class have sent in more than half the total number of papers. The percentage for the previous year was 45. The quality of the work done may be inferred from the fact that out of the 26 students who sent in four papers or more, 17 obtained Honours :— Messrs. H. Edwards and T. H. Stokes obtained 91 per cent.; R. Mettam and T. Roberts, 86 per cent.; W. G. Stevens, 85 per cent.; A. C. Dawkins, 84 per cent.; J. Jackson and G. H. D. Wright, 81 per cent.; J. W. Hanley and A. P. Richardson, 80 per cent." A. H. SCHOLEFIELD, B.A., B.Sc.

XXII. TEMPERANCE

"Ten names were entered for the Temperance Section, but work was sent in by only six students. Of these half sent in answers for three or four months, the remaining three kept on to the end and did good work. The best answers were those of Mr. P. J. Buffard, who gained 85 per cent. marks; Mr. B. F. Lee obtained 81 per cent.; and Mr. T. Clegg, 70 per cent." A. L. HEAP, B.A.

I. HOMILETICS : FIRST YEAR

Text-book: Eldridge's *Lay Preacher's Handbook*, 1*s.* 9*d.* Tutors: Revs. R. C. Robson, Toddington, Dunstable; C. R. Butcher, Sutton-in-Ashfield, Nottingham; G. H. Bamford, Langley, Macclesfield; T. E. Freeman, 43, Upper Belgrave Road, Loughton, Staffs; J. Reaney, The Gate, Ambleside; P. Pizey, Four Oaks, Birmingham; H. W. Pring, Salisbury Park, Wrexham; T. J. Hillary, Glen View, High John Street, Blaydon-on-Tyne, R.S.O.

Students are strongly advised to procure the Revised Version *with marginal references* (5*s.*), and to make constant use of it in their preparation.

Students are requested to note:—1. A fully-written sermon is not required save in the case mentioned below; but divisions and sub-divisions should be clearly indicated, and with sufficient detail to show that the subject has been carefully studied. 2. Each outline is to contain *one illustration* (original preferred). 3. No paper to exceed 400 words in length.

WORK FOR SEPTEMBER: Write Outline Sermon for Children's Sunday.

II. HOMILETICS : SECOND YEAR

Text-book: Edwards's *Nineteenth Century Preachers*, 2*s.* 2*d.* Tutors: Revs. J. Edwards, 35, The Avenue, Sunderland; J. H. Litten, Southall.

WORK FOR SEPTEMBER: Write Outline of a Sermon to Children, following as closely as possible the instructions in Text-book, pp. 162-165.

III. HOMILETICS : ADVANCED

Text-books: Phillips Brooks's *Lectures on Preaching* (i-iii.), 2*s.* 10*d.*; and Wardell's *Manual of Sermon Construction*, 1*s.* Tutors: Revs. R. J. Wardell,

The Manse, Prestwich, Manchester; F. J. Clarke, 9, Carisbrooke Road, Walthamstow, N.E.; R. H. Colwell, Robin Hood's Bay, R.S.O., Yorks.

WORK FOR SEPTEMBER: 1. Read carefully the first 27 pages in Brooks. 2. Write a short paper on the first principles of primary importance, which are always to be taken for granted in relation to the subject of preaching. 3. Work out any two of the exercises given on p. 13 of the Manual.

IV. THEOLOGY : FIRST YEAR

Text-book: Gregory's *Theological Student*, 2*s.* 2*d.* (pp. 1-155). Tutors: Mr. Thos. Hester, 3, Bushmead Avenue, Bedford; Rev. E. W. Trounson, 11, Romilly Road, Cardiff.

WORK FOR SEPTEMBER: pp. 1-20. Questions 1, 4, 7, 9, 11, 13. Expound Psalm xix. 1-6, bringing out teaching in Natural Theology.

V. THEOLOGY : SECOND YEAR

Text-book: Gregory's *Theological Student*, 2*s.* 2*d.* (pp. 156-272). Tutor: Rev. W. Watson, Hebden Lodge, Dacre Banks, *viâ* Leeds.

WORK FOR SEPTEMBER: Questions 111 to 115, 117, 118. Brief doctrinal exposition of Romans iii. 24-26.

VI. THEOLOGY : ADVANCED

Text-book; Banks's *Development of Doctrine in the Early Church*, 2*s.* 2*d.* Tutor: Rev. F. J. Pope, 152, Windsor Road, Forest Gate, E.

WORK FOR SEPTEMBER: pp. 1-35. 1. What are the views held by the various churches as to the authority of General Councils? 2. Give a list of the Apostolic Fathers and their writings. 3. Give a *brief* account of Gnosticism. 4. Explain Dynamic and Modal Sabellianism.

VII. THEOLOGY : SPECIAL CLASS FOR CANDIDATES FOR THE MINISTRY

Text-books: Gregory's *Theological Student*, 2*s.* 2*d.*; Banks's *Manual of Christian Doctrine*, 2*s.* 8*d.*, to be read concurrently. Eight questions will be set each month, selected from those in the Text-book, pp. 273-288, but full marks will be given only to those answers which show an acquaintance with Banks's *Manual*. It is particularly requested that *only* intending Candidates for the Ministry join this Class. Tutors: Revs. J. Conder Nattrass, B.A., B.D., Wesley Manse, Walsall; G. F. Rose, 30, Westlands, Chester Road, Sunderland; J. C. Colwell, 47, Queen s Walk, Nottingham.

WORK FOR SEPTEMBER: Gregory, pp. 1-41. Questions 1 (omitting sub-question about objections to Theological systems), 4, 9, 13, 15, 18, 19, 22.

VIII. BIBLE STUDY: SPECIAL CLASS FOR CANDIDATES FOR THE MINISTRY

Text-books: Cambridge *Companion to the Bible*, 1*s.* 3*d.*; Maclear's *Book of Old Testament History*, 1*s.*; Maclear's *Book of New Testament History*, 1*s.* Tutors: Revs. J. T. Waddy, B.A., Fairholm, Balne Lane, Wakefield; H. G. Roberts, M.A., Loughborough Road, Leicester; J. Finnemore, M.A., Ph.D., Four Oaks, Birmingham; J. F. Edwards, 23, Bates Street, Sheffield.

WORK FOR SEPTEMBER: To the death of Joseph (including Introduction). Read Maclear 1-27, Companion 1-21, 41-50, 122-124. Questions: 1. Write brief notes on the words, Testament, Canon, Pentateuch, Hagiographa, Apocrypha. 2. Give the names of the "Apostolic Fathers," and show the value of their works as evidence of the authority of the New Testament Books. 3. Give a list of the Principal English Versions of the Scriptures. Which of the earlier ones has had most influence on succeeding versions? 4. Point out the differences

between the two stories of the Creation (which are given consecutively) and the two stories of the Flood (which are mingled together) in the Book of Genesis. 5 Note some indications that the story of Abraham is compiled from different sources. How do you explain the discrepancy between xi. 26, 32, and xii. 4? 6. "Joseph is a type of Christ both in His humiliation and His exaltation." Illustrate this.

IX. CHRISTIAN EVIDENCES

Text-book: Banks's *Scripture and its Witnesses*, 2*s.* 2*d.* Tutor: Rev. J. H. Tite, The Cottage, Brenchley, Kent.

WORK FOR SEPTEMBER: Read pp. 1-30. Questions: 1. Give a brief statement of the three new features to be noticed in discussing Christian Evidences to-day. 2. Show that it is not unreasonable to believe in Christianity even if there be not *absolute* certainty with regard to it. 3. What is the teaching of the Ritschlian school. 4. Reply to the charge of the critics that we make Christianity depend upon the correctness of Scripture details.

NOTE: Papers should not exceed 800 words in length, and should be written without the book.

X. CHURCH HISTORY

Text-books: Carr's *Church and Roman Empire*, 2*s.* 2*d.*; Tozer's *Church and Eastern Empire*, 2*s.* 2*d.* Tutor: Rev. E. E. Ormiston, 7, Albert Bridge Road, Battersea Park, S.W.

WORK FOR SEPTEMBER: Read pp. 1-51. Questions: 1. Write an account of the foundation of the Eastern Empire, noting also its chief characteristics. 2. Write notes on Constantinople, Byzantine, Justinian, The Comneni, The Palæologi. 3. What are the distinguishing features of the Eastern Church? Why is it called "The Orthodox Church?"

XI. ETHICS

Text-book: Davison's *Christian Conscience*, 1*s.* 9*d.* Tutor: Rev. G. W. Polkinghorne, Egremont, R.S.O., Cumberland.

WORK FOR SEPTEMBER: Introductory Note: Each month three questions will be set, of which the first will be a request for an Analysis of the Section set for study. This Analysis must be made with the Text-book *open*, as it is desired thus to make its study permanently useful by giving the student a digest of the work, made by himself, which he can keep for future reference. The other questions should be answered at an interval of at least three days from the close of the Study—a week would be better still. *Work for the Month:* Sections I. and II. Introductory and Historical Sketch. Questions: 1. Analysis (see above). 2. Indicate the value of this Study, dwelling especially upon the practical side. 3. Outline the History of the Idea of Conscience.

XII. ENGLISH GRAMMAR

Text-books: Morris's *Primer*, 1*s.*; and Wetherell's *Exercises*, 1*s.* Tutor: A. H. Scholefield, Esq., B.A., B.Sc., F.C.S., 57, The Avenue, Leigh, Lancs.

WORK FOR SEPTEMBER: Morris, Sections 1-33. Wetherell, Exercises 3: 4-9; Ex. 8: 1-10; Ex. 11: 11-20.

XIII. ENGLISH COMPOSITION

Text-book: Nichols's *English Composition*, 1*s.* Tutor: Rev. T. W. Meredeth, 11, West Avenue, Gosforth, Newcastle-on-Tyne.

WORK FOR SEPTEMBER: Lesson, Read Part I., Chap. i. Questions: 1. What is a "sentence"? Distinguish between simple, compound, and complex sentences. 2. Explain the following terms: Clause, Phrase, Paragraph, Loose, Sentence, Period. 3. Write a brief essay on "The Four Seasons."

XIV. COMPARATIVE RELIGION

Text-books: Geden's *Comparative Religion*, 2*s.* 2*d.*; and Grant's *Religions of the World*, 7*d.* Tutor: Rev. H. C. J. Sidnell, B.A., B.D., Ashton-on-Ribble, Preston.

Work for September: Read first 68 pages. Questions: 1. Explain what is meant by Comparative Religion. 2. What are the chief forms of worship found among early or uncivilized races? 3. Describe the Egyptian belief with reference to the dead and a future state.

XV. LOGIC

Text-book: Jevon's *Logic*, 1*s.* Tutor: Rev. B. Gregory, 2, Acton Square, Salford, Manchester.

Work for September: Read carefully pp. 1-26. Note specially the distinction between inductive and deductive reasoning, and the relation between them; the difference between negative and opposite terms; the meaning of terms, extension and intension. Refer throughout to the questions at the end of the book *for practice in answering*. No questions are set this month, but questions on the work of each month will appear in the *Preacher's Magazine* next month and afterwards, and should be answered at once without the book if possible. If the book is used, state the fact.

XVI. PSYCHOLOGY

Text-book: Ryland's *Story of Thought and Feeling*, 1*s.* Tutor: Rev. G. W. Polkinghorne, Egremont, R.S.O., Cumberland.

Work for September: Read Chap. i., an interesting and easy lesson. Points worthy of attention are:—Streams of consciousness; attention and inattention; sub-consciousness.

XVII. ENGLISH LITERATURE

Text-book: Wyatt's *Tutorial History of English Literature*, 2*s.* 2*d.* Tutor: Rev. J. Billington, The Manse, Stanford-le-Hope, Essex.

Work for September: Chaps. i. and ii. Note especially pp. 1, 2, 6-9, and 15. Beginners will not at once see the importance of some of the points Wyatt insists on; the later part of the work will confirm his statements. Chaucer's poem on Truth, pp. 18 and 19, should be mastered; a translation will be sent to each student. Langland was a seer and a Protestant! Questions: 1. What reasons are there for thinking that English Literature is the greatest the world has even seen? 2. What do you know of the following:—Beowulf, the Saxon Chronicle, Cædmon? 3. How do you explain the difference between English poetry before and after the Conquest? Write a short life of Chaucer, giving dates. What do you know of Piers Plowman?

XVIII. NEW TESTAMENT GREEK

Text-book: Clapperton's *First Steps in N.T. Greek*, 1*s.* 6*d.* Special Fee (in languages) for the Tutor, 2*s.* 6*d.* Minimum subscription for the Union not to be forgotten, 6*d.*

XIX. ADVANCED NEW TESTAMENT GREEK

Subject: Pope's *Epistles to Timothy*. Fee (not including Subscription), 5*s.* Tutor: Rev. R. M. Pope, M.A., South Bar, Banbury.

XX. HEBREW

Text-book: Maggs's *Introduction to the Study of Hebrew*, 3*s.* 9*d.* Special Fee and Subscription as in Class XVIII. Tutor: Rev. A. T. Burbridge, B.A. The Tutor will write personally.

XXI. SPECIAL CLASS FOR LOCAL PREACHERS ON TRIAL

Text-books: Wesley's *Fifty-three Sermons*, 2*s.* 8*d.*; Wesley's *Notes on New Testament*, 1*s.* 8*d.*; Wesley's *Second Catechism* (cloth), 5*d.* The three will be sent for 4*s.* 4*d.* Tutors: Revs. W. H. Phipps, B.A., Hove, Brighton; Ed. Greeves, 64, Parkhill Road, Hampstead, N.W.; Joseph Johns, Pelsall, Walsall: G. F. Atkinson, M.A., Epworth, Thorncliffe Road, Nottingham: A. C. Baker, Hednesford, Stafford; W. G. Davis, Alnwick.

WORK FOR SEPTEMBER: Study closely SERMONS i. and iv. Read xxi-xxvi. Wesley's NOTES on Matthew. Second Catechism, Chaps. i. and ii. Questions: 1. Give some passages of Scripture illustrating the foundation of the doctrine of the Trinity. 2 By what faith is it we are saved? What are the characteristics of the Christian life as shown in Scripture? 3. Indicate Wesley's outline of the Sermon on the Mount. 4. What characteristics of false religiousness does Wesley claim are exposed by Jesus in a discourse recorded by St. Matthew? 5. What would you say in an Oral Examination if asked, Who was John Wesley? What doctrines did he especially enforce? What was the result of his preaching? (Each answer very brief).

XXII. CONNEXIONAL L.P. EXAMINATION: ELEMENTARY

Text-book: Mackie's *Bible Manners and Customs*, 1*s.* 9*d.* Tutors: Revs. A. W. Cooke, M.A., 19, Holyrood Crescent, Glasgow, W.; C. M. Weeks, York Road, Southend-on-Sea; J. Penrose Hodgson, Kilsyth, N.B.; J. Stainer Wilkinson, Clydebank, N.B.

WORK FOR SEPTEMBER: 1. Read carefully chaps. i. and ii., pp. 1-26. 2. Write short answers to the following:—(*a*) What are the advantages of this study? (*b*) Describe the main physical features of Palestine. (*c*) Write a note on idolatry and landscape. (*d*) How are the prevailing minds of the country referred to in Scripture?

XXIII. CONNEXIONAL L.P. EXAMINATION: ELEMENTARY

Text-book: Robertson's *Lessons on Gospel of St. Mark*, 7*d.* (Lessons 17-32). Tutor: Revs. W. H. Spencer, Myrtlewood, Landseer Road, Bournemouth, W.; P. M. Wright, B.Sc., 24, Shelburne Road, Calne, Wilts.

WORK FOR SEPTEMBER: Lessons xvii and xviii. (Mark viii. 27-ix. 29). Questions: 1. What do you know about Cæsarea Philippi? 2. How do you account for the severity of the rebuke given to Peter? 3. Briefly explain viii. 35-37. 4. What were the lessons for the apostles (*a*) on the mountain (ix. 2-8) (*b*) in the valley (ix. 14-29).

XXIV. CONNEXIONAL L.P. EXAMINATION: ADVANCED

Text-book: Denny's *Death of Christ* (pp. 1-203), 4*s.* 10*d.* Tutor: Rev. S. B. Gregory, B.A., Whittlesea, near Peterborough.

WORK FOR SEPTEMBER: pp. 1-36. Questions: 1. Explain what you mean by the Unity of the New Testament. 2. Write out two Old Testament passages which were applied to Jesus by the Voice from heaven at His Baptism, and make a brief note on the original application of those passages. 3. Explain how it was that Jesus being sinless could yet be baptised with the baptism of repentance. 4. Mention five occasions upon which Jesus foretold His Passion, giving in each case the words in which the prediction is reported in the Gospels. 5. Explain clearly the two senses in which it was *necessary* that Jesus should die.

XXV. CONNEXIONAL L.P. EXAMINATION: ADVANCED

Text-book: Farrar's *Hebrews* (Introduction and chaps. viii-xiii), 2*s.* 2*d.* Tutors: Revs. H. Martin, M.A., 14, The Crescent, Gateshead; J. R. Broadhead, Great Bridge, Tipton.

Work for Session: *September:* Introduction, pp. 9-29 (chaps, i-iii). *October:* Introduction, pp. 29-50 (chaps. iv-vii). *November:* Chaps. viii. 1-ix. 14 (pp. 127-142). *December:* Chaps. ix. 15-x. 39 (pp. 143-160). *January:* Chaps. xi. 1-12, 13 (pp. 161-178). *February:* Chaps. xii. 14-xiii. 25 (pp. 178-194).

Work for September: Introduction, chaps. i-iii. (pp. 9-29). Questions: 1. What can be learnt from the Epistle as to its readers—who they were, where they lived, and what was their mental and spiritual condition? 2. Carefully compare the writer of "Hebrew's" treatment of Judaism with that of St. Paul, and account for the difference.

XXVI. LATIN

Text-books: Allen's *Latin Grammar*, 2*s.* 2*d.*; Allen's *Latin Exercises*, 2*s.* 2*d.* Special Fee (see Class XVIII.), 5*s.*; Minimum Subscription, 6*d.* Tutor: Rev. W. E. Beet, M.A., 208, Holderness Road, Hull.

XXVII. EXPERIMENTAL BIBLE STUDY (Special Class for Leaders of Society Classes)

Text-book: Knight's *The Master's Questions to His Disciples*, 4*s.* 1*d.* Tutors: Revs. G. D. Mason, Mont Blanc, Bridghouse, Yorks; J. L. White, Bromyard Road, Worcester; J. D. Percy, Norton, Stockton-on-Tees.

Work for September: Read pp. 1-58. Questions: 1. Explain "Importunity," "Cast into the Oven," "Thorn in the Flesh." 2. What do we learn from St. Paul's experience of the "Thorn in the Flesh" as to the nature, privilege, and effects of prayer? 3. What is implied in being a disciple of Christ? 4. What qualities of the Christian life does our Lord insist on in the following passages:—Matt. vi. 25, 30; Luke xi. 5-8. 5. Explain briefly the foundation upon which our Lord rests His teaching about prayer. 6. What is the test laid down by Christ as to the reality of the faith of professing Christians?

XXVIII. ART AND PRINCIPLES OF TEACHING (Special Class for Sunday School Teachers)

Text-book: Adams's *Primer of Teaching*, 7*d.* Tutor: Rev. W. H. Cheetham, Hartley Wintney, Winchfield.

Work for September: Read Chap. i, Questions: 1. A successful teacher puts himself in the place of the child. How may this be done? 2. Compare a child with an adult. What are the child's characteristics? Are any of these defects? 3. You roughly classify your scholars as "motor" and "sensory." Which form the largest number under your care? How does your method differ? 4. How can you form the truest judgement of a boy—by considering him alone as a unit, by seeing him among his companions, at home, or at school? How can you know the *real* boy? 5. What is a teacher's first qualification?

[N.B.—Frame the answers in your own words].

XXIX. BIBLE STUDY (for General Students): Old Testament

Text-book: Davison on *The Psalms* (Vol. I.), 2*s.* 8*d.* Tutor: Rev. A. D. Baskerville, Barton-on-Humber, Hull.

Work for September: Read pp. 1-30. Questions: 1. How and when was the Psalter compiled? 2. What evidences are there that David wrote some of the Psalms? 3. Explain "Of the sons of Korah," "For the chief musician," "Selah," "Maschil," "Songs of Ascents."

XXX. BIBLE STUDY (for General Students): New Testament

Text-book: Moule on *Romans*, 2*s.* 9*d.* Tutors: Revs. M. W. Mountford, B.A., 30, Caldwell Street, Bedford; E. D. Green, M.A., 56, Portland Road, Bishop's Stortford; A. K. Smith, 54, Rosenthal Road, Catford, S.E.

WORK FOR SEPTEMBER: Read pp. 1-48. Questions: 1. What do we know, at the date when the Epistle was written, of (*a*) The condition of the Church at Rome; (*b*) St. Paul's relation to this Church? 2. Was this Epistle aimed at purely local, or incidental needs and problems, or is it to be regarded as a treatise on the whole range of Christian truth? Give reasons for your answer. 3. Give in your own words the argument of Chapter viii.

XXXI. BIBLE ENGLISH

Text-book: Clapperton's *Pitfalls in Bible English*, 1*s.* 6*d.* Tutor: Rev. H. S. Seekings, Thornton Heath, Surrey.

WORK FOR SEPTEMBER: Read first 22 pages. Questions: 1. Explain the six pitfalls in Isa. xxi. 14; 1 Thess. iv. 15; 2 Thess. ii. 7; 2 Chron. xiii. 7; 2 Sam. vi. 22; 1 Sam. xvii. 6. Annotate the five passages: Phil. iii. 21; 2 Cor. ix. 2; 1 Peter iii. 1; Lev. xxv. 5; 1 Cor. xv. 38.

XXXII. TEMPERANCE

Text-book: Barrett's *The Truth about Intoxicating Drinks*, 2*s.* 3*d.* Tutor: Rev. A. L. Heap, B.A., 26, Cornwall Street, Pimlico, S.W.

WORK FOR SEPTEMBER: Read Chaps. i. and ii. Questions: 1. Write a short account of the nature and production of Alcohol. 2. Explain briefly "diastase," "fermentation," "rectification." 3. What is a food? Can Alcohol be classed as such? 4. Examine the claim that Alcohol aids the body to work and to endure.

XXXIV. CANDIDATES' LITERARY EXAMINATION

Text-books: Chambers's *World in Outline*, 1*s.*; Ransome's *Short History of England* (Longman's) 3*s.* 6*d.*; Longman's *Junior School Arithmetic*, 1*s.* Tutor: Rev. R. E. Brown, B.A., The Crescent, Hipperholme, Halifax. The Tutor will communicate privately with each Student.

OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. F. B. COWL

Sept. 3—FOUND OUT—*Num. xxxii. 23*

God is telling His people what to do if they want to prosper. If they won't do what God says they will be sinning, and they may be sure that their sin will find them out. They can do as they like but they cannot escape the consequences. This is true of all sin, and is therefore a voice for us all. It is the text for boys and girls to warn them what will happen if they do wrong. We shall be found out. What does that mean?

Well, it does not mean that *other people will get to know*. They may and they sometimes do so in very unexpected ways. A footprint, a finger-mark, a blush on the cheek, a smell in the breath may be terrible tell-tales. But we may hide our sin and no-one find us out. Some of the greatest rogues are not in goal.

Nor, does it mean that we shall *find ourselves out*. Sin often brings great and terrible remorse and sorrow; then we may say that we have found out ourselves. But unfortunately sin may very deeply stain our life, and bring us into great dis-repute while we are hard and careless.

No, it means that *sin will find us*. We may hide it, but we cannot hide from it. Sin is like a powerful enemy seeking our ruin and sooner or later

it will run us down. "Sin coucheth at the door" (Gen. iv. 7), and it won't miss its opportunity to spring into the tent. The woe and punishment are sure to overtake us. The beggary of the drunkard is sin finding him out.

"*Be sure.*" We hope not, we try to explain how it will not, we see men who appear as if it has not, but *be sure that it will.* Then is there no help against being found out? Yes, if we turn to Jesus He will save us from our sins. In no other way can we escape.

Sept. 10—The Wonderful Stream—*Rev. xxii. 17*

In our lesson to-day we have a wonderful picture of a strange river. It came out of the temple, from beneath the threshold. Its course was eastward, and it ran away into the desert making it beautiful, and then into the Dead Sea healing its waters so that fish swim in it. Indeed, changing it from a dead sea into one full of life. The banks of the river had trees growing, never withering, and fruit never failing, and leaves for healing. What a wonderful stream. Just a picture of what God is to those who put their trust in Him. He is like a great deep flowing river to a thirsty land. What the river is to nature God is to us. On the banks we may see everywhere "Whosoever will . . . freely."

"Let him *take.*" If we would quench our thirst we must drink. We must do it ourselves. We might die of thirst on the bank of a pure stream if we would not drink. The provision is rich enough, we must take. Would a thirsty boy decline the cup of clear water?

"Let him take *freely.*" He need not fear that there will not be enough. "Enough for all; enough for evermore." There will be no true desire of the heart that God will not satisfy. We shall not be poorer because we walk along the banks of this river. There is no other so glorious. Boys and girls must not think that religion is less free or glad or grand than life without God.

Whosoever will. God is everybody's Friend, His riches anyone may have a share of. There is only one thing that can keep us from God's river. Can you guess it? Will. If we *will* we can. If we don't care and won't make up our mind then the "Water of Life" will pass us by. It does not matter how poor or frail or tempted or sinful, we may come and take. The writer seems to seek out all the willing ones and says to them "Let him take." It is water of *life.* No death, no sorrow, no sighing where God is.

Sept. 17—A Great Resolve—*Dan. i. 8*

A charming and inspiring story. Daniel is serving in the king's palace, and as an officer of the court his food was sent from the king's table. But the king was an heathen and all his food had been dedicated to the heathen deity. To partake of it would be sharing in the idol worship. What is Daniel to do? The Golden Text gives us his resolution, he determines that he won't defile himself by eating of the king's meat. This was a bold and a grand resolution. It is the first step for all for us in escaping from sin.

1. To be good we need a good purpose. A log drifts on the stream and is carried where the current takes it; a fish swims and goes which way it chooses. The swimmer notes the point on the other side which he wants to reach, and makes for it with or against the stream. We are too much like logs and too little like the swimmer. Daniel made up his mind that he

would not sin. We can do that. When you go to school you can resolve that you won't do the dirty and mean things. When you leave home for work make a dead set against all wrong. Be firm and don't drift.

2. To follow our purpose we need strong resolution. "He purposed in his heart" means that he was greatly in earnest, that he brought his will and conscience to play. This was a deep set purpose. Nothing moved him. There were many difficulties. The prince of the eunuchs was a tough customer. But what is difficulty to a youth who has made up his mind? We fail sometimes because we have only purpose on our tongue.

3. To follow a good purpose we need a clear sense of the good. What prompted Daniel to make this resolve? The answer is in the rather strange word "defile." He belonged to the God of heaven, the Living God, and to eat the meat which had been offered to an idol was against the will of his God. If we thought of God more we should sin less and fight harder for the good. Why should we not sin? Because we are God's children. He loves the right but will punish the wrong. If we take this purpose in our hearts God will help us to carry it out (ver. 9).

Sept. 24—OUR KEEPER—*Psa. cxxi. 5*

The shepherd keeps his flock, the watchman keeps the city, father and mother keep the home. What would city or flock or home be without the keeper? So our life needs an all-wise and ever-present keeper because it is full of peril, and necessity. What a glorious Keeper we have—the Lord, mighty, merciful, tender and wise. He does not slumber. This means three wonderful things for us.

1. Protection. Against the enemies, and the perils which we have to face God defends us. Psa. xxxiv. 20; John x. 14, 15. "Thy shade" (verses 5 and 6).

2. Saviour. Ver. 7. Evil is our greatest danger and our soul the most precious and the most often injured. God will keep the door of our lips and thoughts and desires so that sin does not enter. How ever much we may sorrow in heart we shall not suffer in character. And that is the most important thing of all.

3. Guide. Ver. 8. Going out and coming in: to and from school or work in the city. On the road, in the train, everywhere and at all times God will keep us as we go to and fro. What then? We must give ourselves to Him to keep.

REVIEWS

The Class Teacher at Work. Compiled by Thomas Barclay. London: C. H. Kelly.—This is a book which breaks new ground and should prove invaluable to the order of Methodist workers for whom it has been specially prepared. It is a collection, in handy form, of the best and most useful contents of the Class Teachers' Columns in *The Methodist Times.* It contains methods and programmes actually adopted in the circuits of Methodism, and a number of striking meditations written specially for the help of Leaders. There is something here for every Class-Leader who

seriously desires to improve the quality of his work, and we wish the book the success and circulation which it deserves. The value of the book is enhanced by a short, but delightful introduction from the pen of the Rev. Richard Green, and by excellent portraits of six of our most highly honoured ministers. By the publication of those instructive pages Mr. Thomas Barclay has added another to the long series of his services to the lay-pastors of our Church.

A Mnemonic Key to the Four Gospels, 1d. A Mnemonic Key to the Epistles of St. Paul. For Bible Classes and C.E. Societies. 2d. By the Rev. E. E. Crossby, B.A. Wesleyan Book Depôt, Sydney.—These are very ingenious little pamphlets and will be found very useful by students. The *Key* to the Gospels costs a penny, that to the Epistles twopence. We can best explain Mr. Crossby's method by a quotation :—

ST. PAUL'S EPISTLE TO THE ROMANS

There are *sixteen* chapters. It was written from Corinth in the winter or spring of 56 or 57 A.D., and was sent by Phœbe, a deaconess of the Church at Cenchrea. Its purpose was to set forth very fully the Gospel that Paul taught and proclaimed everywhere ; it also shows the relation of the Jew to the Gospel.

Key Word : PAUL'S GOSPEL

P aul's greeting, and the great subject of this letter (vv. 16, 17)—1 : 1-17.
A ll have sinned—Gentile and Jew, without law and under law alike—1 : 18 to 3 : 20.
U nder Justification by Faith now—3 : 21-26.
L aw and Faith—how related ; the case of Abraham—3 : 27 to 5 : 20.
S in's reign ended—6 : 1-23.

G race triumphant where the Law failed—7 : 1-25.
O ur new life in Christ and its consummation in Glory—8 : 1-39.
S ad present though not hopeless state of the Jews under the Gospel—9 : 1 to 11 : 36.
P ractical lessons : our duty to God and to man—this latter in detail—12 : 1 to 15 : 13.
E xpects to visit them soon—15 : 14-33.
L ong list of salutations—16 : 1-27.

Immortality. By Wm. L. Seabrook. The Vir Publishing Company. 4s. net.—This attractively printed volume contains a series of interesting studies on a subject which must be constantly in the mind of the preacher. It is not a systematic theological treatise though its teaching is sustained by argument, but it is rather a helpful and encouraging book for those who have "loved and lost." It abounds in quotations, especially in poetic quotations, some of them, both in prose and verse, are very striking.

Aurora Leigh. By E. B. Browning. London : H. R. Allenson. 6d.—We are glad to see Mrs. Browning's great work issued in this form. It ought to give the poem a new audience. Perhaps of late years *Aurora Leigh* has a good deal gone out of fashion, but, for ourselves, we have by no means lost our early admiration for its many fine passages.

MEN AND BOOKS : A MONTHLY SURVEY

The Baptist World Congress

ONE of the principal events connected with the religious world recently has been the assembling of the *Baptist World Congress* in London. Twenty-six groups of delegates—representing various nationalities from all the four quarters of the globe—responded to the roll-call; and the meetings were marked by much enthusiasm and spiritual fervour. Whatever may be the value placed on such cosmopolitan gatherings by practical persons, it is evident that such demonstrations are evidence of the vigour, the spiritual influence, and the world-wide activity of the Protestant Free Churches.

Our purpose at the present moment, however, is not to forecast the possible triumphs of a later day; but to call attention to two or three of the more noteworthy utterances of speakers at the Congress—utterances which are related more or less closely to the special interests and pursuits of our readers.

Our first reference is to the Special Congress Sermon preached by Dr. J. N. Prestridge at Regent's Park Chapel on the Sunday morning. The text was John iii. 17, "For God sent not the Son into the world to judge the world; but that the world should be saved through Him." The preacher argued that in proportion as we are able to master a book, we are able to generalise from it. Christian scholarship enables us to generalise from the Old Testament, and the generalisation might be expressed in one word—separation.

Did God choose the Jews as His own peculiar people? Yes; but that through them might come salvation. Did He choose the first day of the week to be holy? Yes; but that through it all days might be sanctified. Did He choose one place to be holy ground? Yes; but that all the earth might be made holy. Was the Lord's Table to be sacred? Yes; but that it might bless all meals. Did He withdraw people to places apart? Yes; but that they might bless the world. In former days there was at one time priestly domination; then came kingly rule, etc. Some persons had been withdrawn or

separated so that they might take a message to the people. Now the reign of the common people had begun, and Abraham Lincoln had said God must love the common people because He had made so many of them.

Turning to the New Testament, Dr. Prestridge said that it could be generalised in a similar way, and the word he would use was "Go." God said to those whom He had fitted and trained, "Go and preach the Gospel." The lesson people had to learn to-day was the world-wideness of the mission of Christ, and the possibilities that lay on the right hand and left. In this period of the world culture was becoming more and more appreciated, and riches themselves became more and more ministering angels. But riches and culture should come forth more and more to unite with the purpose of God. Dr. Prestridge concluded with a picture of a foul lagoon full of ugliness and disease; but the "Sons of God" laid their hands upon it and turned it into the "White City" full of beauty. So also might the world be made full of beautiful humanity to enter the presence of the King.

At the ceremony of the unveiling of a statue of the Rev. C. H. Spurgeon, Dr. Maclaren—in a characteristic and graceful speech—eulogised the character of one whom he called "a never-to-be-forgotten friend and brother." In brief but expressive phrases he set forth the powers and excellences of the great preacher. "Charles Spurgeon stood in the true succession of Latimer, Luther, and John Bunyan. He had a mastery of the plain Saxon understanded of the common people; he had depth of feeling and brilliancy of expression, yet homeliness of imagination. He had familiarity with Scripture, persuasiveness of speech, and fulness of effective utterance, also an earnestness of adherence to the Great Evangelical doctrines which made him incomparably the greatest preacher of the age and of their denomination, and, as only the greatest are, in his simplicity sublime."

Some say that the finest utterance of the Congress was Dr. E. Y. Mullins' paper on "The Trend of Modern Thought." Dr. Mullins argued that the coming reconstruction of theology will be based, not on Rationalism or Naturalism, Deism or

Pantheism; but that its starting-point will be Christian Experience. In his judgement the coming Baptist theology will be based on six axioms—six Baptist ultimates, viz.:—"(1) Theological axiom; The Holy and Loving God has a right to be sovereign. (2) Religious axiom; All men have an equal right to direct access to God. (3) Ecclesiastical axiom; All believers have equal privileges in the Church. (4) Moral axiom; To be responsible man must be free. (5) Social axiom; Love your neighbour as yourself, (6) Religio-civic axiom; A Free Church in a Free State."

This is notable as showing the direction in which some members of the Free Churches are looking for a modification of the older theological thought. Perhaps the most striking thing about it is its *omissions*. It attempts to broaden theology not so much by securing for it firmer foundations in our growing knowledge of Divine truth and human experience as in a variety of topics the importance of which grows, not out of their eternal significance, but out of the circumstances of life in the world at the particular moment. Surely this is an unstable foundation for *theology*. A reconstructed theology is sure to come in due time, and every competent thinker must do his best to bring that time near; but we do not think it will be based on this series of axioms. Some surer foundation is necessary, and must be sought for, if the theology of the future is to be true and strong and abiding.

Bishop Moule on Preaching

Two volumes are to hand this month from the prolific pen of the Bishop of Durham. The first is a book of sermons,* a selection of discourses preached on special occasions, and including several which have a more or less close relation to the ministry of preaching. In these utterances the speaker emphasises the great and growing importance of the preacher's task, and the dignity and responsibility of the prophetic office. Speaking to his brethren of the Anglican Church, he pleads for greater interest in, and for more serious attention to be given to, this part of the clergyman's duty. His words are worth thinking about, especially in these days when other phases of

* *My Brethren and Companions. By the Bishop of Durham. Nisbet.*

church work and of ministerial duty are being, perhaps, too exclusively insisted on. For, however important other aspects of the Church's mission may grow in the rapidly changing circumstances of to-day, it must never be forgotten that the preaching of the evangel of Jesus, is the first and most pressing duty of His followers. And it is this duty that the Bishop urges upon his hearers.

A certain slight of the sermon is in fashion. I am told that in many churches the thronging congregation throngs away before the sermon begins, leaving ranks sorrowfully thinned to listen to the envoy of Christ. And sometimes, I cannot but fear, the fault does not lie altogether with the outgoing troop of worshippers; for the preacher himself is not in love with his work—he allows himself to deal scantly and perfunctorily with his sermon. Perhaps it is not only brief (a merit, in the modern fashion) but thin. Perhaps it is but a glib essay, clever or otherwise, and sometimes all the colder and weaker to the soul for being that poor thing, clever. It is a discussion, a suggestion, an appreciation, a sketch, or what not; totally other than that delivery of divine truth through human personality which Phillips Brooks finely tells us is the idea of the sermon.

The True Idea of Preaching

Think of it as the utterance, by a man commissioned by the Lord and the Church, and who comes forth to his duty from converse with the Lord, of that "Word of God which liveth and abideth for ever," that "engrafted Word which is able to save the soul," yea, by which man can be "begotten again to a lively hope." Think of preaching as it lived before the Incarnation in the holy prophets, as it lived after the Incarnation in the first disciples of the Lamb. Think of the estimate of it by that great minister, that far-reaching organizer, that great instructor of the Church upon the Sacraments of the Gospel, St. Paul: "Christ sent me not to baptize but to preach the Gospel." Remember his dying message to his young and practically episcopal successor, amidst the large and difficult interests of the guidance of the church at Ephesus: "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead, preach the Word."

The Qualification of the Preacher

There is the first, the deepest, the absolutely vital qualification of the preacher who is to be true; "that he should be with Him." Personal knowledge of the Lord Jesus Christ, "nothing between," was the first requisite for the preaching apostle; and it is the first requisite assuredly for the man who, in any sense instinct with life and power, would be the preaching apostle's successor. To come evermore to Him, to deal at first hand with Him, to get, in that company, direct acquaintance with what He can be "unto us of God," in all the range of our profound, our many-sided need of "righteousness, sanctification, and redemption,"—that is the grand pre-requisite. And then the man goes forth to preach, because his Master sends him.

THE PREACHER'S THEME

We need, we immensely need, in our English Church to-day, a revival of the pulpit. We want unspeakably an ordered ministry which is also Spirit-filled, and fully conscious of the call to preach the Word.

We want preachers so filled with Christ, by the Holy Ghost, that they cannot get away from Him as their theme ; that they know they have in Him the Word, the Message, authentic from the throne, for every need of the human soul. We want those to preach to us who are never tired of exploring the written Word for the glories of the living Word, and who come out from their exploration to set Him forth, in all the power of faith, in the spoken Word.

One or two other points may be noted. The Bishop has the gift of simplicity and forcefulness in sermon construction as the following example will show :—

ACTS xxiii. 11

"The Lord stood by him, and said, Be of good cheer, Paul ; for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome." (1) First, it is a message of the power of Christ to transcend and transfigure difficulty. (2) Then, secondly, the text speaks the precious message that Christ is able to transfigure life's deep changes, till they are as it were harmonised into one song by the reconciling magic of His will."

Again, while sparing in the use of illustrations, those which are used are apt and appropriate.

FAITHFUL UNTO DEATH

But yesterday a friend, once an officer in the Guards, now a missionary in the remote depths of China, was telling me of the closing scenes of the great massacre of last summer at Tai-yuan, in the province of Shansi. There a whole family, Mr. and Mrs. Piggott and their dear children, carried to the provincial capital in chains, were one after another led outside the gates and slain in public with the sword. To the very last Mr. Piggott proclaimed his Lord's Name to the heathen. "What?" they cried in unfeigned amazement, "do you preach *that* now, when you are just going to die for it?" His secret was the secret of St. Paul : "Notwithstanding, the Lord."

TWO SIDES OF THE SHIELD

The shield of His salvation has two sides, and both are solid, strong, and glorious with the gold of heaven. On the one side is inscribed, as the fact to be recognised and used by us, as we take up the shield, "I BELIEVE." On the other side, carved as deep, outlined as large, pregnant as the other with all strength and joy for the soul, runs the legend, "I BELONG."

One thing has surprised us, that so practised an exegete as Dr. Moule, should use as the text of one of his sermons, the clipped and unfinished phrase "*Notwithstanding, the Lord*," instead of using the full text with all its beauty and power. It is a bad example, and one which we hope will not be followed.

The other volume * consists of a series of short devotional studies of the words and phrases of St. Paul's Second Epistle to Timothy, and will be useful to English readers who wish to understand that tender and pathetic letter. The local preacher will find in it much food for reflection when studying this particular portion of Scripture; and can hardly fail in discovering some suggestive hints for sermons. Sometimes the writer's "titles" will prove to be seed-thoughts to the meditative mind; *e.g.*, "Suffering, its End and Motive" (ii. 10-13); "Counterfeits of the Truth" (iii. 6-9); "The Power of Holy Memories" (iii. 14, 15); "Two Aspects of Christian Death" (iv. 6); "A Threefold Retrospect" (iv. 7).

At other times it will be the author's suggestive definitions and comments:—

FAITH

Faith in the thought of St. Paul meant to embrace with empty arms Christ Jesus in His fulness. So that we may describe faith, from the converse point of view, as Christ in His fulness embraced with empty arms. For in the Pauline Gospel faith is no independent saviour, if I may phrase it so; it is no secret *in itself* for our deliverance from wrath, and sin, and death. It "saves" only in the sense that it receives the saving Christ.

"I KNOW HIM"

Paul knew Him spiritually. Long before this he had sacrificed everything (Phil. iii. 8, 9), "to know Him," to find Him the actual Friend of his pilgrimage and Inhabitant of his heart. His desires had been achieved; he knew Him, deeply and dearly indeed, as his Lord, Life, Way, End. He knew Him as the perfect and absolutely satisfying object of his worship and love. He knew Him as the Bearer of his sins and as the Conqueror of his death. He was filled all through his being with "the excellency of the knowledge of Christ Jesus His Lord."

TWO PRECIOUS AIDS TO STEDFASTNESS

The one is the remembrance of the holy teachers to whom he owed his Christian knowledge. The other is the recollection of the Divine nature and virtue of the Holy Book to which they first had led him as to the oracle of God.

Both books are likely to be useful, though they, perhaps, never quite reach the high-water mark of some of Dr. Moule's expository writings.

"THE NEW KNOWLEDGE" †

The great fascination and intense significence of this volume leads us to bring it under the notice of our readers. It is

* *The Second Epistle to Timothy.* R.T.S

† *The New Knowledge.* By Robert K. Duncan. Hodder & Stoughton.

described as "a popular account of the New Physics and the New Chemistry in their relation to the New Theory of Matter." The book is intensely interesting, and must not be missed by those who—with limited time at their disposal—wish to know something of the newer facts of scientific research and the theories based upon them.

Professor Duncan has made an attempt in these pages to set before the ordinary reader "a general view of the newest knowledge of science and its possibilities." He claims that it requires "no more of the reader than a love of contemporary natural knowledge and a high school education"; while the possibilities which are comprised, or hinted at, in this new knowledge are large enough to captivate the imagination of the most serious reader, and will probably give rise to thoughts "which wander through infinity." "Locked up in this new knowledge is the cause of the heat of the sun, the nature of electricity, the evolution of a universe, and the birth and decay of matter. There are, possibly, a cure for tuberculosis, light without heat, a demonstration of vast stores of energy hitherto unsuspected and a whole series of radiations from matter in the natural state."

Possibilities such as these are sufficient to thrill the mind of the most balanced and unromantic thinker; while the foreshadowings of what may be possible to human progress in the not distant future—open to us both the "fairy lands of science" and the enchanted regions of the most gorgeous imagination.

Criticism of such a volume needs a much wider and more accurate acquaintance with modern scientific research than the writer can claim as his own. Occasionally, we think, the author's reasoning is based on insufficient data; and it will be obvious to all our readers that complete criticism or full acceptance of these dazzling theories can only come through further research and the most careful and complicated investigations. Time tests all things, and the most brilliant theories and speculations of the scientist must ultimately bow to time's verdict.

Meanwhile, one or two sentences will show the direction in which these new conceptions are pointing.

It is in the realisation of two of these conceptions that during the next two hundred years the great work of the world will lie.

The first is the transmutability of the elements. Our reason bids us

assent to its actual accomplishment, not with our aid but in spite of it, in the case of the heavy elements. Our hopes lead us to feel that we may aspire to accomplish it for ourselves. . . Having accomplished atomic synthesis we shall then strive to subordinate it to our needs, and having done this we shall be well on our way to a transformed world.

Still another conception of the new knowledge is that of the vast stores of inter-elemental energy of which we live but on the fringe—a store of energy so great that every breath we draw has within it sufficient power to drive the workshops of the world. Men will tap this energy some day, some how.

Of course we do not know this, but we believe it. We believe it because we believe that creation means something and means it intensely. . . Meanwhile we feel that we know this: "In the beginning God created," and in the midst of His creation He set down man with a little spark of the Godhead in him to make him strive to know,—and in the striving, to grow and to progress to some great, worthy, unknown end in this world.

Surely this is a book to read and to ponder over.

PRESENT DAY PREACHING

The Light of the World

BY THE REV. W. H. DALLINGER, D.D., D.C.L.

Then spake Jesus again unto them saying, I am the Light of the world—St. John viii. 12.

Ye are the light of the world—St. Matt. v. 14.

THE intellect of man has proved itself to be dowered with vast power and insight in interpreting and subduing to his own service the physical phenomena of nature. As a subject of research, it is man that is to himself the impenetrable enigma. Relying only on the native resources of his intellect, he is powerless to interpret his consciousness, his capacity to think, and his sense of moral responsibility. He can reflect; and in the solitude of his soul he can reflect upon himself; but the reflection does not enlighten, it only duplicates and gives emphasis to the mystery of his being. He comes from the profoundest analysis of himself and the deepest researches amidst the forces and the phenomena of the universe, with the questions of the ages still crowding and clamouring around him—What am I? Whence did I come? And what is there

for me in the great beyond? No doubt to modern intelligence a deeper study of the physical universe elevates, whilst it transcends the largest and most educated thought. For even our minute dwelling-place, this earth, is in itself sublime. And yet, with all its physical splendor it is, by comparison, but a globule in the universe, in the measureless domain of the Creator—one of a group of such little spheres, rolling in perpetual order around the vast flaming globe which exceeds in volume a million such worlds as ours. But even this gigantic sun is but one of hundreds of millions of such flaming orbs, for ever moving with their dependent worlds through the immeasureable amplitudes of space of which no finite mind can even dream. If, for example, with the naked eye I look upon a small area in the constellations of the Twins, I see a few bright stars which are readily counted. But search the same spot with a telescope of power, and that little area breaks out into a firmament of stars, scattered like dust of white fire upon the black-blue expanse. Only our power of vision is limited and even our present telescope fails us. But modern knowledge has conquered the difficulty arising from the limits of the human eye, and has found an instrument that can reveal to us the profoundest depths of space. The modern photographic plate, suitably adjusted to the telescope, and pointed to a given area of the sky, and properly provided with delicate clockwork electrically controlled, can, in spite of the earth's movements, be kept rigidly pointing to the same spot for two, three or four hours. When the film is developed, it is discovered that, in addition to the thousands of stars already revealed to the eye by the telescope, tens of thousands are imaged on the photographic plate. Then on what a scale is this universe built? Let a detail be employed to quicken and expand imagination. There is one star in all the silent heavens that has been proved to be the nearest fixed star to our earth. Most great astronomers during the last fifty years have endeavoured to measure its distance. The consensus of deduction to-day is that that star is twenty million millions of miles away from our earth. What that really means imagination cannot grasp, but simply reels under it. Can our thought then be helped by comparison? Yes. We count thousands, and even tens of thousands; but supposing that we started one, two, three, and onward as fast

as could be uttered without cessation day and night, what time would it require to count twenty millions of millions? Three hundred thousand years! Then who can conceive the true sublimity, the supreme greatness of the universe of which we form a part? Who can fully comprehend its phenomena, its force, its infinity?

But what is it that reveals the universe, that discloses its visible and invisible greatness, and manifests its unutterable splendour? *Light* is the all-revealing instrument. Without light, the phenomena of heaven and earth would be unknown. None the less, light which reveals, and without which the whole universe could have no discoverable existence, is unconscious both of its own being and of the sublime discoveries it is making. The sun's ray, the star-beam, know not that they are. They do not understand that they are travelling with awful rapidity, and are revealing the existence of cosmic majesty. Then even light is not revelation either to itself or by itself. The universe, including the light, would still be an absolute blank, practically non-existent, unless there were that in the universe to which light was capable of imparting its revelation.

Here the crowning wonder of the world arises, the living eye, and beyond all, the eye of thinking man. Now the eye is a beautiful optical instrument, arranged for collecting concentrically, bending and focussing to a given image, the light poured in from all the universe around. And yet, when your eye is directed to the vault of silent stars at midnight, the image of all the star-lit heavens which amazes your intellect with its vastness is all the result of a picture at the back of your eye scarcely one-eighth of an inch in diameter. Then what minute capacity for grasping and discovering details and relating parts in true perspective and distance must be possessed instrumentally by the human eye. But pause and reflect. Is it this wonderful eye that really sees? Verily no. Let me illustrate. Look at that antlered monarch of the glen, that great deer. Men spend hours amidst the Highlands in stalking him. But how quick his eye, how alert his ear, how superb and swift his wondrous movement. Yet, at last, the fatal rifle bullet pierces his heart. The men for hours seen and evaded with beautiful disdain come near him now. His eye as an

instrument is precisely as it was an hour ago. But there is no perception, no response. The eye is acting like the camera. There is an image on the retina, but the eye does not see. To a passing glance, that beautiful maiden looks asleep, but the sweet calmness of death has touched her. An hour ago she clasped the hand of mother, father, brother. Her eyes sharpened while they faded at the vision of those she loved, but they are gazing in vain now into her still perfect, but quite unconscious eyes. The eye as an instrument performs its physical function, but it is not the eye which sees. Then what is it that sees? Only that which lives. There is a vision that is physical only, and a vision that is physical and mental. Light is the revealer, the eye is the instrument, but intellect is the highest reader and interpreter. Let me illustrate. Towards the end of a calm early autumnal night as it emerges to the dawn, you stand upon the bridge of a great Atlantic steamer. The canopy is cloudless; the lingering stars are pale and clear. You watch the east. A purple shimmer fleets across where sea and sky seem one. It widens. Delicate waves of ruddier hue, float above the crimson fringed with gold, and tremble and palpitate along the eastern horizon. Suddenly the line of sheen, like an arrow of burnished gold, shoots across the sea; and then the great solar orb glides up from the ocean, and it is dawn. Now there was a beast penned near you at the time, and all that you saw it saw. Every movement, every hue was in its eye. Every touch of eastern glory, from purple to crimson fire, was seen by that beast. The light inevitably disclosed it. To the beast it meant nothing, it suggested nothing, it awoke no thought of the mystery, the majesty, the solemnity of being, of the unfathomable greatness and beauty of the universe, and the inscrutable grandeur of the Creator, of the mystery of human life, and the impenetrable darkness that girdles the eternal conflict between right and wrong. But it did in you. It flushed your soul with thought and emotion, just as it flooded the world with beauty. And why? Because there is in your soul that which can realise in a great measure the immutable emotions and activities of the great creative mind. To the beast it is a contrast of light and darkness. To the man it is a disclosure of the sublime, a trembling discovery of what the Almighty meant when He created light to reveal,

and the eye to receive, and the intellect to perceive and understand the nature of its disclosure. In brief, it manifests mental sympathy between the man and the inscrutable Creator. It is seeing in the highest sense, perceiving the thoughts of the Godhead materalised in physical phenomena. Plainly then man is possessed of that which belongs to no being below him, a power to see light in God's light, to interpret the meaning, the mental design of the Almighty in producing by law the beauty of heaven and earth.

These are days when the bases of belief are fearlessly even fiercely assailed, and we are for ever being challenged to point out any impassable gulf between the mind of man and the mind of brutes. There are many happily; but surely there is one here. It is only the soul that sees. You all know that there are many substances on this earth which possess the property known as florescence. Take for example a piece of flint and a solution of sulphate of quinine. Now in the darkness they are both alike invisible. But place them together for hours in the clear beam of the sun. Once more take them to the deepest darkness. As before the flint is invisible, but the sulphate of quinine is richly self-luminous. Both substances were bathed alike and equally in the solar beams; but it was only one of them that possessed the property, so to speak, to become inflamed and glowing with the solar beam. It is thus with the brute in contrast with man. God is acting in all things, in the phenomena of heaven and earth, in the forming of a dew drop, or the flght of an eagle, but it is only man who mentally becomes luminous, fired by the Almighty's presence.

God is Light, and man created in God's image becomes luminous by the discovery of His presence. Clearly then to a mind (though finite) sympathetic with the Creator's mind, a divine thought could be expressed in a divinely created thing. We can project our thoughts into material forms. A piece of sculpture is a thought, so is a painting. So then, in the same way, the Dog-Star, the Constellation of Orion, the sunrise on the sea, are God's thoughts.

But now note with supremest care that although, to human intellect, the universe of phenomena is glowing with divine thoughts, and man's soul becomes self-luminous under their

influence, and can with rapture read them, yet they are only thoughts made manifest to us, not in us. They are God's thoughts embodied in matter and force. But these, sublime as they are, can never express the character that is behind them. The Pole-Star, or a planet, or the law of gravitation, or a horse, can no more tell you the moral character of their producer, than the steam engine or the statue can tell you the moral qualities, the character, of the man that produced them. Intellect is revealed but not morality. The quality of mind can clearly be seen, but not the quality of character. The whole physical universe is a sublime discovery of Divine intellect. It does not (and with my present knowledge I fearlessly say it cannot) unfold the Divine character. Think of this great rythmic whole, and yet remember the exquisite adaptations it presents for the accomplishment amongst living things of deeds of rapine and violent death. The tiger's claw, and the lion's tooth, are as beautifully adapted to their terrible mission as the nightingale's throat is to sing. And then consider the awful struggle of good with evil through all the ages. Can we infer then any moral principle from this complication ? No. The well is too deep. We dare not pronounce either way upon nature and her acts. The universe can convey to our limited insight no moral light of an authoritative guide. It glows with mind but it does not utter morals.

We have learnt that there is a Light in God which is above the heaven, which transcends all material phenomena. He is Truth, He is Love, He is Goodness without limit to all His creatures. Sirius, the Pleiades, yea, the whole shining host of heaven, could never express God's character any more than a steam engine can express the goodness or the badness of the man who invented it. Character belongs to personality. The sublime perfection of purity can belong only to a person. Hence a person alone can reveal the qualities of a person. Man must learn the qualities of God, not in the things of nature, but in a personality. It is a striking feature of both Testaments that they declare that man differs from a planet or a beast. They are God's embodied thought. But man was created in the image of God. It follows then, that man's personality could perceive and interpret through a personality

like his own, the character of God. Hence then, a moral person, and that moral person clothed in human life, could alone present the sublimity of moral character, and disclose the moral qualities of God. "In the fulness of time" came Christ, the man in whom dwelt the moral fulness of the Godhead bodily. He and His Father are one. He is luminous with God, with God Almighty's character, with God Almighty's moral Light. He was a Peasant and a Jew; but in Him these disappear. A new order of mind took part in human affairs. He was the Son of Man, He was a Man with sympathies as broad as the race. His moral light in the world shone with God's otherwise indiscoverable beauties. He was human, unstained by sin, unsullied by selfishness, untouched by pride, unmoved by fear. He taught men to pray, "Father, forgive us our trespasses"; but never, not even in the last throes of mortal agony, did He pray, "Father, forgive me my trespasses." His soul was unflecked by moral stain. In short, the heavens and the earth are bright, glowing with the intellect of God. But Christ alone is the brightness of His moral glory, the express image of His Person. He was thus THE LIGHT OF THE WORLD, and He tells us clearly that the highest feature of Divine life, and the highest feature of human life, is spotless moral character.

Nature and Jesus, Jesus and nature—these are the complements of each other. "He is the Light which lighteth every man that cometh into the world." Therefore in Him and through Him we too may be lights of the world. Morally the light of character in Christ, and through Christ, may shine through each one of us. Through all the centuries of man's long history, men have become intellectual lights through the mind of God in nature. Like torches they have become inflamed and sublimely luminous by the study of God's intellectual action in heaven and in earth. Hence have arisen all the beauty, all the splendour, all the civilisation of the world that is dead. God has lit men's minds in every age. From Homer to Shakespeare, from Sophocles to Goethe, from Aristotle to Newton, from the early Greek painters to Michael Angelo, from David to Mozart, we have men mentally luminous, made luminous by the mental light of God in His universe. But beautiful as all this has been, it has been below the

ennoblement of which our nature is capable. God's highest glory shone forth in the simple lowly Galilean, and He, Jesus, identified the moral character which He disclosed with the greatness that made the stars also, and with the gentleness that for ever is faithful to the lilies. He is therefore the world's moral Light. No man cometh to the Father save by Him. We should light our moral nature at the holy beam which Christ has brought to this world, and so be, in Christ's stead, the world's moral light. If we were as anxious to become as morally luminous by Christ's Light, as in all ages men have been anxious to become mentally luminous by contact with the mind of God in nature, then there would be speedily an ennobling of the human race, and an uplifting of its character. Then would come the days that are spoken of, when "the earth shall be filled with the knowledge of the Lord," when the Kingdom of Christ shall prevail. Let us earnestly endeavour to think of these things, remembering that the universe is full of light, of that Light that lights unto God in Christ. Christ is here to light us now.

[*Preached at Wesley's Chapel, City Road, London, and specially reported. Slightly abridged.*]

THE LORD'S PRAYER

BY THE REV. HENRY MARTIN, M.A.

VII

Our Debts

And forgive us our debts, as we also have forgiven our debtors—Matt.

And forgive us our sins, as we also forgive everyone that is indebted to us—Luke.

IN this compressed prayer every word tells. Even the conjunction which links this fifth petition with the preceding is not without its significance: "Give us this day our daily bread, *and* forgive us our debts . . ." The connection of thought which it marks between the two petitions is, partly

that the sense of need brings with it the sense of unworthiness. The hunger that drives the prodigal to go back to his father and beg for bread, also drives him to say, "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son." Partly, also, it is that if bread is the primary need of the body, forgiveness is the primary need of the soul. The release from hopeless debt is as necessary to spiritual life as the appeasing of hunger is to physical.

The sense of sin was the first great obstacle Christ had to deal with as the Physician of souls. To men burdened with shame and guilt and the consciousness of moral failure, the mere call to a higher life seems a mockery. And most men are, at some time in their life, so burdened. As the presence of the idea of sacrifice in most religions testifies, the sense of sin has always been, if not a universal, at any rate a very general experience; and it is now admitted by the modern psychologist to be a scientifically established fact. The psychologist does not know it by the same name, nor does he attribute it to the same causes, as the religious revivalist; but he means the same thing. What the one describes as a soul labouring under conviction of sin, the other knows as "a self divided and consciously wrong, inferior and unhappy." *

The consciousness of sin, then, is not, as some have argued, a creation of Christianity, a bogey with which wily priest or deluded fanatic has terrified the superstitious. The experience is a psychological phenomenon, almost as common to the spiritual side of human nature as hunger is to the physical. Christianity found it in existence, and simply dealt with it in its own characteristic way. At the same time no religion or philosophy has so emphasized and accentuated it as the religion of Christ, because no other religion has made such stringent demands on men's moral nature, nor presented to them so lofty a moral ideal. Just as snow shows up by its purity the dingy dulness of chalk cliff, sheep's fleece, bleached cloth or anything pretending to whiteness that is compared with it, so He who is "whiter than snow" has more than any other convinced the world of sin. "Everywhere the Christian mind proclaims its need of mercy, and bends beneath the oppression of its guilt; and since Jesus began to 'reveal the thoughts of many hearts,'

* Prof. William James, "The Varieties of Religious Experience."

Christendom with clasped hands has fallen at His feet and cried, 'We are sinful men, O Lord.'" *

Even under Christian influence this experience, always fundamentally the same, has taken different forms. With one it is the loss of self-respect and the horror of self-pollution; with another, the sense of moral helplessness and failure; sometimes it is felt as discord, lack of harmony with the law of one's being; at others as a dread of consequences, "a certain fearful looking for of judgement"; while many have felt it simply as guilt,—they have in base ingratitude sinned against the God who loves them.

But whatever the form it may take, there is certainly nothing so morally paralysing as this experience while it lasts. The sense of hopeless guilt, of vain regret, of shame and failure and moral weakness, depresses the mind, numbs the energies, and holds the soul in a trance of despair. Well did Bunyan, who knew its crushing weight better than most, represent it as a heavy burden on the back of his pilgrim; and Paul as a "spirit of bondage" and "fear." Before a man can even begin a better life it is essential that he should somehow be freed from that haunting nightmare of his past which an awakened conscience has raised.

Men have tried many ways of laying the ghost and giving the guilty conscience peace. Not to speak of the vulgar striving to drown remorse in pleasure and excitement, there have been the sacrificial method with its atoning "blood of goats and bulls," the ascetic way of mortification of the flesh, the pharisaic, of accumulating merit by good works, and the philosophic, by which men have tried to persuade themselves that they are irresponsible automata, free will being a delusion, and remorse, in consequence, a morbid illusion that can be laughed away and forgotten.

But none of these methods have brought any real and permanent relief. When all have been tried the evil remains, the sense of guilt still haunts. How did Christ deal with the difficulty? He treated it very seriously. He taught that this painful experience is no morbid illusion, but the expression of a terrible fact. Sin is sin, and guilt is guilt; and the awakened conscience but speaks the truth when it tells us we are guilty

* Martineau, "Endeavours after the Christian Life."

sinners, prodigal sons, God's hopeless debtors. No teacher ever made men feel sin's fearful reality and exceeding sinfulness as did Christ. But in spite of this He confidently proclaimed the glad tidings of *the forgiveness of sin to all penitents*—a forgiveness full and bounteous enough to leave them free to begin their lives afresh. He began His ministry by saying He had come "to proclaim release to the captives . . . to set at liberty them that are bruised."

His gospel of forgiveness sprang from His conception of God. God is our Father; and if the human father can, and does, often forgive his erring children, how much more the Divine, the Heavenly, the Ideal Father! This human analogy is suggested in the latter part of this very petition—"Father, . . . forgive us our sins, *as we also forgive every one that is indebted to us*." And it is most beautifully drawn out in the parable of the Lost Son, in which Our Lord has drawn for all time an exquisite picture of God's forgiveness of the penitent sinner—"while he was yet afar off, his father saw him, and was moved with compassion, and ran and fell on his neck and kissed him."

It was partly, perhaps, to suggest the possibility of forgiveness that our Lord, according to Matthew's version of this petition, speaks of sins as *debts*.* Whether it be sin against oneself, or against one's fellows, failure in duty or positive transgression of law, all sin is debt we owe to God; and it is hopeless debt, debt none can ever possibly pay. But debt that cannot be paid, can still be forgiven; and so can sin. This Jesus brings out clearly in His story of the Two Debtors. When the slave who owed ten thousand talents had not wherewith to pay, "The lord of that servant, being moved with compassion, released him and fôrgave him the debt."

In all this Christ was simply emphasizing one of the most beautiful teachings of the old Hebrew prophets. They, too, had believed in a "God full of compassion and gracious, slow to anger, and plenteous in mercy and truth, keeping mercy for thousands and forgiving iniquity and transgression and sin." But He advanced beyond them in His claim to give to the

* ὀφειλήματα. Luke has *sins* (ἁμαρτίας); but keeps the idea of debt in the latter part of the petition where his παντὶ ὀφείλοντι ἡμῖν corresponds to Matthew's τοῖς ὀφειλέταις ἡμῶν.

human heart, here and now, emphatic assurance of the Divine pardon. There is an immense difference "between a forgiveness locked up in the treasures of Divine clemency, and a forgiveness committed to man on earth for the benefit of man." And it was this latter Christ preached. At the beginning of His ministry He announced that "The Son of Man hath authority to forgive sins upon earth," and said to the paralytic, "Thy sins are forgiven thee"; and at the end He commissioned His disciples "that repentance and remission of sins should be preached in His name to all the nations." This assurance of forgiveness is the primary need of the soul, the first essential to its new life. Hence "the charter of the Kingdom of God opens with the gospel of a present forgiveness." *

It may surprise us that, if this is a petition for the first essential of spiritual life, it should come fifth in the Lord's prayer, and not first. But it was not the Master's object in giving this model prayer to trace the pilgrim's progress from the City of Destruction to the Celestial City. He gave it to His own disciples, men who had already learnt with simple faith and holy love to look on God as their Heavenly Father. It was (as the fourth petition indicates) to be a daily prayer for daily needs. And just as hunger cannot be satisfied once for all but must be dealt with every day afresh, so, in a sense, with sin. There is a recurring need for forgiveness even in the life of the child of God. "He that is bathed needeth not save to wash his feet"; but he does need to wash his feet; for if he does not, the long accumulation of dust and dirt will make the washing of "hands and head," the bath of the whole body, again necessary.† So the Master bids us, whose souls have once been made "clean every whit" by repentance and Divine forgiveness, keep ourselves clean by this daily prayer, "Forgive us our sins."

At first sight this Gospel of free forgiveness would seem to be open to any amount of antinomian abuse: and there have always been timid legalists who have protested that it must fling wide the flood-gates to immorality by taking away the restraint of a wholesome fear of consequences and dread of the Divine anger. As a matter of fact, as Christ used it, it had

* Professor H. B. Swete, "Studies in the Teaching of our Lord."

† See John xiii. 6-11.

the opposite effect. It appealed to the best in men, and issued in holiness. We feel, for instance, in the story of the woman who was a sinner, that the Master's emphatic "Thy sins are forgiven," could not, and did not, send that weeping penitent away to sin more shamelessly than ever; but that it finally won her back to pure womanhood. And it is clear from this prayer that Jesus had no fear in putting this petition on men's lips. It must be quite consistent with all the first part of the prayer, or it could find no place in it. To ask for a full and free remission of sins is evidently in perfect harmony with praying for God's name to be hallowed, God's kingdom to come, and God's will to be done on earth as it is in heaven. In fact Christ's teaching on this point was not so unqualified as might at first appear. The forgiveness He preached was full and free, a gift of God that could not be earned by men by any amount of sacrificial offerings, self-inflicted sufferings, good works or moral effort. But He always attached to it two conditions.

The first was the sinner's sincere repentance. Before God would, or could, pardon any man's sin, he must humbly and honestly repent of it. There could be no remission of debt to the debtor till he "fell down and worshipped, saying, 'Lord, have patience.'" There could be no kiss of pardon for the prodigal till he "came to himself," went back to his father, and said, "I have sinned." There could be no going "down to his house justified" till the penitent beat upon his breast and cried, "God be merciful to me, the sinner." Christ Himself proclaimed forgiveness of sin only to the penitent. For the impenitent sinner and self-righteous Pharisee He had a very different message. And this difference of treatment is implied in this very petition. We are to ask our Father to forgive us as (in the same way that) we forgive our fellows. The Divine forgiveness and the human are put on the same footing. In human relations, while by Christ's teaching we are bound to forgive the really penitent over and over again, seven times in the day (Luke xvii. 4), and "until seventy times seven" (Matt. xviii. 22) if necessary, we are not bound to, in fact in the strict sense we cannot, forgive the brother who cannot see or will not acknowledge that he has injured us. "If thy brother sin, rebuke him; and if he repent, forgive him." In like manner, for the Divine forgiveness sincere and true repentance is the absolute essential.

The other condition of forgiveness is,—forgiveness. Christ laid great stress on this and repeatedly enforced it in His teaching.* In Matthew's setting of the Lord's Prayer this part of this petition is strongly emphasized by the stern saying that follows: "For if ye forgive men their trespasses your heavenly Father will also forgive you. But if ye forgive men not their trespasses, neither will your Father forgive your trespasses." And in the petition itself it is inextricably interwoven with the prayer for pardon. We practically ask God to treat us in the same way that we treat our fellows. How terrible a prayer this must be on the lips of the man who harbours in his heart grudge and hate and revenge may be seen from this "prayer of the unforgiving man":—"O God, I have sinned against Thee many times from my youth up until now. I have often been forgetful of Thy goodness; I have not duly thanked Thee for Thy mercies; I have neglected Thy service; I have broken Thy laws; I have done many things utterly wrong against Thee. All this I know; and besides this doubtless I have committed many sins which in my blindness I have failed to notice. Such is my guiltiness, O Lord, in Thy sight; deal with me, I beseech Thee, even as I deal with my neighbour. He has not offended me one-tenth, or one-hundredth part as much as I have offended Thee; but he has offended me very grievously, and I cannot forgive him. Deal with me, I beseech Thee, O Lord, as I deal with him. He has been very ungrateful to me, though not one-tenth or one-hundredth part as I have been to Thee; yet I cannot overlook such base and shameless ingratitude. Deal with me, I beseech Thee, O Lord, as I deal with him. I remember and treasure up every little trifle, which shews how ill he has behaved to me. Deal with me, I beseech Thee, O Lord, as I deal with him. I am determined to take the very first opportunity of doing him an ill-turn. Deal with me, I beseech Thee, O Lord, as I deal with him!" †

A heart so softened by the Divine love as to be ready itself to love and forgive is as much a condition of pardon as the "broken and contrite spirit" which God will not despise. We do not pray here for "a momentary sense of forgiveness; but for the spirit of forgiveness; not merely that we may know what God is, and is to us, but what He can accomplish in us." ‡

* *Cf.* St. Matt. xviii. 21-35; Luke vi. 37, xvii. 3, 4; Mark xi. 25, 26.

† A. W. Hare. ‡ F. D. Maurice.

It may seem strange that in this petition dealing with sin there is no reference to the central Christian doctrine on the subject. Atonement is not so much as hinted at. The petition is simply the penitent child's prayer for a loving Father's forgiveness. It is probably sufficient explanation to point out that the Lord's Prayer forms part of the earlier teaching of Christ, in which no reason is given for forgiveness of sin except God's love and man's repentance. It does not follow that Christ's teaching never extended further. In the latter part of His ministry He certainly used language about His approaching death that can only mean that He regarded that great self-sacrifice as the very centre of His gospel of forgiveness.* He came, He said, "to give His life a ransom for many," and His blood was to be shed "unto remission of sins." The reason that such words were not spoken earlier is simply that they would have been quite unintelligible to His disciples. Indeed, even within sight of the cross, they were not understood.

However we may explain it, it is simply a matter of history that it has been the death of Christ that has actually brought home to men His gospel of the forgiveness of sins. Bunyan was absolutely true to history and experience when he wrote, "Lo, I saw in my dream that just as Christian came up with the Cross, his burden loosed from off his shoulders, and fell from his back and began to tumble and so continued to do till it came to the mouth of the sepulchre, where it fell in and I saw it no more." It has been at the Cross of Christ, as nowhere else, that men have realised not only their own sin but the unspeakable love and bounteous mercy of God; at the Cross of Christ, as nowhere else, that they have found deliverance from the paralysing sense of guilt and shame, and that "marvellous and jubilant" "sense of renovation, safety, cleanness, and rightness," † in which alone a man can begin a new moral life. After all, it is the soul that can say, "Jesus died for me," that best knows what Divine forgiveness means.

The truth of this experience has never been more beautifully expressed than by Dante in his striking allegory of the entrance to Purgatory by three symbolic steps.

* See especially Mark x. 45, Matt. xxvi. 28.

† Professor William James

"The lowest stair was marble white, so smooth
And polish'd, that therein my mirrored form
Distinct I saw. The next of hue more dark
Than sablest grain, a rough and singed block
Crack'd lengthwise and across. The third, that lay
Massy above, seem'd porphyry, that flamed
Red as the life-blood spouting from a vein,
On this God's angel either foot sustain'd." †

It has ever been by these three stages of self-knowledge and conviction of sin, broken-hearted contrition, and finally (in our days) the Divine love realised through the atoning blood of Christ, that souls have passed in this life from the hell of sin and conscious guilt to the purifying power of a new life.

CHRISTUS CONSOLATOR

Be of good cheer—ST. JOHN xvi. 33

THE wondrous last discourse in the Paschal upper room both begins and ends with words of comfort and tenderness. Christ was going forth to His death, but His heart was full of loving care for His "friends." It is very possible that the phrase "Be of good cheer" was a favourite one with Him, somewhat frequently used—He had several. The occasions on which He employed it may furnish helpful lessons for troubled ones to-day. The first recorded instance was when the palsied man was laid at His feet by sympathising friends—a helpless sufferer, unable to move a foot to come to Christ, or to raise a hand in prayer. And there was more than bodily weakness and suffering in his sad case; a deeper and worse malady held him in its cruel grasp; an inner burden of unpardoned sin weighed down his diseased and helpless spirit. But He was in the presence of the great Deliverer; at the feet of a Divine Healer, "mighty to *save*"; one who could restore alike the afflicted body and the sin-sick soul. The Saviour dealt first with the greater evil, lifted the crushing burden *within*. How the blessed greeting must have thrilled through him! "Son, be of good cheer, *thy sins are forgiven thee*." The deliverance of the helpless body followed swiftly: "Rise, take up thy bed and walk." New life pulsed in his every limb, and with joyful obedience he went forth, a happy witness of the power of Christ to save.

† Purgatorio. Canto, ix. 94-102 (Carey's Translation).

The second occasion is found in the pages of the same evangelist, and in the same chapter (St. Matt. ix. 2 and 22). Here also was grievous trouble. There had been twelve dreary years of suffering, spent in a vain, costly and, humanly speaking, hopeless search after health. The brief and pointed touches of the different records present a mournful picture. Not a few painful remedies had been tried; the woman "had suffered many things of many physicians"; her means were exhausted, she "had spent all her living." And the result? Only a heart-sickening disappointment; she "could not be healed by any"; "was nothing better, but rather grew worse." Happily, she heard of, and hoped in, Jesus of Nazareth. What wonders had He not wrought! There would be help at last for her; yes, even in a touch of His garment as He passed by. So amid the crowd she thus made her mute and modest appeal. The Saviour responds instantly. He felt the difference between the "thronging and pressing" of the multitude and the trembling "touch" of the sufferer. Imperfect as were her knowledge and her faith, they were not denied. *Immediately* the dire malady departed, and the sense of restored health ran through her frame—"she felt in her body that she was healed." The Lord's question, "Who touched Me?" gives opportunity for the needful acknowledgement of His goodness to her. The cure had been granted secretly and silently, but she must not steal away with no word of thanks. In reply to her confession, the Saviour bids her also to "Be of good cheer," and then gives the miracle its abiding and world-wide significance and preciousness: "Thy faith"—not My power; thy faith—not My mercy; "*thy faith* hath made thee whole." For all time He thus teaches that His saving power and mercy only await the touch of faith to flow freely forth in help and blessing. That touch may be timid and trembling, *but He feels it;* now, as then; "the same yesterday, and to-day and for ever."

We turn to the third occasion. It was a time of deep sorrow. Christ's noble Forerunner had finished his course, a martyr to his own fidelity, a victim to the malice of a wanton, and the folly of a prince who paltered with conscience and duty, and was possibly at the moment under the influence of wine. The Baptist's desolate disciples "came and told Jesus." How much that brief and simple record still stands for in the

history of human sorrows. He retired with the twelve to a solitude—soon invaded by crowds; "He could not be hid." A long season of teaching was closed by a miracle of bounty, for His heart responded to needs of every kind. He sent the disciples away across the lake while He dismissed the multitude, and then retired, not to rest but to pray. The night was rough and the wind unfavourable, but the apostles steadily persevered; the sails were lowered and they took to the oars. They set us a good example here. We can often see their mistakes, and easily draw lessons from their failures; let us then give them due credit for their quiet resolute obedience, and be ourselves instructed by it—perchance reproved. "The wind was contrary," but they were striving hard against it, "*toiling* in rowing." And now they see, gliding over the angry waves, a human form steadily approaching; it must surely be an apparition, a spirit come to warn them of impending death. It draws nearer, and their fears increase. Yes, that tempest would overpower them, and the lake would be their grave. Strong and hardy boatmen though they were "they cried out for fear." At once the voice they knew so well replied to them. The Master would not have *His* presence to be a cause of terror. "Be of good cheer; it is I, be not afraid." How inexpressibly welcome the greeting must have been! He joins them in the boat, and with His coming the storm ceases and the troubled voyage ends in peace and safety. Other storms, too, cease, and other troubles end, when His voice is heard and His presence revealed.

We hear the gracious words again in the text. He has told His "friends" that He is about to leave them, and in prospect of the loss "sorrow has filled their hearts." Moreover, on His departure new perils will arise. The hatred of His and their enemies will even exclude them from privileges they dearly prized: "they will put you out of their synagogues"—to the devout Jew a terrible infliction. (But how many so-called Christians to-day exclude themselves from all assemblies for public worship, with absolute unconcern)! Nor was this all; "the time will come when whosoever killeth you will think that He doeth God service." And in view of all this their hearts were not to be troubled nor afraid! May we not ask, What then *need* trouble the heart that rests on Christ? In the

world, "tribulation" was their appointed portion, but they were, nevertheless, and even in its dire extremities, to "be of good cheer." Their Lord and Master had overcome, and His conquest was the pledge of theirs. His words imply a promise that they too shall share in His triumph. What additional force is in them when we remember that the Cross was *still to come*, was even then close to Him, yet He speaks, and not once only, but again and again, in the fullest confidence of victory!

We have now noted Christ's use of the text during His life on earth, twice to individuals, twice to the company of His disciples. He used the words once more after He had "ascended up where He was before." The great apostle of the Gentiles has been seized in the temple at Jerusalem and furiously assaulted (Acts xxi. 31-32); his life was in peril, and was saved only by the prompt intervention of the Roman soldiery. The next day he is placed before the Sanhedrin, and no sooner opens his lips in his own defence than he is brutally smitten on the mouth. (He had once sat in that very Council, a zealous and honoured member!) Another outburst of bigoted fury renders it necessary for his heathen guards to protect him again (Acts xxiii. 10), and he once more finds safety in a Roman prison. To the solitude, the dishonour, the peril, and the bodily pain, would now be added the reaction that so often follows upon strong excitement. His sensitive nature, his tender heart, must have suffered heavily. And at night, when the weariness would be felt, when the heavily bruised frame would ache and the spirits might sink, *at night* the Lord *stood by him*, and said, "Be of good cheer." Near always to His own, nearest when wanted most, Christ *came from heaven* to comfort and sustain His suffering servant. The dismal and lonely cell was bright with that sacred presence, and the Saviour's words flowed, a heavenly balm, into his wounded spirit. The Lord goes on to recognise His servant's fidelity: "thou *hast* borne witness of Me in Jerusalem"—the centre of religious life and knowledge. "Thou must bear witness also at Rome"—the centre of secular authority. The services of the past are owned, and coupled with promise of future opportunities. Could anything be more welcome to Paul? More certain to cheer and strengthen him? His work was not yet done. His Master could still make use of him. (*Cf.* Acts xxvii. 23, 24).

And it was all needed; for between the promise and its fulfilment came a hearing before Felix, and two years in prison at Cæsarea. Then a hearing, or trial, before Festus, and yet another before him and Agrippa. Then the stormy winter voyage, with its fourteen days of helpless drifting in darkness, hunger, and peril; and then the wreck! How often during these manifold tribulations, that long season of stress and strain, would thoughts of the blessed vision, and the promise "also at Rome," sustain and comfort the apostle! At the very crisis of their dreary and dangerous voyage, with the shipwreck just impending, Paul twice repeated his Master's words to his fellow-passengers, exhorts *them* also to be of good cheer, and assures them of his own faith in a Divine deliverance, to be granted to them *all*.

Weakness, suffering, sorrow, danger, and even *guilt*—the Saviour has the same tender word for all! Under each of these sad conditions does Christ the Comforter graciously bid men hope and trust. Can we ever be sufficiently thankful that "sins" are included—nay, come *first*, in the list? The Spirit of the Lord had anointed Him to proclaim good tidings, to bind up broken hearts, to open prison doors. This is still His glorious mission; and to all humanity, with its infinite sufferings, sorrows, and sins, His very *name* brings the hope of deliverance, and His message to the world to-day is, "Be of good cheer."

THE MOTHER OF JESUS

St. John ii. 1-11; xix. 25-27

[CHILDREN'S DAY: A MEDITATION FOR PARENTS]

BY REV. C. RYDER SMITH, B.A.

THE first sin ruined home. Adam blamed his wife in God's ears; it is likely that he had sharper words for her own. To know how it fared between Adam and Eve, it is enough to read how it fared between Cain and Abel. The curse of sin fell heavily on home. The second Adam, therefore, began where sin began—in a home. For thirty years He hallowed a common house in an obscure hamlet; His public ministry only lasted three. An old writer marvels that He so long

veiled the face of His glory. It is coming to be customary with some to disparage the quiet opportunities of home. They sufficed Jesus for thirty years.

John tells nothing of Jesus' life at Nazareth. He takes it for granted, however, as one who knew, that it centred in Jesus' relation to His mother, and he narrates, in a few verses each, how at the beginning of His ministry Jesus cut Himself off from home, and how at its close He found His mother a second son in the disciple that He loved. Between these two lies the tragedy of Mary.

In the story of Cana it is almost certain from Mary's assumption of authority over the servants that the bride or bridegroom was a friend of Jesus' family, perhaps a relative. It is even possible that Jesus hurried north from Judæa in order to be present at His friend's wedding." * He was at once bidden to the marriage-feast with His little group of six newly-found disciples. Mary seems to have been already at the house. Some of the six were old friends, probably relatives. Surely they quickly found or made a chance to tell her their great tidings. They brought the news of Jesus' baptism by John, and of that prophet's testimony that Mary's son was "The Lamb of God which taketh away the sin of the world." Nathanael could tell, too, of the fig-tree and how Jesus claimed to be a second Israel (i. 48, 51). Surely Mary was not so busy about the wedding-feast but she heard all this, and as she heard it the pent-up hope of thirty years surged up in her heart. She remembered for the thousandth time this child's wondrous birth, Gabriel's greeting, the shepherds' story of the angels' song, the little lad in "His Father's house" (Luke ii. 49). To others He had been only "the carpenter's son," but never to her. Yet she had often wondered when His "hour" would "come," and hope deferred had almost made her heart sick. To-day those thirty years seem suddenly short, for tidings of great joy had reached her. The glory of her son was at last to be revealed. His "hour" had come. So, as she watched Jesus' little group at the wedding, she went about her duties with quicker step and brighter eye until men say that to-day Mary of Nazareth is young again.

Presently, perhaps because the coming of Jesus and His six

* *Cf.* i. 43 and ii. 1.

companions was unexpected, the wine ran short. Here was Mary's opportunity, for she was watching closely for an opportunity. Why should she also not see such things as she had heard? Why not see even the "greater things" that He promised to Nathanael? Why not even the first of these "signs" that "the prophet" must shew when He came? She said unto Him, "They have no wine." And Jesus knew her thoughts, for He was not only the Son of God but *her* son, and sons that love know their mothers' thoughts after thirty years. And because He knew all that she hoped and meant, His heart "was sad at that saying," for it was the end of home and mother to Him.

It is true that Jesus worked a miracle. It is probably true that He worked this first miracle for love of His mother. It was His farewell blessing to His home and to home-life. None the less both His heart and Mary's grew sad. There comes a time with every mother and grown-up son when her heart aches because she finds herself now no longer his guide but only an adviser, and his heart too aches because he can no more simply obey her. That time had come to Mary and Jesus. But more—Jesus knew at once that it could never be again between Him and His mother even as it is between other grown-up sons and their mothers. Mary did not, could not, understand the plan of life and death that His Father had taught Him. *They too must part.* "Woman, what have I to do with thee?" And we do not read that He ever called her "Mother" again. Even from the Cross it was "Woman."

Think a little more fully of Mary's thoughts. She was ambitious, as all mothers are. There are no ambitions like those of women for their sons. How they will spend and starve that these may be realized! Godly mothers are no exception They go hungry and grow early grey if only their sons may honourably succeed. Again, there is no sorrow quite like that of a mother whose ambition for her son is unfulfilled. It is the more poignant because it is silent. She cherishes her hope long after all else have seen that it can never be. Later, her heart lingers sadly over what might have been. A mother's ambition only dies with her.

Mary had high ambitions for her son, and they were well grounded. Had not "the Holy Ghost come upon [her], and

the power of the Most High overshadowed [her] ?" Had not it been promised for this child that "the Lord God would give Him the throne of His father David?" Had not her ambition the warrant of an angel's word? Could she but see Him on the throne of His glory, what cared this mother if "a sword pierced [her] own soul also"? She did not know yet that God forges His swords out of our broken ambitions. But she began to know it at the sadly-spoken saying, "Woman, what have I to do with thee?"

Disappointment after disappointment, "sorrow upon sorrow" came to Mary. She was disappointed in the very miracle. She had meant it to mark His first step on the stair of His throne, but He so ordered it that no one knew of it at the marriage but the servants and perhaps the few disciples. The master of the feast passed a jest to the bridegroom about his wine, and that was all. She had not meant to ask that kind of "sign." What a mistaken way of working miracles! What was a miracle for?

Henceforward Jesus' whole course seemed to Mary equally mistaken. Instead of welcoming the popular enthusiasm, He damped it; instead of conciliating the rulers, He exasperated them; when He ought to have led, He hid Himself; when it was certain that the Priests would kill Him, He shewed Himself publicly at Jerusalem. Mary could see long before Calvary how it must end. He seemed deliberately to ruin her hopes. Once she tried to check Him, but He repulsed her, and pointing to the group of disciples whom His example had infatuated He said, "Behold My mothers and sisters and brothers!" As if He could have more than one mother! So thought Mary, and thus Jesus slowly drove home the sword that pierced His mother's soul. At last its work was done, and John helped an old broken woman limp up Calvary to see her Son die. Here was the end of her ambition—the child born by angel's word to be King of Israel gibbeted like a felon! John helped the mother of Jesus away to his home, a woman *blest with a broken heart.*

Yes, blest with a broken heart! For again a marriage-feast is set, and again "the mother of Jesus [is] there." But this is "the marriage supper of the Lamb," and the Lamb is "in the midst of the throne." Mary sees now her Son on "the throne

of His father David." Her ambition is fulfilled, and she understands that she could not be there, nor any man or woman, if He had not broken her heart. Also, behind her there is a great multitude of men and women, whose hearts God has broken, and with one accord they praise Him,—praise Him, praise Him—for the blessing of a pierced soul, for the strange blessing of a broken heart.

God reserves this blessing still for some who have holy ambitions. They are often Mary-like set upon an enterprise that is also His. If but that be, let what may happen to them. It is with that "if but" that God will slay them. Our reservations are His swords. Only in heaven will they see that God could not achieve so high an enterprize as theirs save by a broken heart. Blessed are the hearts that break like Mary's beside the Cross !

But there is Jesus' side of the story, too, sadder and more moving still. Preachers make much of His sacrifice of heaven to come to earth, but there were also sacrifices made on earth. Jesus sacrificed His home and His mother for us. The Son of Mary loved the home at Nazareth. He had been a home-bird for thirty years, and he had come to love the one-roomed house, as it probably was, that served at once as carpenter's shop and home. There He had learnt as a child the right tool to take to Joseph at each stage of his simple work; there he had watched His mother when she "lit the lamp" and "searched diligently" among the shavings for a lost piece of silver; there clung all memories of childhood that are so dear to tender men. Yet He deliberately choose homelessness for our sake. It cost Him much when He heard the great wooden key turn in the great wooden lock behind Him for the last time.

Yet persons make home more than places. It is likely that Joseph was long dead, and Jesus had perhaps been the mainstay of the family. His "brothers" had looked up to Him. Mary had found Him her comfort and sure help in every anxiety. He had been the centre of that happy home. It was Jesus who had "made it home." Now He cut Himself away from it. It is sad when homes are broken by the sundering of the sea, sadder when they are severed by death, but the saddest separation remains. It is when children of the same home choose such separate paths that sympathy is

impossible. They may live in neighbouring streets, but the one does not understand the things for which the other would "even dare to die." This kind of separation was thrust upon Jesus. But while others are sure of sympathy at least from mother and wife, while one always remains to most men, to Him this was denied. Mary misunderstood Him too. It is the lack of one that brings despair. Jesus stood alone for us. How hard to persevere in His course when every time He sees His mother her eyes reproach Him more! How hard to rebuke her. How hard to drive home the sword those three endless years! How hard to leave her at last to another's care! John saw and knew as much as a man might of this secret sacrifice of home and mother, and it is he who writes how Jesus "saith to the disciple, 'Behold, thy mother' . . . . and *after this* . . . He said, 'It is finished,' and He bowed His head, and gave up His spirit."

Homiletics

[*When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations*].

* Teaching the Children

For Children's Day

And thou shall teach them diligently to thy children—Deut. xi. 17

Men die but man endures. "One generation cometh and another goeth." That is the story of all the ages and of all the races. There is no dividing line between generation and generation. The change is so gradual that it is only fully recognised in retrospect. The generations *flow* into one another and there are no seams or joints in the life of humanity. Were it otherwise there would be no continuity in history. If one generation were all at once to disappear carrying with it all its distinctive features, its ruling ideas, its particular movements, and another generation were to come all at once with new men and new thoughts and new developments, all that we understand by history and progress would be impossible. But God has so ordered history that the generation which at any given moment stands "in the foremost files of time" is not only the "heir of all the ages" but

also the trustee for all the ages after it. To each generation as it comes belongs both the glory of *inheritance* and the glory of *transmission*.

Some things are transmitted *automatically*, e.g., *language*. A child learns to speak its nurse's tongue without conscious effort on the part of either nurse or child. The *laws* by which the community in which we may happen to live is governed. Unless these are definitely repealed they pass on from generation to generation automatically. The *customs* or habits of living, fixed meals at certain times, and a vast number of similar customs.

There are some things, however, which have to be *handed on of set purpose*, by conscious and deliberate teaching, *e.g.*, the literature and the science inherited by the men of one generation will not be passed on to the men of the next unless these things are taught diligently to children, and in the text Moses pleads for the conscious and deliberate instruction of children in the foundation truths of religion.

I. What he insisted on is not identical with that which is often taken for religious teaching in these days of religious partizanship and religious jealousies. I saw it stated in a newspaper a short time ago as a matter for repining that there are in England so many religious sects, each with its own catechism—its little manual of theology into which religious truth had been squeezed, and that each little manual has its partizans who hold it out and say, "There! that is religious truth, that is nothing but the truth, it is all the truth and that is what the children should be taught." That is true enough, and it is sad enough, but there can be no doubt or question that just as in mountain districts where on the surface you have rocks riven and sundered from one another by rifts and chasms, whilst underneath is the solid bedrock which supports them all, so underneath all the sects there is the bedrock of religious feeling, and underneath all the catechisms is the bedrock of religious truth. The demand that was made by the Deuteronomist was for the definite and responsible training of children in those foundation truths which lie at the basis of all religion, viz.: *The supremacy of the spiritual, the reality of the existence and the reality of the goodness of God, and that love should be the law of life.*

Certain considerations which dictate the absolute necessity for planting this alphabetic teaching in the minds of the young.

A. Considerations of Humanity and Patriotism. We are living at a time when social questions affecting nations and races force themselves on our attention. There seems to be a growing consensus of opinion amongst the wiser and more responsible writers on three points at least: 1. That the horizon

of the future is by no means free from threatening clouds; 2. that without religion a commonwealth is inconceivable; and 3. that such progress as man has made has always been in accordance with such religion as he has had. That being so, the teacher in a Sunday School who instils the mind of a single child with the first principles of religion is doing a work which vitally affects the country and the race, and without which progress must inevitably be "progress backwards."

B. Considerations of the Interests of the Children as Individuals. "I must have subjects who know how to be men," said the first Napoleon, "and a man is not a man without religion. I saw men without religion in the reign of terror in 1793." And then he adds the dreadful sentence, "One does not govern such men, one shoots them down." Professor Huxley in a lecture to working-men used a very striking parable:

> Suppose that the life and fortune of every one of us would one day or other depend on his winning or losing a game of chess, don't you think that we should all consider it to be a primary duty to learn at least the moves of the pieces and their names? . . . Do you not think we should look with disapprobation amounting to scorn upon the father who allowed his son to grow up without knowing a pawn from a knight? Yet it is a very plain and elementary truth that the life, fortune, and happiness of every one of us . . . do depend on our knowing something of the rules of a game infinitely more difficult and complicated than chess. It is a game that has been played for untold ages, every man and woman of us being one of two players in a game of his or her own. The chess-board is the world, the pieces are the things we see and touch. The player on the other side is hidden from us. We know that his play is always fair and just and patient. . . There is a famous picture in which Satan is depicted playing chess with a man for his soul. Substitute for the mocking fiend a calm strong angel who would rather lose than win, and I should accept it as an image of human life. . . Education is knowing the rules of this mighty game.

Without assuming that Huxley's parable corresponds with actual fact in its details, it puts in a very striking fashion the undoubted facts that every human being has to do with a calm strong Person behind the veil of phenomena, that there are certain moral and spiritual laws which a man must know and keep or he will be ruined, and that there are certain consequences at the end of life which differ according to whether a man has lived well or ill. And the very essence of Scriptural religion is that it sheds light on these three vital matters. It is our only means of knowing anything about the mind of that Being whom Huxley called "a calm strong angel," but whom we call God. No study of physical forces and facts will bring us a handbreadth nearer any knowledge of *His Personality*. If we are to have any knowledge of Him it can only be through revelation. It is not our only but it is our best means of knowing the moral and spiritual laws according to which we ought to live. And it is our only means of knowing anything about the ultimate results of conduct in life.

If these things are so, do you not think that any man ought to be regarded with disapprobation amounting to scorn who allows his child to grow up without a knowledge of the foundation principles of Scriptural religion?

ROBERT J. WARDELL.

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*WILLOWS BY THE WATERCOURSES

FOR CHILDREN'S SUNDAY

They shall spring up among the grasses as willows by the watercourses.—ISA. xliv. 4.

This promise relates to the children of the people of God—"thine offspring."

This is a beautiful picture—a brookside where the new grass is growing in all its freshness and sweetness, and the willows are swaying their tassels in the breeze, and putting on their tender leaves. We have no need to go to the East to find it. In our own English meadows we may see it any March day.

I. WILLOWS ARE THE FIRST OF TREES TO FEEL THE TOUCH OF SPRING. The children of God's people should be the earliest to feel the touch of the Spirit of God, and to respond to it—the most sensitive to spiritual influences, to put forth blossoms which are the prophecy of the summer and the fruitful autumn.

II. WILLOWS ARE CHARACTERISED BY EARLY BEAUTY. When winter is not yet gone, when other trees are bare, the willows display their loveliness: companions of the earliest songsters and of the tender springing grass. Mark their (1) freshness, (2) gracefulness, *boughsomeness*, to use an old English word, (3) strength—the strength that conquers by yielding.

III. BUT THESE ARE WILLOWS:

1. *Among the grass.* Not solitary willows, but willows rejoicing with other sweet things that partake of the rich life which heaven bestows; not envious of the lush grass, but bending over it and sheltering it. Be glad to grow with other plants and trees of righteousness—even with the fragile grass; and do not wish for all the brookside or garden. Make a delightful harmony for the ear of man and God. The grass will sigh its thanks to you when the wind blows, and will look up with gratitude.

2. *By the watercourses.* Not in the forest—overshadowed and stunted in their growth; not on parched wastes where no river flows and where they wither from thirst; not in the pampered lawns of the rich, where grander shrubs will shame them; but by the watercourses, sure of moisture for their roots; thus defying seasons of drought; green through the long summer of life. The word of God, the first Psalm teaches, is

the principal watercourse : the word of God read in the Christian home. Parents, do not allow this watercourse to be choked with weeds of neglect. See that the saplings that God has sent you do not suffer from your unfaithfulness.

IV. It is the Outpouring of the Spirit of God and His Blessing that cause the Children to Spring up as Willows. "I will pour My Spirit upon thy seed, and My blessing upon thy offspring" (ver. 3). We must associate all beautiful Christian life with the Holy Spirit. It is only the blessing of heaven that can fill the meadows of the Church with young folk who for gracious manhood and womanhood shall be comparable to the vigorous and comely river-side trees that refresh us amid the dust of the world by their early loveliness.

V. Willows are the First to Feel that Autumn is in the air. Spiritual sensitiveness is a characteristic of those who are possessed of unusual vitality much more than of those who are lethargic and anæmic. The first frosts, the October sentiment of decay in the air are certain to leave their mark on them. So they must keep out of the autumnal atmosphere which pervades some churches, and live where there is perpetual spring—energy of divine life, prayer, sacrifice, earnest service.

R. C. Cowell.

Sins' Illusions

Then Manasseh knew that the Lord He was God—2 Chron. xxxiii. 13.

Men are undeceived as to sin, by its punishments—sickness, loss, death; *e.g.*, Baalam said, "I have sinned"; Saul said, "I have played the fool, and have erred exceedingly." Many will not "receive instruction," warning and example fails, they learn only by suffering. "If a man will not be ruled by the rudder, he must by the rock." They learn, often too late, the "wages of sin," sin's costliness and sin's terrible illusion; *e.g.*, Saul, Judas, King John. History's page is black with instances.

I. Sin defies God. It denies His august law of righteousness, and its claim upon us. The tap-root of sin is : Infidelity. Men say "There is no God," then they "cast away restraints." Sin makes a man an infidel, until the man who will not see shall not see. Light, not used, blinds. "See ye indeed, but perceive not." "Make the heart of this people fat, lest," etc. A man has only to neglect his salvation in order to destroy his own soul. God withdraws : that withdrawal is death; *e.g.*, Adam, the kings of Israel, Demas, etc.

II. Sin defies Conscience. It is an usurper, and when interfered with its cry is, "Let us alone." It claims the supremacy of a man's body over mind and spirit. Sin is rebellion against the man's own soul, his reason, and conscience. No man goes unwarned by himself into any evil course. God

has put His vicegerent or administrator in every man to guide him. Conscience is dethroned in sin; anarchy the result (*cf.* Bunyan's "City of Man-Soul"). The book of nature and the book of revelation confirm conscience. The sinner defies all three.

III. Sin is a Denial of History. God's laws are writ clear and large in history. The sinner defies history, *e.g.*, nations that prosper are obedient and righteous; men who live and are loved are truth-seeking and upright; Egypt, Babylon, Spain, Napoleon. God shows by history that "sin shall not go unpunished." He has set His face against idolatry, greed, and all forms of iniquity. Men think that God is a respecter of persons; that He will make exception in their case, but "though Noah, Daniel, and Job were in it," etc. (Ezek. xiv. 14).

IV. Sin defies Conventionality and Custom. Society puts up safeguards by its customs and conventionalities. Woe betide them who despise these hedges. "He that breaketh a hedge a serpent shall bite him." Said Dr. Jameson of Parnell: "What has a man's private life to do with his public life? politics take no account of vice." Hence the fated Jameson raid. No man has two lives, private and public, separated like "water-tight compartments." As a man is in private, so must he be in public. Woe betide the "politics" that connive at vice. God punishes wickedness. Society—not even politics—cannot condone atheism and evil living. The testimony of conscience, the verdict of history, and the demands of Society, appraise the holiness of God, the nobility of character, and the doom of the sinner.

Joseph Johns.

Notes and Illustrations

Who bids for the little children!
Young and without a stain?
Who bids for the little children!
Body and soul and brain?
"Will no one bid?" said England,
"For these souls so pure and white
And fit for all good and evil,
That the world on their page may write?"

* * * * *

"Oh, shame," said true religion,
"Oh, shame that this should be;
I'll take the little children,
I'll take them all to me,
I'll raise them up with kindness,
From the mire in which they trod,
I'll teach them words of blessing,
And lead them up to God."

* * * * *

"You're not true religion,"
Cries a party with flashing eyes,
"Nor you," said another scowling,
"You're heresy and lies."
* * * * *
And England sorely puzzled
To see such battle throng,
Exclaimed with a voice of pity,
My friends, you do me wrong,
Cease, cease, your bitter wrangling,
For till you all agree,
I fear the little children
Will plague both you and me.—*Charles Mackay.*

A celebrated Puritan divine was asked, "What is the first lesson that should be taught to children?" "Teach them that they are sinners," was the reply. "And the second?" "Teach them that they are sinners." "And the third?" "Teach them that they are sinners." Each time the answer was given with greater sternness. Surely, he was mistaken. Not that only, and not that first. St. John suggests a better, a more Christian answer (1 John ii. 12, 13). First teach them to know the Father, to recognise and rejoice in His love. Then you may teach them that they are sinners, and that sin grieves the Father But you should not stop there. Teach them that sin is forgiven for Christ's sake, and that sin may be conquered through Christ's might (ii. 14).

"I write unto you, little children, because your sins are forgiven you for His Name's sake. . . I have written unto you, little children, because ye know the Father." The two words rendered "little children" are not the same. The first refers to all the members of the Church, whom St. John could address as little children; the second to children in years. Conscious forgiveness of sin, conscious relation to Christ is the ground of all true church membership. This is as true of children as of their elders. Little children are keenly conscious of sin, and perhaps few of us understand how real is the grief they feel. But with them forgiveness itself takes the form of knowledge of the Father. The prodigal who has wandered far from the father's house and disgraced the father's name, finds it hard to arise and go to his father; he has a long and toilsome journey back. How different with the child who has offended; one moment it receives the kiss of forgiveness, the next it is clinging to its mother's neck or nestling in its father's arms.

In St. John's view—(note his repeated "little children," "young men," "fathers")—physical age should involve corresponding spiritual development. The natural, the normal, condition is for the child in age to be the babe in Christ; for the young man to have increased in godly wisdom as well as in years and stature; for those who had lived to be fathers to be also fathers in the church. And this is at least the ideal to be aimed at.

—*J.R.G.*

Self-Discipline.—Costly apparatus and splendid cabinets have no magical power to make scholars. As a man is in all circumstances, under God, the master of his own fortune, so he is the maker of his own mind. The Creator has so constituted the human intellect that it can only grow

by its own action; it will certainly and necessarily grow. Every man must therefore educate himself. His books and teachers are but helps; the work is his. A man is not educated until he has the ability to summon, on an emergency, his mental power in vigorous exercise to effect its proposed object. It is not the man who has seen the most, or read the most, who can do this; such a one is in danger of being borne down like a beast of burden by an overloaded mass of other men's thoughts. Nor is it the man who can boast merely of native vigour and capacity. The greatest of all warriors who went to the siege of Troy had not the pre-eminence because nature had given him strength and he carried the largest bow, but because self-discipline had taught him how to bend it.—*Webster.*

UNION FOR BIBLICAL AND HOMILETIC STUDY

IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1905-1906

MOTTO—"*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*"—2 TIMOTHY ii. 15.

SECRETARY: Rev. J. A. CLAPPERTON, M.A., Sutton Coldfield, Birmingham

GENERAL DIRECTIONS

1. Members may join at any time. Prospectus and all information may be obtained from the Secretary.

2. Papers in reply to questions set in the various classes must be sent (with stamped envelope for reply) BY THE END OF THE MONTH to the Tutors and NOT to the Secretary.

3. Answers to Questions must be written on one side of the paper only and a broad margin should be left blank for Tutors' notes.

4. ALL COMMUNICATIONS REQUIRING AN ANSWER MUST CONTAIN A STAMPED ADDRESSED ENVELOPE.

5. MEMBERS ARE EARNESTLY REQUESTED TO QUOTE THEIR UNION NUMBER IN ALL COMMUNICATIONS. ATTENTION TO THIS MATTER WILL SAVE MUCH TIME AND TROUBLE.

6. Students are requested to write their answers to class-questions *in their own words.* They are also requested to note that very convenient Answer-Books can be ordered from the Book-Room at the rate of five for 6*d.* They go through the post for a half-penny.

TO CANDIDATES FOR THE MINISTRY: LITERARY EXAMINATION

In response to a suggestion by the Rev. R. E. Brown, B.A., a new class was started last month to enable Candidates to revise their knowledge of Geography, History, and Arithmetic. They have generally been advised to seek the help of some local schoolmaster. Even if they are successful in doing so, they will find the criticisms of our Tutor a valuable means of testing their progress. See Class XXXIV.

I. HOMILETICS: FIRST YEAR

Text-book: Eldridge's *Lay Preacher's Handbook,* 1*s.* 9*d.* Tutors: Revs. R. C. Robson, Toddington, Dunstable; C. R. Butcher, Sutton-in-Ashfield, Nottingham; G. H. Bamford, Langley, Macclesfield; T. E. Freeman, 43, Upper Belgrave Road, Loughton, Staffs; J. Reaney, The Gate,

Ambleside; P. Pizey, Four Oaks, Birmingham; H. W. Pring, 8, St. Mary's Road, Faversham; T. J. Hillary, Glen View, High John Street, Blaydon-on-Tyne, R.S.O.; O. J. Letcher, 67, Spencer Place, Leeds.

Students are strongly advised to procure the Revised Version *with marginal references* (5*s*.), and to make constant use of it in their preparation.

Students are requested to note:—1. A fully-written sermon is not required save in the case mentioned below; but divisions and sub-divisions should be clearly indicated, and with sufficient detail to show that the subject has been carefully studied. 2. Each outline is to contain *one illustration* (original preferred). 3. No paper to exceed 400 words in length.

WORK FOR OCTOBER: State in your own words the value to the preacher of self-culture; experience; and a knowledge of Scripture. See Text-book, chaps. i. and ii.

II. HOMILETICS: SECOND YEAR

Text-book: Edwards's *Nineteenth Century Preachers*, 2*s*. 2*d*. Tutors: Revs. J. Edwards, 7, Rectory Terrace, Grey Road, Sunderland; J. H. Litten, Southall.

WORK FOR OCTOBER: Read chapter on Dale, pp. 32-44; and discuss his ideas respecting (1) choice of topics, (2) plan, (3) accumulation of material for sermons.

III. HOMILETICS: ADVANCED

Text-books: Phillips Brooks's *Lectures on Preaching* (i-iii.), 2*s*. 10*d*.; and Wardell's *Manual of Sermon Construction*, 1*s*. Tutors: Revs. R. J. Wardell, The Manse, Prestwich, Manchester; F. J. Clarke, 9, Carisbrooke Road, Walthamstow, N.E.; R. H. Colwell, Robin Hood's Bay, R.S.O., Yorks.

WORK FOR OCTOBER: 1. Read the whole of the first chapter in Brooks, giving special attention to the latter part. 2. Describe and illustrate, in your own way, what "preaching" is. 3. Work out two of the exercises on p. 15 in the Manual.

IV. THEOLOGY: FIRST YEAR

Text-book: Gregory's *Theological Student*, 2*s*. 2*d*. (pp. 1-155). Tutors: Mr. Thos. Hester, 3, Bushmead Avenue, Bedford; Revs. E. W. Trounson, 11, Romilly Road, Cardiff: J. C. Williams, Thornhill, Barrowford, Nelson.

WORK FOR OCTOBER: pp. 20-41. What are the two "Preliminary assumptions" of Chapter ii.? Explain in what sense each is an "assumption." Questions 17, 18, 21, 22, 23, 25. Brief exposition of John v. 39, 40, as bearing on authority of Scripture.

V. THEOLOGY: SECOND YEAR

Text-book: Gregory's *Theological Student*, 2*s*. 2*d*. (pp. 156-272). Tutor: Rev. W. Watson, Hebden Lodge, Dacre Banks, *viâ* Leeds.

WORK FOR OCTOBER: Questions 119, 121, 122, 123, 124, 126, 127, 128, 129.

VI. THEOLOGY: ADVANCED

Text-book; Banks's *Development of Doctrine in the Early Church*, 2*s*. 2*d*. Tutor: Rev. F. J. Pope, 152, Windsor Road, Forest Gate, E.

WORK FOR OCTOBER: pp. 36-61. 1. Who were the Apologists? Name some of their extant writing. From what special standpoint do they regard Christianity? 2. Give a short account of Tertullian. 3. What was Cyprian's teaching concerning the Church and the Ministry?

VII. THEOLOGY: SPECIAL CLASS FOR CANDIDATES FOR THE MINISTRY

Text-books: Gregory's *Theological Student*, 2*s*. 2*d*.; Banks's *Manual of Christian Doctrine*, 2*s*. 8*d*., to be read concurrently. Eight questions will be set each month, selected from those in the Text-book, pp. 273-288, but full marks will be given only to those answers which show an acquaintance

with Banks's *Manual*. It is particularly requested that *only* intending Candidates for the Ministry join this Class. Tutors: Revs. J. Conder Nattrass, B.A., B.D., Wesley Manse, Walsall; G. F. Rose, 30, Westlands, Chester Road, Sunderland; J. C. Colwell, 47, Queen's Walk, Nottingham; Alf. Bingham, 3, Priory Place, Shorrow, Sheffield.

WORK FOR OCTOBER: Gregory, pp. 42-85. Questions 27, 30, 34, 39, 43, 48, 53, 60.

VIII. BIBLE STUDY: SPECIAL CLASS FOR CANDIDATES FOR THE MINISTRY

Text-books: Cambridge *Companion to the Bible*, 1s. 3*d.*; Maclear's *Book of Old Testament History*, 1s.; Maclear's *Book of New Testament History*, 1s. Tutors: Revs. J. T. Waddy, B.A., Fairholm, Balne Lane, Wakefield; H. G. Roberts, M.A., Laurel Mount, St. Mary's Road, Newton Park, Leeds; J. Finnemore, M.A., Ph.D., Four Oaks, Birmingham; J. F. Edwards, 23, Bates Street, Sheffield; H. W. Perkins, B.A., Grosvenor Road, St. Helens.

WORK FOR OCTOBER: The Mosaic Period. Read Maclear 28-45, Companion 50-55, 124-132. 1. Describe the construction of the Tabernacle, and explain the symbolism of the shew-bread, the ark of the covenant, and the altar of burnt-offering. What did the ark contain? 2. What do we find in the R.V. in place of the following A.V. renderings: "Tabernacle of the congregation," "shittim wood," "meat offering"? 3. Explain clearly the difference between the three principal burnt-sacrifices, viz., the sin-offering, the burnt-offering, and the thank-offering (1) in their mode, (2) in their meaning. 4. Give some account of the Passover, Pentecost, the Feast of Tabernacles, the Day of Atonement, the Year of Jubilee. 5. Name any Mosaic laws which Christ repealed or greatly modified. 6. Mention three or four passages which showed that Deuteronomy as we have it was edited after the time of Moses. 7. Give some account of Balaam. Cite and explain the New Testament references to him (in 2 Peter, Jude, and Revelation). 8. Explain these facts which are evident on glancing at the map of Canaan as divided among the tribes: (1) There is no part allotted to Levi; (2) Two parts are allotted to Dan: (3) Two parts bear the name of Manasseh: (4) There is no tribe of "Joseph." To what tribes did Moses, Joshua, and Caleb belong?

IX. CHRISTIAN EVIDENCES

Text-book: Banks's *Scripture and its Witnesses*, 2s. 2*d.* Tutors: Revs. J. H. Tite, The Cottage, Brenchley, Kent; J. Finnemore, M.A., Ph.D., Four Oaks, Birmingham.

WORK FOR OCTOBER: pp. 33-68. 1. Prove, briefly, that the Old Testament is the same to-day as that used by the Jews and early Christians. 2. Mention two ways in which the new critical theories bear on the Divine origin and authority of the Old Testament, and reply to these. 3. Give two lines of proof, or the evidence of any two writers that the New Testament in the second half of the Second Century was the same as ours to-day. 4. Did the Church give us the Bible, or what function did it fill in relation to it.

NOTE: Papers should not be made too long, 800 to 1000 words is sufficient.

X. CHURCH HISTORY

Text-books: Carr's *Church and Roman Empire*, 2s. 2*d.*; Tozer's *Church and Eastern Empire*, 2s. 2*d.* Tutor: Rev. E. E. Ormiston, 7, Albert Bridge Road, Battersea Park, S.W.

WORK FOR OCTOBER: Read pp. 52-99 (Tozer). Questions: 1. Explain the causes and effects of the union of the Church and State in the Eastern Empire. 2. Describe the social activities of the Church. 3. Writes notes on Nestorians, Jacobites, Armenians, Monothelites, Paulicians.

XI. ETHICS

Text-book: Davison's *Christian Conscience*, 2*s.* 7*d.* Tutor: Rev. G. W. Polkinghorne, Egremont, R.S.O., Cumberland.

WORK FOR OCTOBER: Section III. The Natural Conscience, its alleged Genesis. Questions: 1. Analysis (see note for September). 2. What is the conscience, according to Hedonist teaching? 3. State succinctly the main objections to the Evolutionist doctrine of conscience.

XII. ENGLISH GRAMMAR

Text-books: Morris's *Primer*, 1*s.*; and Wetherell's *Exercises*, 1*s.* Tutor: A. H. Scholefield, Esq., B.A., B.Sc., F.C.S., 57, The Avenue, Leigh, Lancs.

WORK FOR OCTOBER: Read Sections 34-55. Questions: Wetherell, Ex. 18: 16-20; Ex. 21: 13-20; Ex. 25: 11-15; Ex. 28: 11-16; Ex. 31: 1-5; Ex. 34: 11-15.

XIII. ENGLISH COMPOSITION

Text-book: Nichols's *English Composition*, 1*s.* Tutor: Rev. T. W. Meredeth, 11, West Avenue, Gosforth, Newcastle-on-Tyne.

WORK FOR OCTOBER: Questions: 1. Explain the use of the Colon. When are Capitals used? 2. Write a brief Essay on Recreations.

XIV. COMPARATIVE RELIGION

Text-books: Geden's *Comparative Religion*, 2*s.* 2*d.*; and Grant's *Religions of the World*, 7*d.* Tutor: Rev. H. C. J. Sidnell, B.A., B.D., Ashton-on-Ribble, Preston.

WORK FOR OCTOBER: Read pp. 37-68, and Chapter i. in Grant's "Religions of the World." 1. Trace briefly the origins of the Egyptian religion. 2. What are the symbols and functions of the deities Ra, Isis, Thoth, Anubis, and Maat? 3. Give a short account of the Egyptian doctrine of immortality.

XV. LOGIC

Text-book: Jevon's *Logic*, 1*s.* Tutor: Rev. A. Lauder, Wesley Manse, Abersychan (Mon.).

WORK FOR OCTOBER: 1. Explain and illustrate the difference between inductive and deductive reasoning. 2. Define, with examples, abstract, concrete, positive, negative, singular, general and collective terms. 3. Give the meaning in intension and in extension of *tree*, *lamp*, *man*. Read pp. 27-53. The classification by Dichotomy and the "Predicables" (Genus, Species, Difference, Property, Accident) are important. Illustrate a few propositions by diagrams for practice. Draw up a table of the distribution of subject and predicate in the four types of proposition and learn it. The Immediate Inferences are most important. Note the names: 1. *Conversion* § 65. 2. *Conversion by limitation* § 66. 3. *Obversion* § 64. Rule: Negative the predicate and change the "quality." 4. *Contraposition* or *Contraversion* § 70. Rule: "Obvert, then convert." These two terms, *Obversion* and *Contraposition*, are not used, but may be written by the student in the margin.

XVI. PSYCHOLOGY

Text-book: Ryland's *Story of Thought and Feeling*, 1*s.* Tutor: Rev. G. W. Polkinghorne, Egremont, R.S.O., Cumberland.

WORK FOR OCTOBER: Answer the following questions:—1. Explain clearly the nature and characteristic of *attention*. 2 What do you understand by *subconsciousness?* Indicate its importance in our mental experience. 3. "In certain circumstances, when the adjustment is very accurate, we may actually perceive the impression before it occurs," Explain this statement. Read Chapter ii. Distinguish clearly between after-images, positive, and negative, and recurrent sensations; also the various forms of memory-images. Study carefully what is said about defects of memory and conditions of recollection.

XVII. ENGLISH LITERATURE

Text-book: Wyatt's *Tutorial History of English Literature*, 2*s.* 2*d.* Tutor: Rev. J. Billington, The Manse, Stanford-le-Hope, Essex.

Work for October: Lesson II. Chapters iii. and iv. to p. 53. Note carefully pp. 26, 30, 31, 34, 35, 49-53. Learn a passage from Faustus, quoted by Wyatt, that you consider specially impressive. 1. Explain the following:—Renaissance, elegy, blank verse, heroic quatrain, miracle play. 2. Give approximately the date of the following writers, mention some work of each and quote a few lines from the poems you mention:—Henryson, Douglas, Wyatt, Surrey, Sackville, Udall, Marlowe. Is Marlowe's conception of hell a Christian conception?

XVIII. NEW TESTAMENT GREEK

Text-book: Clapperton's *First Steps in N.T. Greek*, 1*s.* 6*d.* Special Fee (in languages) for the Tutor, 2*s.* 6*d.* Minimum subscription for the Union not to be forgotten, 6*d.*

XIX. ADVANCED NEW TESTAMENT GREEK

Subject: Pope's *Epistles to Timothy*. Fee (not including Subscription), 5*s.* Tutor: Rev. R. M. Pope, M.A., South Bar, Banbury.

XX. HEBREW

Text-book: Maggs's *Introduction to the Study of Hebrew*, 3*s.* 9*d.* Special Fee and Subscription as in Class XVIII. Tutor: Rev. A. T. Burbridge, B.A. The Tutor will write personally.

XXI. SPECIAL CLASS FOR LOCAL PREACHERS ON TRIAL

Text-books: Wesley's *Fifty-three Sermons*, 2*s.* 8*d.*; Wesley's *Notes on New Testament*, 2*s.* 9*d.*; Wesley's *Second Catechism* (cloth), 5*d.* The three will be sent for 5*s.* 11*d.* Tutors: Revs. W. H. Phipps, B.A., 119, Abington Avenue, Northampton; Ed. Greeves, 64, Parkhill Road, Hampstead, N.W.; Joseph Johns, Pelsall, Walsall; G. F. Atkinson, M.A., Epworth, Thorncliffe Road, Nottingham; A. C. Baker, Hednesford, Stafford; W. G. Davis, Alnwick.

Work for October: Study carefully Sermons vii. and xliii. Read xxvii-xxxiii. Wesley's Notes on Acts. Second Catechism, Chaps. iii. and iv. Questions: 1. Write a short clear analysis of Sermon, "The Way to the Kingdom." 2 How does Wesley explain "Strive to enter in"; "Be Serious"; "Faith, in general"; "Faith, by which we receive Christ"? 3. Outline Wesley's view of the theology taught by Paul at Athens. 4. Define repentance. What is its foremost idea? Quote passages from the New Testament to show it is a condition of salvation. 5. What would you say in an oral examination if asked, "What is sin?" "What is the Gospel?" "What is religion?" (Each answer very brief).

XXII. CONNEXIONAL L.P. EXAMINATION: Elementary

Text-book: Mackie's *Bible Manners and Customs*, 1*s.* 9*d.* Tutors: Revs. A. W. Cooke, M.A., 19, Holyrood Crescent, Glasgow, W.; C. M. Weeks, York Road, Southend-on-Sea; J. Penrose Hodgson, Kilsyth, N.B.; J. Stainer Wilkinson, Clydebank, N.B.

Work for October: 1. Read Chapter iii., pp. 27-55. 2. Write short answers to the following:—(*a*) Illustrate from Scripture the relation to one another of the two chief employments in Palestine; (*b*) What are the chief lessons drawn from pastoral life in Scripture?; (*c*) What are the principal natural products of the land?; (*d*) Describe an Eastern garden.

XXIII. CONNEXIONAL L.P. EXAMINATION: Elementary

Text-book: Robertson's *Lessons on Gospel of St. Mark*, 7*d.* (Lessons 17-32). Tutors: Revs. W. H. Spencer, Myrtlewood, Landseer Road, Bournemouth, W.; P. M. Wright, B.Sc., 24, Shelburne Road, Calne, Wilts.

Work for October: Lessons xix., xx. (Mark ix. 30—x. 31). Questions:

1. Compare Mark ix. 40 with Matt. xii. 30. 2. What is the meaning of the word translated "hell" in ix. 43, 45, 47? 3. Point out some of the chief lessons for the disciples in ix. 30-50. 4. In what sense are the conditions of eternal life as announced to the young ruler binding upon all, and how far were they exceptional?

XXIV. CONNEXIONAL L.P. EXAMINATION : ADVANCED

Text-book: Denny's *Death of Christ* (pp. 1-203), 4*s.* 10*d.* Tutors: Revs. S. B. Gregory, B.A., Whittlesea, near Peterborough; W. Fytche, Côton Manse, Shrewsbury.

WORK FOR OCTOBER: pp. 36-60. Questions: 1, In what connection did Jesus speak the words about giving His life a ransom for many? Give Hollmann's interpretation of the saying. 2. Explain the appropriateness of the term "ransom" as applied to the sacrifice of Jesus. 3. Give the views of Spitta and of Hollman on the significance of the Lord's Supper. 4. Jesus said that His Blood was Covenant Blood—explain the meaning of this term by reference to two Old Testament passages. 5. Refute the idea that to make forgiveness dependent upon the Death of Christ is inconsistent with the freeness of God's Love.

XXV. CONNEXIONAL L.P. EXAMINATION : ADVANCED

Text-book: Farrar's *Hebrews* (Introduction and chaps. viii-xiii), 2*s.* 9*d.* Tutors: Revs. H. Martin, M.A., 14, The Crescent, Gateshead; J. R. Broadhead, Great Bridge, Tipton; T. May, M.A., Conway Villas, Radcliffe.

WORK FOR OCTOBER: Introduction, Chapters iv-vii., pp. 29-50. Questions: 1. State carefully and fully what is known and conjectured as to the authorship of "Hebrews." 2. In what points does "Hebrews" agree, and in what does it differ, in literary style and theological thought, from the Epistles of St. Paul?

XXVI. LATIN

Text-books: Allen's *Latin Grammar*, 2*s.* 2*d.*; Allen's *Latin Exercises*, 2*s.* 2*d.* Special Fee (see Class XVIII.), 5*s.*; Minimum Subscription, 6*d.* Tutor: Rev. W. E. Beet, M.A., 208, Holderness Road, Hull.

XXVII. EXPERIMENTAL BIBLE STUDY (SPECIAL CLASS FOR LEADERS OF SOCIETY CLASSES)

Text-book: Knight's *The Master's Questions to His Disciples*, 4*s.* 1*d.* Tutors: Revs. G. D. Mason, Mont Blanc, Bridghouse, Yorks; J. L. White, Bromyard Road, Worcester; J. D. Percy, Norton, Stockton-on-Tees.

WORK FOR OCTOBER: Read pp. 59-114. Questions: 1. Explain the term "Reproach of Christ"; show how we are called to bear it to-day and mention some of the blessings which arise therefrom. 2. What do we learn as to some of the essentials of a devout life from Mark viii. 17-21. 3. Of what qualities, according to the teaching of our Lord, does true greatness consist? 4. What is "Compassion?" Give some instances of our Saviour's compassion manifested towards the ignorant, the sorrowful, the suffering, and the sinful. 5. Show the importance of a man's *thoughts* in relation to Jesus Christ. 6. Why did our Lord ask *Philip*, "Whence shall we buy bread?" 7. Quote the first promise Jesus ever made. 8. How does the Saviour's example teach us to deal with doubtful things? 9. What encouragements for Christian workers do we derive from John iv. 35?

XXVIII. ART AND PRINCIPLES OF TEACHING (SPECIAL CLASS FOR SUNDAY SCHOOL TEACHERS)

Text-book: Adams's *Primer of Teaching*, 7*d.* Tutor: Rev. W. H. Cheetham, Hartley Wintney, Winchfield.

WORK FOR OCTOBER: Read Chap. ii. Questions: 1. What do you mean by "mind," "idea," and how are these related? How does a "thing" differ from

an "idea"? 2. "Ideas are related to one another in the mind." Say what you can about this. 3. What have ideas to do with temptation? 4. As an exercise in analysing a state of consciousness, place a lamp on the table; and fix all your attention upon it. The lamp is in the "focus" or centre of consciousness. See if you can avoid other thoughts. You cannot. There is present to your consciousness the wall and pictures beyond the table, the friend in the room, the ticking of the clock, the scent of the flowers, sounds from the street. These lie in the "margin" of consciousness, and belong to the subconscious mind. Spend ten minutes on this exercise, and tell me the result.

N.B.—Concise answers in your own words secure highest marks.

XXIX. BIBLE STUDY (FOR GENERAL STUDENTS): OLD TESTAMENT

Text-book: Davison on *The Psalms* (Vol. I.), 2*s.* 8*d.* Tutor: Rev. A. D. Baskerville, Barton-on-Humber, Hull.

WORK FOR OCTOBER: Read pp. 30-58; Psa. i-iv. Questions: 1. Describe the structure of Hebrew poetry. 2. How does Psa. ii. apply to Christ? 3. Comment on Psa. i. 1, i. 6, iii. 1, iv. 3, iv. 6.

XXX. BIBLE STUDY (FOR GENERAL STUDENTS): NEW TESTAMENT

Text-book: Moule on *Romans*, 2*s.* 9*d.* Tutors: Revs. M. W. Mountford, B.A., 30, Caldwell Street, Bedford; E. D. Green, M.A., 56, Portland Road, Bishop's Stortford; A. K. Smith, 54, Rosenthal Road, Catford, S.E.

WORK FOR OCTOBER: Read pp. 48-88. 1. Write notes upon (*a*) "According to the spirit of holiness" (i. 4); (*b*) Spiritual gift (i. 11); (*c*) The righteousness of God (i. 7); (*d*) Eternal Life (ii. 8); (*e*) Redemption (iii. 24): (*f*) Propitiation (iii. 25). 2. Compare the salvation in i. 7 with the salutations in St. Paul's other Epistles, and state which you understand St. Paul to mean by "grace and peace." 3. How does St. Paul prove the necessity for the Gospel?

XXXI. BIBLE ENGLISH

Text-book: Clapperton's *Pitfalls in Bible English*, 1*s.* 6*d.* Tutor: Rev. H. S. Seekings, Thornton Heath, Surrey.

WORK FOR OCTOBER: Read Chapters v-viii. 1. (*a*) Fully explain "friends of the mammon of unrighteousness"; (*b*) Give the various uses of the word "after." 2. Explain, quoting passages, the Bible use of "meat," "tempt," "carriage," "compass," "debate," "virtue."

XXXII. TEMPERANCE

Text-book: Barrett's *The Truth about Intoxicating Drinks*, 2*s.* 3*d.* Tutor: Rev. A. L. Heap, B.A., 26, Cornwall Street, Pimlico, S.W.

WORK FOR OCTOBER: Read pp. 46-84. Questions: 1. Describe the effects of a moderate quantity of alcohol on the different parts of the body. 2. Is alcohol a true stimulant? 3. Of what value is alcohol as a medicine? 4. What was the National Drink Bill for 1903? In what ways did it involve financial loss?

XXXIV. CANDIDATES' LITERARY EXAMINATION

Text-books: Chambers's *World in Outline*, 1*s.*; Ransome's *Short History of England* (Longman's) 3*s.* 6*d.*; Longman's *Junior School Arithmetic*, 1*s.* Tutor: Rev. R. E. Brown, B.A., The Crescent, Hipperholme, Halifax. The Tutor will communicate privately with each Student.

NOTES ON WORK: 1. The purpose of the class is to test not so much knowledge, as ability to express knowledge. 2. Only English Subjects and Mathematics will be taken. There are other classes for Languages. 3. Any good standard Text-books will serve for preparation. 4. Answers to Questions may be prepared with books open. After such preparation the books must be closed, and, with an interval of at least a day, the answers written from memory. Marks will be given on this understanding. 5. The questions for the ensuing month will be forwarded when each paper is returned.

OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. F. B. COWL

October 1—The Face of God—*Psa. xxxiv. 16*

There is something of heaven in earthly things. A record of God in the happenings amongst men. History is not merely what men do but what God has done in their midst. Our little verse sums up the experience of life. "The Face . . against . . do evil." Notice:

1. Those who are spoken of. Our lesson to-day is the story of a great sinner. Of terrible sinning. But our golden text is general. We are so likely to think that they who do evil are those like Belshazzar. Evil is evil whether small or great. Two kinds of evil in our life. We have left undone what we ought to do and we have done that which we ought not to do. Of this our text speaks. We forget "thou shalt not." If we lie, are unkind, lead others astray, do any bad thing, it is of us the text speaks.

2. What is said about them. "The Face of the Lord is against them." The wonderful expression "the Face" means the presence of God. Where our face is we are: and what our face is we are also. Much in the back, but to see a person you look for the face. It means more, a look from God is enough (Num. vi. 25; Exod. xiv. 24). The child in trouble or fear says, "Mother! look at me." When the look is favourable, we are glad; if stern or angry what hope is there? All this true of God. How grand to have Him *for* us (ver. 15). How sad when He is against us. He looks, listens, works, but in all this is against them that do evil. Many stories of cities and of souls emphasize this. We can't get away from God's Face.

October 8—Life's Security—*Psa. xxxiv. 7*

How wonderful the story of Daniel is! People plotted against him at every turn and his life was in constant peril. When they had him cast into the lion's den it seemed as if all was lost. But not so, God shut the hungry mouths and His servant was hurt not. We. too, are in daily peril from enemies whom we never see. But daily peril is met by daily security, for God knows all about us.

1. We have perfect security in God. The angel of the Lord is the form in which God Himself comes to His people, and sometimes the Messenger whom He sends as His representative (Exod. xxiii. 20; Josh. v. 14). Our angel of the Lord comes in many guises; sometimes a friend, or a real angel, always Jesus. With Him we are like a city with a protecting host surrounding it; He "encampeth round about." Never absent, no part left exposed (2 Kings vi. 16).

2. Here, too, is perfect rescue. He does not merely surround but He delivers also. He was round about Daniel but He shut the mouth of the lions as well. God has a "rod" for the enemies as surely as He has a "staff" for His followers. God's protected people are the conquering ones.

(a). God does not intend that we should be overcome by evil of any kind.

(b). We have no security or triumph except in God's help.

(c). Let us see that we are among God's protected ones. Who are they? They "that fear Him." To love God and do His will is the true fear of God.

October 15—God's Great Things—*Psa. cxxvi. 3*

What a lovely Psalm this is! It is a glad and thankful memory . . . "*when* the Lord." It recalled one of the golden days such as we all have

had. Just a handful of people had come back from exile to their own loved land, and the singer tells how glad they were. So wonderful was their deliverance that the heathen people said "the Lord hath done great things for them." Our golden text is their reply to them, "the Lord *hath*."

1. They recognised God's work. The proclamation for their release came from the heathen king, without his protection and help they could never have reached home. But God worked for them through others. In all the good of our life, in all its deliverances and blessings, God has a hand. His blessings come through many channels, but they are His. We must never forget the Giver of all.

2. They remembered how great was God's work. The great things were those that were impossible without God—unexpected and wonderful. So glorious that they were like men in a dream. "Too good to be true." Boys and girls have not many memories like this, but if you love God you will have great things of redemption, of grace, and of providence.

3. They were glad. Their joy found expression in telling, in thanking. Gladness springs from thankfulness. Beware of ingratitute, of the spirit that takes everything as a matter of course. "I thank you," "I love you," "I praise you" are three secrets of life. Find out the "great things" God has done for you. Think of them until your life is full of praise and gladness.

October 22—WHY BE GOOD?—*1 Cor. iii. 17*

Our golden text is not an easy one for boys and girls, but there is something that we can understand, and that is interesting in it. It contains the great reason why we should be good.

1. Because we are God's temple. You know about the temple in the olden time. To-day's lesson which tells of its rebuilding has called it to mind. The people built it for God to dwell in, and to be the place where they could meet with God. Now, "*ye* are the temple of God." He dwells now in loving hearts.

2. God's temple is holy. It all belongs to Him. Nothing unclean or sinful must come into it. It is all set apart for Him. Just as we set apart a room for sleeping, for school, for play, in our home, so the temple is for God. Our hearts are to be for God: to do what He wishes, to love what He loves, and to be as He is, so far as we can. Therefore we must be good. All sin, naughtiness, badness, is using what belongs to God for wrong purposes. It is destroying the temple of God. And "him shall God destroy."

October 29—STRENGTH FOR THE TASK—*Zech. iv. 6*

A great task was before Zerubbabel. The people had returned to their own land, the temple was to be re-built, the city to be re-organised. Swarms of enemies were around to hinder and, if possible, ruin. How can he do it? He will get his army together; select the best officers and leaders that he can: he will make his plans carefully, etc., but he will not succeed "by might or by power." Not by anything he can do, but "by My Spirit, saith the Lord." Let us learn two lessons:

1. There are some things we cannot do. To us there will be some *difficulty*, we cannot conquer; some *point in duty* which we cannot reach, some *virtue* which we cannot win.

2. God will perfect our best. Zerubbabel was to have all the "might" and

"power" he could find, and then God would come in by His Spirit and be what was needed for glorious success. God will give us what we lack, and do what we cannot.

This is the way men put the truth, "by the grace of God I am what I am." "I can do all things in Him who strengthens me." Do not let us try *to be* or *to do* by ourselves. No task is too great if God is our Helper.

REVIEWS

Arthur Moorhouse: Memories and Aftermath. By J. A. Barnes. London: C. H. Kelly. 3s. 6d.—It is not easy to say what is in one's heart after reading a book like this. It is an altogether beautiful and worthy memorial of one who will never be forgotten by those who came under the spell of his personality. Arthur Moorhouse's many friends will find here just what they desire to have. The "Memories" come first—six short biographical chapters, skilfully written, full of interest and of charm. The man we knew and loved lives again for us as the all too brief narrative proceeds. Then follows the "Aftermath," consisting of two able literary studies, four College Lectures on "Elijah," three choice sermons, two addresses, and a few pages of prayer-notes. All these will be eagerly and gratefully read, and then the volume will be put reverently away into a corner of its own, to be opened now and again when the currents of the spiritual life are running slow. Mr. Barnes has brought to his labour of love an intimacy of personal knowledge, a sure instinct of selection and a charm of literary style, which lift the book above criticism, and stir the admiration and gratitude of the reader.

The Unrealized Logic of Religion: Being the Fernley Lecture for 1905. By W. H. Fitchett, B.A., LL.D. London: C. H. Kelly. 3s. 6d.—The 35th Fernley Lecture has been described as "a great popular lecture." This is a true description, if the word "popular" be used in its simplest and best sense. It is a great lecture, capable of being understood, from beginning to end, by the man of ordinary intelligence. And the arguments are no less convincing because they are so clearly and forcibly expressed. This is a book to be read and enjoyed by everyone who is interested to know the indirect evidences for religion. Other books deal with the scientific and formal proofs. This book concerns itself with some of the many incidental arguments for Christianity. The author's treatment of these arguments is masterly and convincing in almost every case. We have seldom read an apologetic volume in which so little sacrifice of accuracy and cogency of statement is made to popular intelligibility. There are picturesqueness and vigour, and polish of style, but there are always fulness of knowledge and validity of reasoning. Unlike many of its predecessors, this work is not the thesis of a specialist, nor is it written in the language of the specialist. It has another and a wider appeal to make. It is for the multitude of "average" readers who buy the modern sixpenny reprints, and are eager to know what can be said in defence of some of their most cherished beliefs. What an excellent addition it would make to the lists of cheap apologetic volumes, if it could be issued at sixpence, and put out widely among the booksellers in our busy centres of commerce and industry!

A. W. Cooke.

MEN AND BOOKS : A MONTHLY SURVEY

Dr. Lyman Abbott on "The Christian Ministry" *

DR. ABBOTT'S volume is one of the freshest utterances on "The work of the Ministry" that we have had the privilege of reading for some time. It is not exactly a treatise on preaching—its message is wider and more comprehensive than that—but it reminds us more of Bishop Phillips Brooks' *Lectures on Preaching* than any recent publication known to us. It is a fresh, terse, forceful setting forth of the preacher's duty, of his responsibilities and inspirations; and is characterised by that present-day note which we look for in Dr. Abbott's utterances. And, although its practical applications are so modern, its foundations go back to the eternally abiding principles of Christianity.

Our author begins by expounding in a forceful and impressive manner, "the fundamental faiths of the ministry"; and shows that the minister's duty is not exhausted when he has proclaimed those truths which lie at the foundation of all religions; but that he is under special obligation to expound and enforce those great facts and truths which are of the essence of Christ's gospel.

> The Christian minister is a minister of this Christian redemption. . . He is the herald of a great Deliverer, and he brings the message of a world deliverance. His message is that the Messiah has come; that the world is a saved world; that sorrow is transformed, so that even in their tears Christians may cry, "We glory in tribulations also"; that sin is vanquished, so that even while the battle is waged against it, Christians may shout as they fight, "We are more than conquerors through Him that loved us." . . .
>
> Whenever a minister forgets this splendid message of pardon, peace, and power based on faith in Jesus Christ as God manifest in the flesh, whenever for this message he substitutes literary lectures, critical essays, sociological disquisitions, theological controversies, or even ethical interpretations of the universal conscience, whenever, in other words, he ceases to be a Christian preacher and becomes a lyceum or seminary lecturer, he divests himself of that which in all ages of the world has been the power of the Christian ministry, and will be its power so long as men have sins to be forgiven, temptations to conquer, and sorrows to be assuaged.

* *The Christian Ministry. By Lyman Abbott, D.D. Constable.*

In successive chapters the writer deals forcefully with such pertinent topics as "The Function of the Ministry"; "The Authority of the Ministry"; "The Individual Message"; "The Social Message"; etc. In a short notice like this we cannot either describe or discuss our author's arguments—with most of which we are in hearty agreement; but our purpose will be best served, perhaps, by allowing him to speak for himself on one or two topics concerning his great subject :—

THE FUNCTION OF THE MINISTRY

The function of the minister is not to tell men how they ought to vote in the immediate issue before the community. His function is to inspire in his congregation the faith that God is in His world working out His kingdom, and the purpose to work with Him to that end. It is to lift men above the issues of the hour to the eternal issues; above the party conflicts of the hour to the eternal conflict between truth and error, light and darkness, humanity and injustice, selfishness and generosity, good and evil, in which all temporary conflicts are but episodes. It is to cause them to consider the effect of their action, not upon their own personal interests, nor upon those of their party, but upon the kingdom of God.

SOCIALISM AND CHRISTIANITY

Socialism and Christianity are alike in that both of them seek a new social order. They are unlike in the method by which they propose to secure the new social order. Socialism attributes what is evil in men to the evil system, and proposes to change the system that it may change the spirit. Christianity attributes what is evil in the system to the evil spirit in men, and proposes to change the spirit that it may change the system.

One of the strong points in these lectures is the way in which the author always insists upon fundamental principles. For example, in discussing the question—Should ministers preach on current public events?—he formulates three great principles for the minister's guidance :—

1. He should beware of preaching to the newspapers; beware of selecting a topic because the general public is interested in it and he shares the general interest. The sermon is a message to the congregation that listens to the preacher, and to none other. If, as the minister thinks of that congregation. . . the theme which it appears to him will help them most in the experiences of the coming week is the coal strike in Pennsylvania or the mob law in Colorado, he may make that his theme. But he should select it solely because it is what his congregation needs, not because it is what the daily press are talking about.

2. If he selects such a theme, he should speak of the duties of his own congregation.

3. In preaching on current events the minister should interpret those events in the light of eternal principles. He should measure them by their relations, not to a party, nor to a church, but to the kingdom of God.

Some of Dr. Abbott's sentences are full of provocatives to thought, *e.g.*, "The sermon should be a river, not a chain." "People do not object to *long* sermons, they object to *lengthy* sermons." "Men think much more quickly than they used to think." "If what the minister wants to say can be said in three minutes, the sermon is too long if it takes four minutes." "The power of the sermon depends primarily on the reality of the minister's conviction."

There is much in these pages to be read again and again, and not only read, but deeply pondered over. The man who has felt most both the burden and the joy of the ministerial life will gain most from his study of Dr. Abbott's lectures. One of the charms of the book lies in the fact that it will help a man to form true and adequate conceptions of his task as a minister; will probably remind him of his weaknesses and failures; but will also point him to the real and true sources of abiding preaching power. We have no hesitation in recommending the volume to the careful attention of all ministerial students and preachers.

Sermons to Children *

Here is a small volume to add to our collection of Addresses to Children. Mr. Byles knows how to interest the children. The present edition of this volume can be purchased for a few pence. It contains twenty-one talks or addresses, on such subjects as "The Smoking Flax"; "The Rod of an Almond Tree"; "Breaking through a Hedge"; "Glaciers"; etc. They are brief, interesting, forceful, and mainly Scriptural in teaching; and the application, though unforced, is not omitted. We give one or two condensed outlines:—

The Signet—*Haggai ii. 23*

The preacher first tells the children what a signet is; and then divides his subject as follows:—

1. A signet must have a design.

2. A signet should have, too, a motto—words written underneath the picture.

3. A signet should be worn upon the finger, or . . be near at hand.

Are you willing that God should take you for His signet? Will you suffer Him to engrave upon you the likeness of His perfect Son? Will you take that Son's motto as your own? Will you keep very near to God that He may use you as He pleases? This is what God who loves you desires you to do; and to you, if you are so willing, He will come and say, "I will take you, and make you as a signet."

* *Spring Blossoms and Summer Fruit. By John Byles. Alston Rivers.*

COLOUR BLINDNESS—*Isa. v. 20*

1. Men are colour blind when they live only for themselves.

2. Men are colour blind, and sometimes boys and girls as well, when they act as though the greatest pleasure of life was to gratify their senses.

3. Men are colour blind when they make a god of money —when they worship Mammon.

4. There is a colour blindness (worse than these) regarding God and regarding His Son Jesus Christ.

Boys and girls, I don't want you in this highest matter to be colour blind. I want you to see the beauty, the radiance, the splendour of Jesus Christ.

J.E.

"HIGHER CRITICISM" FOR THE PEOPLE

The three papers which made up the pamphlet entitled "The Higher Criticism"* have been published before. They "are reprinted in the hope that they may help to remove some of the misconceptions which, as various articles and letters in the public papers have recently shown, prevail widely with regard to the nature and scope of the Higher Criticism." They are addressed to both "clergy and laity," and set forth the ideas which the more moderate critics wish the ordinary Christian to take of their work. Certainly they succeed in showing that criticism has not destroyed reverence for the Bible in the critics themselves, and they declare plainly the light in which the Old Testament appears to them. One curious error both Professors fall into. While protesting against criticism being judged by its extreme representatives, they themselves describe the position of those who cannot accept "the assured results of criticism" in terms of ignorance and irrationality, historical. Let us be fair to both sides, and take sane and sober examples of each.

Probably, for example, such an upholder of "traditional" opinion would see little to object to in seven-eighths of Dr. Kirkpatrick's paper *except in the illustrations*. When we read: "The lofty creed of ethical monotheism was not flashed into the heart of the nation once for all amid the lightnings of Sinai, but won through many a struggle and many a failure"—we can perceive no discovery. We knew this when we were at school; the most unlettered reader of sacred history and prophecy must know it. But the implication seems to be that there was no mount that might be touched and which burnt with fire, and no

* *The Higher Criticism. Three Papers. By S. R. Driver, D.D., and A. F. Kirkpatrick, D.D. London: Hodder & Stoughton, 1s. net.*

voice at the sound of which the people trembled. Is this really what Dr. Kirkpatrick means? Does he think that the acceptance of the historic revelation from Sinai renders one blind to the fight of priest and prophet with idolatry? to progressive revelation?

So, again, the protest in Dr. Driver's paper on "the Old Testament in the Light of To-day" against first forming a theory of inspiration and then forcing the Scriptures into agreement with it may not be altogether unnecessary; but it does not follow that inspiration has no effect upon the literary character of the Old Testament, much less that we must not read the Old Testament in the light of the New. "It is impossible not to believe that both the literature and the religious history of Israel would have been very different from what they were, had not some charisma of supernatural insight into the ways of God been granted to its religious teachers." Exactly; but what we want to know is whether the Old Testament does or does not give us a trustworthy account of those "ways of God to man." The postulated idealizing, fiction-writing, correction of fact to suit an assumed principle, manufacture of incident for the sake of moral leaves us in grave doubt whether we are studying the ways of God or the notions of men. "Through all the history of Israel as a nation, through the lives of its representative men, and through the varied forms of its national literature, God has revealed Himself to the world." We agree heartily, but then, according to Dr. Driver, we have no credible "history of Israel as a nation," at least no "history" that is not half imagination, and no "lives of representative men," but only myths and legends more or less comparable to those about King Arthur. A popular account of the moral results of the Higher Criticism, such as a plain man can understand and avail himself of, would "discriminate" between history and fiction, and draw its lessons from the former. Did God never lead one of his ancient people so that an unvarnished tale could exemplify God's ways? Was there never any real man as meek as Moses, as faithful as Abraham, as penitent as David? Must God's salvation of the sinner be evidenced by a fancied Jacob?

In the last paper, "The Permanent Religious Value of the

Old Testament" similar difficulties confront us. We recognise gladly the force and earnestness with which "the surprisingly lofty and elevated conceptions of God which prevail in" the Old Testament; "the clearness and emphasis with which it proclaims the duty of man"; its justification of duties by "religious sanctions"; its "examples of character"; its "devotional use and suggestiveness"; its "great ideals of human life and society"; and "the great stress laid upon a pure and spiritual religion" are set forth. But unfortunately we cannot ascertain the foundation of it all. Has a corrupt tree brought forth good fruit? is all the evolution of human nature fostered by kindly sunshine and unusually rich soil? or has God Himself spoken to man? Dr. Driver quotes, as specimens of the Old Testament teaching, Deut. vi. 4, 5, x. 12, 13; Amos viii. 4-7, v. 21-24. When, however, we enquire the authority upon which these passages rest, we can find no answer. The prophets declare, "Thus saith the Lord." Will Dr. Driver tells us what meaning he attaches to this announcement? It makes an incalculable difference whether we are indeed listening to God's voice or to a lucky guess at truth, a moral or even spiritual emotion.

The outstanding question is evaded by both Professors, and so far as we know by all the "higher critics"—what authority has the Old Testament? Wherein did the inspiration of Isaiah or Amos or the Deuteronomist differ from the inspiration of Shakespeare or Socrates, or Epictetus or Gautama? The plain man can never understand the results of the Higher Criticism till such questions are vouchsafed plain answers.

And lastly, the authority of the New Testament is acknowledged *totidem verbis;* but nothing is said as to the bearing of that authority upon the Old Testament. How would our authors deal with the argument, the analogy, the affirmation that the same God who in these our days hath spoken to us by His Son in former times spake unto our fathers by the prophets?

George Macdonald (died September 18), poet, essayist, novelist, was essentially a preacher. For a while a settled Independent minister, he preached nearly every Sunday so long as his physical strength lasted, and found in preaching his highest delight. He published two or three volumes of sermons, but his poems and stories are all intentionally

hortatory and instructive. From portions of his theology we should dissent with greater or less seriousness. He carried his Broad Churchism beyond the verge of danger; he proclaimed Universalism with an unworthy scorn of those who could not accept it; he is often weak and vague about conversion; he perceives too faintly the corporate life of the Church; his favourite characters have too much the air of "the superior person." But—it is an enormous "but"—his writings glow with the love of God and man, he preaches righteousness sternly and winsomely, he exhibits the duty and peace of obedience, submission, trust, so that their power and charm enters into the very soul of his readers. He pictures the results and the methods of close and constant communion with God till the heart yearns after it, and perchance partakes of it. If he has a trace of Quietism, his piety is usually robust and practical. A mystic to the core, he has a rare power of teaching his mysticism, of traversing the road between earth and heaven, of applying the mysticism to the daily life. It need hardly be said, then, that he was a profound believer in immortality. For him death was but crossing a very narrow stream. To an old saint who mentioned the near approach of death, he replied, "Ah, well, Mrs. Ellis, some folks live so near the gate o' heaven, it can be no change at all—the ganging hame, the ganging hame," reminding us of Wesley's

> Our souls the change shall scarcely know,
> Made perfect first in love.

From one point of view George Macdonald's might be regarded as a creedless Christianity. He had small respect for formal creeds and was quite incapable of perceiving their value and necessity. But he held firmly to the Fatherhood of God, the revelation through the Son, the sanctifying influences of the Holy Spirit. The gist of his religious teaching—its faults as well as its excellences—may be found in *Thomas Wingfold Curate* and *Wilfrid Cumbermede*. From a literary standpoint these are by no means his best work, though the second, intentionally and artistically unfinished, has a strange fascination and more of plot than most of his stories. His best known poetry is the lines beginning, "Where do you come from, baby dear?" A little pantheistic in their mysticism, they suggest thoughts that "lie too deep for tears." His quaint,

imaginative children's stories are thoroughly healthy, no small recommendation. Let his defects and errors be what they may, he stood in the literature of his time a courageous and prominent witness for God, for Christ, and the great things He could do for men.

Dr. Barnardo (died September 20) was a preacher and the author or inspirer of a considerable amount of religious literature. But from his utterances come his smallest title to be had in everlasting remembrance. The man whose philanthropic work was on so gigantic a scale that it is suggested seriously that only the State can take his place has earned himself a good degree that places him on a level with John Howard. A young doctor, full of evangelistic zeal, he intended to go to China as a medical missionary, but Providence clearly pointed out to him his task at home. He was not disobedient to the heavenly vision, and found in obedience labours abundant, trials heavy and frequent, and joy and delight unspeakable. Of no man could it be said more truly that he gave *himself* to his work. His physical strength was worn out literally by exhausting personal toil and ever present and pressing anxieties. In more than one of the daily papers appeared a touching picture of Dr. Barnardo fallen into his last sleep in his chair, piles of letters and accounts before him, and a ragged urchin clasping his knees and mourning the loss of his self-sacrificing friend. What better memorial could any one desire than this of thousands of children rescued from poverty, ignorance, and crime, and a hundred institutions in working order for further effort? The scale of his work may be guaged by the simple fact that he managed an annual income of over £180,000. Here and now we can do little more than mention his name with reverence and sorrow. It was a graceful and appropriate act on the part of the Queen to convey her sympathy and appreciation to the widow. She voiced a nation's gratitude and grief. Dr. Barnardo's life and work forcibly reminds preachers and teachers that the Christian service is not in word only. Deeds of love and kindness, gifts of our substance also must express our yearning pity for mankind. And where can we find more truly *Christian* service than amongst lost and homeless little ones? Thomas J. Barnardo's work shows how much one earnest, devoted man can accomplish. N.N.Y.

PRESENT DAY PREACHING

The Ground of Christian Certitude

BY THE REV. G. S. BARRETT, D.D., OF NORWICH

He that believeth on the Son of God hath the witness in him—1 John v. 10 (R.V.).

THIS text really closes what St. John has to say concerning the testimony borne to the Divine reality and the truth of the Gospel. He has told us that there are three that bear witness—the Spirit, the Water, and the Blood. The first is an inward witness, and the other two are outward, and possibly sacramental, witnesses to the truth of the gospel. And now he adds that these three testimonies to the truth of the gospel are crowned and completed by one supreme testimony which embraces and consummates all that has preceded. "He that believeth on the Son of God hath the witness in him." That is, *Christ is His own witness to the believing soul.* Faith in Christ brings with it the immediate consciousness and vision of Christ Himself; so that he that believeth hath now and here the witness in him.

I want to enquire into THE GROUND OF CHRISTIAN CERTITUDE, or to answer the question, How is the individual Christian assured that Jesus Christ is the Son of God, and the Saviour of the world?

The note of certitude runs through the New Testament. St. John iterates and reiterates, *we know, we know*, as if it were a clarion defiance against doubt. "We *know* the Son of God, we *know* that we have eternal life in Him." With St. John faith has passed into knowledge. He knows as well as believes. So almost the last words St. Paul wrote are these,—"For I *know* whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day." The Epistles were addressed to converts who were presumed to be as sure of the truth as the writers of the Epistles themselves. For instance, St. Paul, writing to the Galatians—a church which was composed of members, many of them rude and uncultivated, and not one of whom had seen Christ in the flesh—yet addresses these words to them: "But though we, or an angel from heaven, should preach unto you any gospel other than that which ye received, let him be anathema (accursed)."

So certain is he of the truth of the gospel that he seems to say, If he himself (St. Paul) returned to them with another gospel, or if another gospel came to them by supernatural means, or if an angel from heaven brought it, they would be justified in rejecting the bearer; "let him be anathema." There is no certitude more resolute, more unqualified than this. It is more than faith. It is the direct and immediate intuition and vision of the truth.

Is there one of you to-day who doubts the truth of Christianity? Would you say that you hold your faith by a tenancy out of which you might be expelled at a moment's notice? Could you say, "It is quite true I believe that Christ has taken away the burden of my guilt. I believe He has given me eternal life, and all that is best in my life seems to come from Him. It is quite true that in the greater sorrows of life, Jesus has been my best friend, or I thought so. It is quite true that I have stood by many death-beds and heard or thought that I have heard a voice from heaven then speaking to me. It is quite true I saw then or thought I saw, within the veil, the glory of God in the face of Jesus Christ. But I am quite prepared to think that all this may be a delusion and a dream; nay, the delusion of a dream, and that some fine morning I may wake up to find it so." Are you not as assured as St. Paul was of the truth of the gospel? Can you not say, "We know whom we have believed"? Ah, yes! And the assurance is not confined to those who have great argumentative power. Said a poor slave girl to her tormentor in the old days of Roman persecution, "O, Sir, I can't argue for Him, but I can die for Him." The Church of Christ is infallible when it can testify, "The Father hath sent the Son to be the Saviour of the world." The Church of Christ is infallible when it makes the central article of the Christian creed Jesus Christ and Him crucified. To-day, from the true Catholic Church there arises to God Peter's great confession, "Lord, to whom should we go? Thou hast the words of eternal life; and we have believed and we know that thou art the Christ, the Son of the living God." Now that is the certitude of faith, the faith with which I begin.

Now what is THE GROUND OF THIS CERTITUDE? What reason have you to give for it?

We shall best answer by setting on one side very briefly certain untrue replies which have been given to this question. And first, the individual certitude of the truth does not depend on submission to an infallible Church. Cardinal Newman, in the "Apologia," says, "Ever since I became a Roman Catholic I have never known what doubt meant." I don't doubt his words. But even if we grant the infallibility of the Church, and that the Roman Catholic Church is that infallible Church, a Church is an external authority, and no external authority can produce certitude, or compel assent. It cannot create certainty. No, it is the certitude that creates the Church rather than the Church which creates the certitude. You have not reached certainty until, with Luther, you have reached the point when you are not so much the judge of the truth as that you are judged by the truth; when the word without becomes the witness within.

Then, secondly, certitude is not reached by an infallible book. When the higher criticism has done its best or its worst, the Bible will still remain unique; and you will be able to trace in that Book, from Genesis to Revelation, running like a thread of gold, the unfolding of the redeeming purpose and mercy of God. But it is not the true order to say you believe in Christ because of the authority of the Bible. You believe in the authority of the Bible because you believe in Christ. To a man who is not converted (or influenced by the Holy Spirit), the Bible is no (decisive) authority, though it speaks to him with the voice of God. He is deaf, he does not hear; he is blind and does not see the light. If certainty depend on the Bible alone, how then did the Galatians reach the immense certainty when there was no Bible in Galatia? St. Paul addresses them as if he was certain they individually experienced that Christ was true, and that Christ was as real as he himself was. An infallible book never creates certainty.

And lastly, on this point, you don't create certainty by argumentative evidence as to the truth of the gospel. The reason has its own province but it cannot produce certainty. As Butler says, The utmost reason can do is to give you probability. Just follow the intellectual process through which an honest enquirer passes who is not sure of the truth of the gospel. He puts in the one scale all he believes to be valid

arguments for the truth of the gospel, and in the other scale all he believes to be valid objections to it. If he finds that the arguments for the truth of the gospel are weightier than the objections, he says to himself, I am convinced the gospel is true; the balance of evidence is in its favour. But what about the objections, the weights in the other scale? Logically they are annihilated. But what does not prove everything proves nothing. The objections are there and retain their weight. That is one reason why no book of evidence, no logic, can annihilate doubt. The sharp scythe of logic may cut off the weeds, but it leaves the roots in the ground. Argument, however convincing, ends in probability not in certainty. Nay, if my certainty that Jesus is the Son of God and my Saviour depends upon argument, then what argument has created, argument may destroy. The province of reason in its relation to certitude is this—it can cut a way through the dense jungle of difficulty for the soul to reach its Lord. It can do for the soul what the friends of the blind man in the Gospel did for him, it can lead the soul into the presence of Jesus. But reason can do no more than that. But when Christ laid His hands upon the poor sealed eye-balls, in a moment the eyes opened, and the blind man till then saw for the first time the fair earth and the glory of the sky and the faces of his friends and the face of his Saviour! He wants the help of his friends no longer when he stands in the presence of Jesus. And he can say after, in answer to doubts and difficulties, "One thing I *know*, whereas I was blind, now I see." And so it is of the deeper experiences of the soul. It is not an infallible church, or an infallible book, or an infallible argument about Christ, that can ever create this deepest certitude. Only Christ Himself can give it. He comes to the soul that waits for Him, and He takes away the bitter burden of sin; He gives the peace that passeth all understanding; He "breaks the power of cancelled sin"; He gives to the soul eternal life; He opens the gates of heaven to all believers; He reveals God here and now to the soul; "He that believeth hath the witness, and this witness is in him." And however doubt and difficulty may encompass him, he can say, "The witness is this, that God hath given unto us eternal life, and this life is in His Son." Don't tell me that there is anything irrational in this. There

is no evidence for life but life. Ask the greatest philosopher who lives if he can tell you why he knows he lives. He says, "I think, therefore I am. I live, therefore I am." Ask the poorest peasant, and he will give the same answer. If you ask any Christian man in any Church, will you tell me why you are so sure of Christ? why these intellectual difficulties and objections don't touch you? why you are sure of pardon? why you are so sure of eternal life? why you are so sure of the glory that comes like the light, bursting the golden bars of the morning which lie across the shades of night? why are you sure of it all? He answers in the words of St. John, "He that believeth on the Son of God hath the witness in him." "Hereby *know* we that we dwell in Him, and He in us, because He hath given us of His Spirit." "I *know* whom I have believed; the life that I live in the flesh, I live by the faith of the Son of God who loved me and gave Himself for me." Such is the true ground of the Christian's certitude.

In conclusion, let us consider one or two of the practical results. And first, the believer in Jesus Christ is always at rest, even though he is surrounded by all kinds of doubts and difficulties. And now let me ask this question—Is it not time that these sudden visitations of panic, which are almost like epidemics of fear passing across the Church, should cease? I remember the cry of alarm which went over Christian England when the "Essays and Reviews" were published. And most of you can remember the alarm when Darwin first made the doctrine of Evolution part of the scientific creed of the age. And to-day you are seeing the same thing repeated in the general alarm that many devout Christian people feel at the progress of the Higher Criticism. This is not the place nor the time, nor am I the man, to criticise that criticism, I will content myself with saying three words because they bear on my present subject.

The first is this—If Christianity is wise, it will keep out of the fray; it will leave the critics to fight their own battles and to correct their own mistakes. It is a larger knowledge not a stronger faith that you want, if you wish to keep criticism right.

Secondly, I have no sympathy with those who regard scientific criticism as the foe of piety. But we may have pity for the man who criticises the Bible as he would a Greek play

or a Chinese classic. He does me small service. He hands me the story of the literature of the Bible, and deprives me of its life.

Thirdly, these panics are unworthy of us all. They make us act like frightened children in their little beds, who cry out with fear at the rustling of the leaves or the moaning of the storm. Whatever criticism can do, I say with the deepest conviction, it can never rob us of the Christ of God. It will never make Him like the Christ of the Russian legend, the Christ of snow, mute in the moonlight and melting in the dawn. "Christ died for our sins according to the Scriptures." Yes, but we don't believe in a dead Christ. He is not a sweet Galilean vision of which merely the memory remains like the odour of flowers which are dead. He is the living Christ. He is here now in us and with us, "Christ in us the hope of glory." And never, never shall you say, "They have taken away my Lord, and I know not where they have laid Him"!

You see now why all intellectual and argumentative attacks on Christianity are foredoomed to failure, not merely because Christianity has the best of the argument but because every time you make a new Christian you make a new argument for the truth of the gospel that nothing can overturn. Each new believer becomes an original witness to the truth of Christ's gospel. Each man can say, "I know whom I have believed." We can calmly wait the result of the unbelief of the present day. I think the worst of the storm of unbelief has been spent. There are signs of better things in the future. The storm may dash around the rock, and fling the wild spray over the rock, and hide it for a little while from us. But wait. The sun will come out, the storm will die down, and you will see the Rock of Ages where it has always stood, and that Rock is Christ.

Lastly, you will see from this line of reasoning why you can never make an unbeliever sure of the gospel. You may conquer his doubt by your logic, but you will never give him certainty. That last, supreme blessing of certainty is within the veil. Let him enter the holy place of God; let the light shine upon him from God; let him receive from Jesus Christ the absolution and remission of his sins; let him look on the face of Christ; let him hear the words such as never man

spake spoken to him; let all visions stand clear to him within the veil; and the unbeliever will say to you when he comes out from that heavenly vision, "Now I believe, not because of thy saying, for I have heard Him myself, and know that this is indeed the Christ, the Saviour of the world."

Can we desire for ourselves a greater benediction in this age of storm and strife, when so many voices about us are telling us faith is vain, and all is uncertain, than to go back to our work with a vision of Christ, Christ's Throne, Christ's Crown, Christ's Cross, and with a certitude that nothing can shake, which will give to our poor words the nameless charm of reality that arises when we can say, "We speak what we do *know*, and testify what we have *seen* . . . He that believeth on the Son of God hath the witness in him"?

[*Preached at the Memorial Hall, London, and specially reported*].

GUILTY IGNORANCE

[For Temperance Sunday]

BY THE REV. G. ARMSTRONG BENNETTS, B.A.

Deliver them that are carried away unto death, and those that are ready to be slain see that thou hold back. If thou sayest, Behold we knew not this: doth not He that weigheth the hearts consider it? And He that keepeth thy soul doth not he know it? And shall He not render to every man according to his work?—Prov. xxiv. 11, 12 (R.V.)

THIS text is a sharp axe laid at the root of a very common and popular doctrine, viz., that if a man is sincere, he is all right. This doctrine is doubtless true, if the word "SINCERE" is taken in its full and proper sense. If a man's purpose and effort are such that they will bear scrutiny in the sunlight of God, and are found to be like pure honey with every particle of wax or other foreign substance strained out of it, then no doubt he is all right. But when men say that if a man is sincere, he is all right, they commonly mean that if a man *thinks* he is right, he is all right; or, to put it in other words, *a man is right, if his conscience does not condemn him.* A little

reflection will shew that this view is all wrong. *Mr. Thinks-He's-Right* is the man who has been guilty of many of the most awful crimes ever perpetrated on earth. It was he who turned the screw of the Inquisitor's rack, and kindled the fire at the Inquisitor's stake. It was he who crucified the Lord of Life and Glory. In our text the word of God puts its brand of infamy on the idea that ignorance is an excuse for wrong. It lays down this principle—that it is my duty to endeavour to know what men are perishing near me, and to do my best to save them, and that ignorance of what I ought to know will not stand as a plea at the judgement-bar of God.

In fact I lay this down as a fundamental principle of ethics: that *a man is responsible not only for what he does know but for all that he ought to know*, and that *ignorance may be and often is the sin of sins.*

I know of no subject upon which there is more guilty ignorance than that of temperance. Ignorance is the tap-root of the prevalent apathy towards and neglect of this question by the Christian churches. The prevailing attitude of the Christian churches towards this subject is that temperance is one of those side-issues which, like the whole realm of human interests, are in some form or other touched upon by religion, but which are not to be considered as belonging to the immediate and central business of the church. Accordingly, it is deemed sufficient if the church gives a little casual attention to this question, if she has any strength or time left when she has attended to a thousand and one other matters. If the church only knew, she would understand that Drinkdom is one of the masterpieces of Satan, one of his main instruments for the damnation of men, one of the chief obstacles to the evangelization of mankind, and that, if she is to save the world, one of her first duties, *perhaps her very first*, is to turn her attention to the solution of the drink problem. Let me endeavour to expose some aspects of the Guilty Ignorance of the church upon this subject.

1. There is a great deal of Guilty Ignorance of the relation of the body to the spiritual life.

The theology of the body has never received its due meed of attention. While the materialistic philosophers with their shallow and false axiom, *there is nothing in the intellect which was*

not first of all in the senses, are utterly astray on the one side; philosophers of other schools have too often failed to realise the fact that it is impossible to draw any sharp line of demarcation between the physical and spiritual in human life; that man does not live two lives, a bodily and a spiritual life; that his life is one; that he is *a spirit incarnate in a body;* and that body and soul are so intermarried and their functions so interwoven that it is impossible to separate them. Man's highest mental and spiritual processes are the summit of a ladder, the foot of which rests upon the earth in sense-perception and in the regular functions of the body; and the very sublimest elements of the spirit-life have physical factors in them, as is evident from the fact that our words expressing our most sublime and abstract ideas are faded metaphors drawn from the physical sphere. Even the very word "spirit," for instance, means "breath" or "wind," and our Lord has bidden us look to the wind for analogies of the sublimest operations of the Spirit of God. One of the results of a proper understanding of the intimate relation of the body to the spiritual life will be a realization of the fact that eating and drinking have a close relation to holiness, that no man can be a saint who does not say with Paul, "*I buffet my body and bring it into bondage, lest by any means after that I have preached to others I should be rejected*" (1 Cor. ix. 27, R.V.). I have no hesitation, therefore, in saying that *Ignorance of the Ethics of Alcohol is Guilty Ignorance.*

2. There is a great deal of Guilty Ignorance of the mischievous physical effects of alcohol.

I was once endeavouring to persuade an eminent minister of religion to sign the pledge. Amongst other things that he said to me was this, "*Do you mean to say that it is wrong for me to take a glass of wine?*" I replied, "*I do believe that every glass of wine you take injures that body which is the temple of the Holy Ghost.*" He replied, "I don't believe it." I said, "I know you don't. You wouldn't do it, if you did. But," I said, "can you give me any good reason for believing that wine does you good?" He said, "No, I can't. *I have never studied the subject.*" A large number of Christians are *there.* They have never studied the subject. Now I am prepared to affirm that *the smallest dose of alcohol is always injurious to a man in health, and that it is very doubtful whether it is of much, if any, use as medicine.* Many of

my readers will very likely say, "We do not believe it." But I would like to put this question to them, *What reasons can you give for disbelieving it?* In face of the returns of the sick-benefit and insurance societies, it is amazing that there is so much ignorance of the deadly mischief wrought by alcohol. At least, every Christian ought to investigate the question. If it be true that a moderate drinker is lowering his vitality, and shortening his life through ignorance, then I say without hesitation, *such ignorance is Guilty Ignorance, perpetrating sacrilege upon that body which is the temple of the Holy Ghost.*

3. There is a terrible amount of Guilty Ignorance in Christian circles of the unspeakably awful ravages of drink.

On every hand there are vast multitudes who are "*drawn unto death and ready to be slain*" in what Zola so vividly called "*the slaughter-house*" of Bacchus, and yet the church apathetically regards temperance work as a quite secondary affair. Oh that Christians could only be persuaded to open their eyes and see what drink is doing! As I have already intimated, the mere physical slaughter caused by drink is enough to make our hearts stand still with horror and terror. Every ten minutes, in this country alone, one soul passes out into eternity killed *directly* by drink. Every ten minutes, in this country alone, one soul passes out into eternity killed *indirectly* by drink. There are in our midst two thousand funerals per week which would not take place if the liquor traffic were not here. Add to this the epilepsy, the idiotcy, the madness, the incapacity, and manifold other mischiefs which flow from drink through heredity, and is it any wonder that *Axel Gustafson* called alcohol *the foundation of death?*

But, ghastly as are the physical ravages of drink, they are a mere bagatelle in comparison with the moral and spiritual ruin which it causes. But to a large extent the church, reposing in her own enjoyment of personal salvation, lives in Guilty Ignorance of the multitudes who are daily dragged by the drink fiend shrieking down into a drunkard's hell. Oh, if we could only persuade the Christian leaders of this country to go out and personally visit the Inferno of alcohol, and see with their own eyes the vice and crime which flow from alcoholic indulgence, the church would rise up in the might of a holy indignation and sweep the whole cursed business away!

THE LORD'S PRAYER

BY THE REV. HENRY MARTIN, M.A.

VIII

Our Temptation

And bring (A.V. *lead*) *us not into temptation*—MATTHEW AND LUKE.

WE have now reached the last petition in the Lord's Prayer; for its two final sentences, "And bring us not into temptation, but deliver us from evil," are really the negative and positive expressions of one and the same petition. This prayer against temptation is, then, but half a prayer, and should be considered in close connection with its sister prayer against evil. But as there is much to say about both, they must here receive separate treatment.

The first half of the petition is not easy to understand. Its chief difficulty lies in the fact that in whatever sense the word temptation be taken, it seems to be out of place here. "Temptation" and "to tempt," and their Greek (πειρασμός, πειράζω) and Hebrew (*massah, nasah*) originals, have two meanings in Scripture. The primary meaning is testing, trying, putting to the proof; and in this sense God is said to test men's faith and character.* When the Hebrew and Greek words have this force they are generally translated *prove* or *try* † in our English Bible: but sometimes in the A.V. the word "tempt" is used in a sense now obsolete; as in Gen. xxii. 1, "God did tempt (R.V., prove) Abraham."

If "temptation" has this meaning here, the petition would seem to run, Bring us not into trial; Do not put us to the proof; Do not test our character and faith! But it does not take much consideration to see that this cannot be what Christ meant us to pray. For we know that for the development of character, testing and trial are essential; and if we are sincere we shall not desire to escape them. Rather shall we sympathise with James's stern joy at having to "fall into manifold temptations" if only "the proof of (our) faith worketh patience."

* *E.g.*, 2 Chron. xxxii. 31 of Hezekiah; Exod. xvi. 4 of Israel; Exod. xx. 20; Deut. viii. 2-16; etc.

† *E.g.*, 1 Kings x. 1 of Queen of Sheba and Solomon; 1 Sam. xvii. 39 of David and Saul's arms; Judges vi. 39 of Gideon and the fleece; Dan. i. 4; John vi. 6; Rev. ii. 2.

But if this meaning of temptation is unsuitable here, the other, enticement to sin, is impossible. In the bad sense of the word, "God cannot be tempted with evil, and He Himself tempteth no man." That we should need to be told to pray our Heavenly Father not to entice us to sin is simply unthinkable. What, then, can the prayer mean?

Let us examine more carefully its exact wording. The objections would be of weight only if the expression "Bring us not into temptation" were equivalent to, Tempt us not. The fact that our Lord avoids saying that should lead us to examine more critically the uncommon phrase He makes use of, and find what exactly "*to bring into* (εἰσφέρω) temptation" means. The warning our Lord gave to the slumbering disciples in the garden—"Watch and pray, that ye *enter not into temptation*" *—should throw some light upon the petition. It is generally assumed that "to enter into" (εἰσέρχομαι) temptation means to fall into, that is to yield to, temptation. But this is hardly borne out by the other metaphorical uses of the word, which generally signifies to enter or come into any condition, state of things, circumstances, environment.† Temptation here, then, must be regarded not so much as the actual enticement to evil, as an environment of temptation, the circumstances and condition of things that render a man liable to temptation and open to attack. For the disciples that night the environment of temptation was the circumstances created by the arrest and trial of their Master. To enter into temptation was, for them, not necessarily to fall into sin, but to come needlessly and prayerlessly into that atmosphere of evil. For instance, when Peter, the one of the three who, as events proved, most needed the warning, "followed afar off," and "entered" and remained "in the court beneath," and "sat with the officers and warmed himself at the light of the fire," he had not actually yielded to temptation and sinned, but he had "entered into" temptation. He had needlessly and thoughtlessly placed himself in circumstances that would most certainly expose him to a

* Matt. xxvi. 41; Mark iv. 38; Luke xxii. 40, 46. If punctuated as in R.V. margin in Matthew and Mark the words are still more parallel to those of the Lord's prayer: Watch ye, and pray that ye enter, etc. *Cf.* Luke xxii. 40.

† *E.g.*, into life (Matt. xviii. 8), into the kingdom of God (Matt. v. 20), into the church (Rom. xi. 25).

temptation which, in his then condition, he had little strength to resist. Had he listened to his Master's warning and prayed that he might not enter into temptation, he would not have found himself in that false position in which he first acted and then told his threefold lie.

"To bring (εἰσφέρω) into temptation," will have a similar meaning. Temptation means in the Lord's prayer what it evidently means in the Lord's warning. And "to bring into" it will mean to cause one to enter circumstances, condition of life, company, occupation, that will try the character and throw one open to attack from evil.

Now this petition, like every other in the prayer, begins with the great key-word, *Father:* "Our Father which art in heaven, bring us not into temptation." It is the prayer of children to a father. And it belongs to Christ's conception of God as our Father that He not only gives us our daily bread, and forgives our debts, but that He orders the circumstances of His children's lives, guides them into the positions He knows to be best for them, and directs the path of all who acknowledge Him in all their ways. This is certainly the teaching of Christ, and it lies at the root of this prayer. Looking up, then, to our Father in heaven as the guiding Providence of our lives we pray: "O Father, the guide of our steps, who orderest our circumstances, appointest our lot, and leadest us as pilgrims on a strange journey, bring us not in the order of Thy providence into such circumstances, positions, company or occupations as will be as an atmosphere, an environment of temptation about our weak natures, enticing and impelling us to evil."

We shall better feel the force of this if we notice the exact position of the request in the whole prayer. It comes immediately after the petition for forgiveness, and is closely linked to it by the conjunction *and*. This order follows closely that of the history of the soul. As we have seen, the soul's primary need is forgiveness. Its new life begins with the cleansing experience of penitence and realization of the Divine pardon. But this is only the first step—the "wicket-gate" that leads into the way to the Celestial City, and the "place where stood a cross." After this comes the greatness of the way with its lurking foes, its snares and pitfalls and its many perils. Well may a man stand at this point with a

wholesome fear in his heart. Yesterday is forgiven; but what about to-morrow? The huge debt of the past has been remitted: but what if he at once begins to accumulate debt anew? He is beginning a new life; but he must live it in much the same outward conditions as the old. He must go back, it may be, to the same occupation, meet the same company, live in the same circumstances, and face the same temptations. And knowing but too well the fearful power of environment, he prays in his wholesome distrust of self, "Father, bring me not into temptation." It is the alarmed cry of the human heart that remembers past failure, knows its own weakness, and dreads the fearful power of circumstances, but still trusts God as a child trusts his father. And Christ, by putting this petition on our lips, sanctions that cry.

Perhaps it will help us to a still clearer understanding of the prayer if we take temptation here to mean the special temptation to which we are liable. Most of us have our peculiar moral weakness, our "besetting sin," the "sin that hangeth so fast on," against which we have to watch and pray and fight unceasingly. Temptation to us generally means *that* temptation. Whatever his special temptation be, each man knows that there are circumstances which are specially favourable to it. And when once he knows his weakness he will instinctively strive to avoid these dangerous circumstances. To take an obvious illustration—the reformed drunkard knows that it is highly dangerous for him to mix with his old companions, to sit in the familiar bar-parlours, to earn his daily bread in a brewery, or even to have alcoholic liquor in his house. Other men may, perhaps, mix with such company and frequent such places; but he cannot. They are to him a very environment of temptation, an atmosphere laden with the fatal malaria of evil. To be safe he must avoid these circumstances at any cost; and, knowing his weakness, he prays, "Father, in all Thy guidance of my life, bring me not into any position, or company, or occupation, that will surround me with the old temptation, and give opportunity for the old sin; 'bring me not into temptation!'"

But is not this a vain prayer? Can we honestly expect it to be answered? Is it possible for any life, however shielded, to escape circumstances of temptation? And if it were possible,

would it be healthy to desire it, seeing that the discipline of moral struggle is so necessary to the development of a strong character? The answer is that this is not a prayer for escape from all temptation. No man can hope for that. Even Christ Himself "was tempted in all points like as we are," and "suffered being tempted." And it is involved in His conception of the Fatherhood of God that "Whom the Lord loveth He chasteneth." But this is a prayer to be saved from coming into circumstances that would lay us open to the ruinous and overwhelming power of temptation—especially of that particular temptation to which each knows himself to be specially prone. And it does guarantee to us that "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it." If we do not believe in Divine guidance, the prayer is to us quite meaningless. But if we do, we must surely perceive that this prayer, sincerely prayed, is at once most necessary and most effective. For God guides us not apart from, but through, our reason. He can lead only the man who is willing to be led. He can and does direct the path of those who acknowledge Him in all their ways, because their attitude of submission, obedience, humility and docility enables such to feel His guiding hand and hear His warning voice. But He cannot lead those who, refusing all guidance, wilfully or thoughtlessly, go their own way. And we can see there must be a great difference between the fate of the two classes. Both must meet temptation. But whereas the wilful, heedless blunderer blindly stumbles into temptation and gets so entangled in tempting circumstances as to find, humanly speaking, no way of extrication and escape, the man who sincerely and humbly prays this prayer will be enabled so to direct his steps as to avoid such circumstances or position in life as would eventually prove the ruin of his moral life. God will guide him safely past snares and pitfalls into which the other will walk. And He will do it by enabling him to answer his own prayer for himself. Indeed, this is a prayer which we must largely answer ourselves. And a great part of the reason why we should pray it lies just in this: It is a test of our sincerity, and a guarantee that we are in earnest in our desire for deliverance from sin. For it is quite possible for us to

deceive ourselves into thinking that we sincerely desire to avoid sin, while we really dread only its consequences or its shame.

> What if I could take
> The profit, yet omit the sin and peril
> In such an action ?

With such a thought we could pray fervently, "Deliver us from evil," but we could not pray sincerely, "Bring us not into temptation." For while we do not want to sin, we do not mind being tempted. Dread of "the eternal bonfire" does not necessarily mean any dislike to "the primrose path of dalliance" that leads to it. We would avoid the hook, but hanker after its pleasant bait. But if we can honestly and sincerely pray, "Bring us not into temptation," we mean that we are so earnest in our desire to be delivered from all sin that rather than run any risk, we would avoid and renounce as far as in us lies all circumstances that we know would, however innocent in themselves, prove temptations to us. If our great temptation is to worldliness, we shall avoid "Vanity Fair"; if to pride, we shall not struggle for high place "if I am Little Faith, bearing precious jewels, I would not be led through Dead Man's Lane, where robbers lurk." If Lot had sincerely prayed this prayer, he would never have "pitched his tent toward Sodom."

Lastly we must remember again that this petition is only half a prayer, and must ever be completed in thought by the words which follow it. It is not temptation that is so much dreaded, but evil. Temptation is dreaded only because it may so easily end in sin. Now the overt act of sin is the evil progeny of the union of two things—the evil desire within, and the opportunity without. It may often happen that at a given moment one of these exists without the other. The evil desire may be in the heart, but no opportunity for satisfying it presents itself; and not only is no outward act of sin committed, but the desire itself, being thus denied its food, may grow weak and be successfully mastered. Or the opportunity comes, but there is no desire in the heart; and the circumstances that in another state of mind might have proved a fatal snare are passed through harmlessly. But when opportunity meets desire, spark meets powder.

Each of these dangers is dealt by one half of this prayer.

Against the occurrence of the opportunity to sin we pray, "Bring us not into temptation"; against the inner desire, "Deliver us from evil." So in the second half we complete the first by praying that, if it is not God's will that we should be saved from entering temptation, we should be delivered from evil when it comes. Hence we pray with the old divine: "If the occasion of sinning presents itself, grant that the desire may not be found in me; if the desire is there, grant that the occasion may not present itself."

SIN UNTO DEATH

(1 John V. 16, 17)

BY THE REV. J. ROBINSON GREGORY

THE passage about "sin unto death" can not be understood unless it is read in close connection with the preceding context. St. John has laid down the two great rules of Christian prayer: "If we ask anything according to His will, He heareth us," and "if we know that He heareth us, whatsoever we ask, we know that we have the petitions which we have asked of Him"—*i.e.*, the hearing itself not only ensures but constitutes the answer. Provision is thus made for the prayer that *apparently* is unanswered. Its spirit and reality are given, though the actual form may be denied. That which is not according to God's will can not be the Christian's real desire. No good thing does God withhold from the prayer of faith and submission. At once there emerges a serious difficulty, which St. John states frankly, and solves, so far as it is capable of solution, by admitting it.

If there is one matter about which we may be sure of God's will, it is that He willeth all men to be saved. Yet some men are not saved—some on whose behalf earnest and loving prayers have been offered. St. John's "whatsoever we ask" and "according to His will" would start the question—Can we be assured of the salvation of everyone for whom we pray? If not, what becomes of the promise? The saving clause, whatever its extent and meaning, cannot exclude petitions for

the salvation of our fellow-sinners. This is the difficulty which St. John faces in the verses about "sin unto death." Let us look carefully at the wording of his statement.

Obviously *any man* means any Christian man, for only such could pray the prayer of vers. 14, 15. The denotation of *brother* is not quite so clear. The great majority of expositors * limit it to members of the Christian Church. But we can hardly so limit the duty of intercession. That St. John does use "brother" of the entire human race (or, at least, as synonymous with "neighbour") iii. 10 shows.† Nor, indeed, can it be supposed that only a Church-member could commit the indicated sin. *Sinning a sin* suggests a course of conduct (ἁμαρτόντα ἁμαρτίαν); it points out "the present character of the act," which cannot be regarded as past at the time of the intercession. Of course there can be no indefinite article in the Greek ["a"]; sinning *sin* is therefore a grammatically correct translation.‡ There is no reason, therefore, for making "sin unto death" a definite act, much less for speaking of *the* sin unto death. *Unto death* must mean that which necessarily and inevitably ends in death. More than one recent expositor understands the phrase of tendency only. But ver. 17 rules this out of court; St. John could never have said that there is either "sin" or "a sin" of which the tendency is "not unto death." *He shall ask*—this future expresses certainty, has almost the force of an imperative. *There is sin unto death*—sin which lies beyond the reach of intercession. *Not concerning this do I say that he should make request*—intercession is not forbidden, but it is not enjoined; it is left to individual decision. *All unrighteousness is sin*—and partakes of its deadly character. *There is sin not unto death*—the process of which may be stayed

* Bishop Westcott, with especial emphasis. But this is because he regards sin unto death as apostacy.

† It may be questioned whether "brother" in 1 John is ever limited to the Church. The strongest case, perhaps, may be made out for iii. 14: "We know that we have passed out of death unto life, because we love the brethren." But, if "he that loveth not abideth in death," the unconverted man would have no brother to love, and would, therefore, be guiltless. The brethren for whom Christ died (iii. 16) are certainly the human race.

‡ The phrase is so rendered in the margin of the R.V., vers. 16, 17, and is generally so rendered by modern expositors. Surely the rendering should be the same in each case. The insertion of the article is as much comment as translation.

before it has ended fatally * (*cf.* John xi. 4). Note, too, that while St. John asserts "sin not unto death" to be visible, this qualification is omitted suggestively from "sin unto death." We need not complicate the interpretation by seeking for a visible sin or one that a Christian only can commit.

TRANSLATION. If any one see his brother sinning sin not unto death, he is sure to ask, and [thus] shall give him [the man prayed for] life—*i.e.*, in the case of those that sin not unto death: not concerning this do I say that he is bound to make request: all unrighteousness is sin, and there is sin not unto death.

We may conclude then (1) that "sin unto death" forms the one exception to the law of prevailing prayer, and to the imperative duty of intercession; (2) that it is not a definite single act but a state or condition of the soul, though that state necessarily will manifest itself in overt act; (3) that the Christian may convince himself in any specific case that sin is "not unto death," though he may remain in doubt in other cases.

All sin truly repented of is forgiven. Than this no principle of the Gospel can be plainer, it is admitted even by the most thorough-going Calvinist. I do not think it has ever been denied by any theologian or expositor. On the other hand, all and every sin that is not repented of is essentially and inevitably "unto death." For every sin but one "a full, perfect, and sufficient sacrifice, oblation, and satisfaction" have been "made." By its very nature the atonement cannot avail for such as reject it finally and determinately. "He that

* This clause may seem to contribute difficulty to our interpretation. It seems needless to say that some sin may be forgiven. We could account more readily for the reference to sin in believers. Still the distinct statement is an encouragement to intercession for the unconverted. But the words could not have been written of believers only without allowing sin in Christians after a fashion quite inconsistent with the spirit of the whole Epistle. *Cf.* v. 18. This consideration alone shows that sin unto death cannot be apostacy. Nor can it be one of the seven deadly sins, else the apostle would have recorded it. He gives no criterion for distinguishing sin unto death. As we mark above, he is careful not to say that this sin is visible. The doubtful discrimination weighs strongly in favour of the condition of sin. It is quite possible that the case of the Christian beginning to backslide was in St. John's mind, and that it colours his expressions. But he gives his declaration a much wider scope—to say nothing of the analogy between the man who continues in and has fallen back into sin. Both reject Christ and His salvation.

disbelieveth shall be condemned," and only he. This is at once the true universalism of the Gospel, and its absolute limitation. Sin persisted in, clung to, must issue in eternal ruin, for "the end of these things is death."

"Sin unto death" thus becomes synonymous, even identical, with resolute unbelief, with final impenitence. It is that condition of soul which hardens itself against every appeal of the Divine compassion, which loves darkness rather than light with an unchanging love because its deeds are evil, and it is resolved that they shall be evil still, which has quenched the Spirit. From the broken law appeal lies to infinite mercy, for the rejector of mercy there remaineth but the deserved penalty. The atonement cannot avail for the man who will not avail himself of it. He who rejects mercy sins against his own soul —to death.

Obviously such a spiritual condition is terribly possible, for men do die impenitent and unbelieving. Is it ever reached before death? Seldom, we would fain hope, and almost assert; death-bed repentances, genuine in unascertainable numbers, show that the attracting mercy of God follows the sinner to the utmost verge of his earthly life. Never is that mercy refused to him who seeks for it. But there are passages of Holy Writ which intimate unquestionably that a man may "sin away his day of grace," and yet live on, laying up for himself wrath against the day of wrath. Pharaoh hardened his own heart, until God hardened it.* Isaiah is commissioned, "Go, and tell this people, Hear ye continually, but understand not; and see ye continually, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and turn again, and be healed" (vi. 9, 10). Our Lord's citation of this passage furnishes a fearful comment on it: "Unto them is fulfilled the prophecy of Isaiah . . . lest haply they should turn again and it should be forgiven them" (Matt. xiii. 13-15; Mark iv. 11, 12). One dare not enlarge upon that LEST, or upon that HAPLY—by any chance. Balaam, again, chose the wrong road so often

* Three Hebrew forms of increasing intensity are used. That which expresses Divine action is not used until the full force of Pharoah's hardening his own heart has been expressed.

that at last it was impracticable for him to retrace his steps. A similar process must have gone on with all them that are lost.

> There is a time, we know not when,
> A point, we know not where,
> That marks the destiny of men
> For glory or despair.
> There is a line, to us unseen,
> That crosses every path,
> The hidden boundary between
> God's patience and His wrath.

Not unimportant exceptions might be taken to the wording of these lines, to the verbal implication but not to their real context. Certain it is that no one dies in sin who has not sinned unto death. We may not teach that every man crosses that "hidden boundary," and is allowed to continue on earth his dreadful progress, or that many men do so. But the possibility exists. And all unrepented and unpardoned sin has a like ultimate doom.

Some practical considerations arise from our brief study:

1. For the preacher, Here is motive for intense earnestness and for insistence upon immediate decision. He stands between the living and the dead, between the living and the dying. The sinner is hasting unto death. He is in danger of passing the point beyond which the pleading prayer of faith will not avail; he is approaching the region where such prayer may be altogether silent because silenced. Who knows that he is not crossing the line now, that yours is not the last warning voice that can affect him? Wherefore proclaim even passionately, "Now is the accepted time, now is the day of salvation."

2. For the unconverted. The danger is yours, and the opportunity. "Still His wrath delays." But you may not count upon a *life-long* day of grace. Consider the hardening effect of sin. Your condition is "unto death" in its tendency; in its unavoidable result, unless you turn again, be healed, and live.

3. For those who fear that they have committed the sin unto death, and for those who counsel them. Perhaps the fear is not as common as it once was. John Bunyan is a notable instance. Early Methodist history furnishes several cases. In the course of my own ministry I have met with those who laboured under the agonizing dread with its attendant despair. The very fear is proof positive of its groundlessness. Death is "past feeling."

For such seekers we may pray in confidence. We *see* that they have not sinned unto death. Their penitence, their alarm declare it infallibly. Their conviction of sin is of the Spirit. The preacher can proclaim with undoubting assurance that he who willeth to repent may and can repent, and will be accepted of God. The universal call of the Gospel may be sounded without the faintest apprehension that one will heed it whom Christ will refuse; your call, your invitation may pluck from the burning a brand that the fire already has begun to consume.

NOTE.—Blasphemy against the Holy Ghost, whatever be its exact denotation, reveals a condition of sin. It involves such resistance to the Spirit that His influences are withdrawn because they will not be yieded to. Hebrews VI. 4-7 forms a suggestive parallel to 1 John V. 16, 17, but it does not assert the absolute unforgiveableness of apostacy. For "seeing that" (v. 6) the R.V. margin has "the while," which is at once a genuine translation and an exegetical comment. Yet the danger is imminent that those who have fallen away will continue to "crucify to themselves the Son of God afresh." Hebrews x. 21-29 bases its awful threatening upon wilful sin, *i.e.*, sin persisted in. It does not close the door to repentance.

Homiletics

[*When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations*].

*THE LAW OF SELF-MUTILATION

A SERMON FOR TEMPERANCE SUNDAY

If thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee.—MATT. xviii. 8.

AT least two of the marks of Christ's supremacy amongst the moral teachers of the world are illustrated by these words.

The first is found in the fact that He did not attempt to control the lives of individuals or of society by means of stereotyped rules. The conditions of human life are so complex and subtle that it is impossible to lay down rules of conduct binding on all men under all circumstances; and even if it were possible to fashion rules of universal application, they would make moral children of all who lived by them. Children must live by law, but only till they have learned to live by love.

The second of these marks is the wonderful way in which He

could throw a moral principle into a picture. It is a generally acknowledged fact that nothing taxes the intellect like the construction of emblems and symbols which make general principles clear and plain.

Let us linger over some of the projecting emphases of the text, and then consider how it impinges on the important question brought before Christian congregations on Temperance Sunday.

A. The Main Elements in the Principle stated. There are two parts in it. A case supposed and a remedy enjoined. The case supposed is "If thy hand or thy foot causeth thee to stumble," St. Chrysostom commenting on these words used to say, "Jesus did not say this of limbs. Far from it. But of friends or relations whom we hold in the rank of necessary members." "But this," says another Christian Father, "is too limited an interpretation. Things and habits may be as dear to us as hand or foot, and Jesus uses them as emblems for all and every sort of things and persons, habits and occupations, pleasures and associations and pursuits which may in themselves be innocent, and may be deemed as necessary as hand or foot and yet may in certain circumstances be a cause of stumbling" (see Morrison's Commentary *in loc.*). That puts plainly the case supposed. The force of it is that anything and everything is liable to be a source of damage to our higher life, and if as a matter of fact anything, however near and dear, is so, we are enjoined to cut it off and cast it away. There are to be no half measures. No talk about "tapering off" or "moderation." The offending member is to be cut clean off at a stroke, and to be done with for ever. That is the remedy enjoined. So much for the Master's principle of conduct.

B. How the Principle Impinges upon what is Known as "the Drink Question": (1) As it affects the individual, and (2) as it affects society.

To begin with, strong drink is not a necessity. It is said to have its uses; for instance, to be capable, under proper management, of contributing to sociability. And it is said to be useful as a selective agent in social evolution. But whatever men's opinions on these matters, nobody now-a-days thinks of it as a necessity, and it would be monstrous to compare it with hands and feet. If hand or foot, then how much more this?

In the next place all admit that it is often a stumbling-block to the individual and always to society.

If then these two points are admitted, the impact of the Master's principle upon the matter is full and clear. For the individual to whom strong drink is a stumbling-block total abstinence is clear duty either in obedience to the Saviour's command or in obedience to the laws of life. All expert opinion would agree that the abrupt breaking off of an old

habit and the rapid acquisition of a new is the best way. "A sharp period of suffering, and then a free time, is the best thing to aim at whether in giving up a habit like that of drink or opium, or in simply changing one's hours of rising or of work" (see Professor James' "Principles of Pschology," Vol. I., pp. 124ff.). For society the same rule holds good. But how is the habit to be excised from society? It is said that to excise this habit you must deal with matters of very different kinds, such as the almost universal habit of self-indulgence which takes one form in one man and one in another, you must deal with the question of poverty, with the question of housing, with the question of the monotony in human life, with the question of trade, and many other matters beside. Habit is the fly-wheel of society, and to touch the fly-wheel requires great wisdom and skill if you are to bring about a general smash. And habits of society can only be altered by processes which seem slow to the individual who has only one life-time to live. All that is true as far as it goes. And yet there is a way which would lead by rapid steps to the end desired. It would be found at once if only the people of England could be got to accept the principle of Christ, and deal with this matter as a hundred years ago they dealt with the shame of slavery throughout the dominions of the crown. If only they were determined that all methods should be used which promised relief, the thing would be done. For what would happen? First, they would send to the House of Commons representatives instructed to deal with the problem, and to deal with it wisely, men who would see that this question became in the true sense of the words National and Imperial. Exactly what Bills they would pass into law it is impossible to say, but this much is certain that to say "you cannot make people sober by Act of Parliament" is a cheap sophism, that what the law says must not be done people soon come to think of as wicked, and if men were sent to Parliament who would deal with this matter with awakened conscience and enlightened love for their fellow-men, without fear or favour, the stumbling-block would soon be removed. ROBERT J. WARDELL.

A MISSIONARY'S PRAYER

I commend you, to God and to the word of His grace, which is able to build you up and to give you an inheritance among all them that are sanctified—ACTS xx. 32.

St. Paul's was a most eventful missionary life. Whatever he did, he did it whole-heartedly. This is seen before conversion in his zeal in persecution, after conversion in labours and sufferings. He appears to have endured more for Christ than the other apostles (see 2 Cor. xi. 23-28). But his enumeration

of his sufferings was given long before the end of his career. Eleven of these outrages are not mentioned in Acts. Many happened after 2 Corinthians was written. Only three scourgings are mentioned in Acts; not one of the three shipwrecks is mentioned in that book. The shipwreck noted in Acts xxvii., happened after this Epistle was written. In Acts two imprisonments are mentioned. St. Clement says he was in prison seven times. Probably true (see 2 Cor. xi. 23).

The chapter from which the text is taken describes a parting scene. The apostle was closing a three years' ministry. We find:

I. A Happy Review (vv. 18, 19). 1. A view of his life as an individual. His words remind us of Samuel (see 1 Sam. xii.) 2. His life as a minister of Jesus Christ (vv. 20, 21). What he taught: Repentance towards God; faith in the Lord Jesus Christ. He shewed them the whole plan of salvation (vv. 27).

II. Future Prospects (vv. 22-24). They were not bright from a worldly point of view. He felt he was doing God's will, and that was the highest blessing. All things work together for good to them that love God, therefore he gloried in tribulation, etc. (see also Phil. i. 12). Many of God's people have had a like experience: Jacob; Joseph; the Israelites in bondage; the early church (Acts viii. 4), scattered—a blessing in disguise for wherever they went they preached the gospel.

Illustration. Charles Wesley, on one occasion when preaching in the open-air, was stoned by the crowd and was compelled to return home, but he wrote a hymn which has been a blessing to thousands since, viz., "Jesu, lover of my soul." Thus God makes the wrath of man to praise Him. St. Paul also looked beyond. He was anxious to finish his course with joy and obtain the crown. Not that he felt he merited anything for he considered himself the "least of all saints."

III. St. Paul was Anxious about his Converts. There were troubles ahead (Acts xx. 28-32), but he committed them to God and to the word of His grace.

IV. Application. Is our experience that of St. Paul? Is there any real anxiety about the salvation of souls? Can we point to our life as an example and say, "You know my manner of life." As Christian workers have we taught those around us about repentance, faith, grace, mercy? Is there the same trustfulness in us that there was in the apostle?

Let us commit ourselves to God and to the word of His grace, for He is able to build us up and give us an inheritance among the saints.

Arthur C. Laybourn, B.A.

Our Stewardship

Give an account of thy stewardship—St. Luke xvi. 2

The text is taken from the parable of the Unjust Steward. The chief design of the parable was to show that godly people, in following after heavenly things, may do well to copy the diligence and foresight which wicked men use in their pursuit of earthly things. To-day our business is not with the parable itself but with this particular passage, which speaks to us in a most solemn and awful manner, "Give an account of thy stewardship." We note two important truths:

I. We are Stewards. This is true in general of men, and is more particularly true of Christians. 1. We are stewards—because we are put in trust of things which are not our own. 2. We are required diligently to improve our talents in our Master's service, and to His glory. "It is required in stewards that a man be found faithful." 3. We are liable every day to be put out of office. Stewards have no certainty of keeping their place. They hold it only at the will of their employer.

II. We must One Day give an Account of our Stewardship. Whether our time of trial be long or short whether our talents be many or few, a day of account must come. Christ will call every one of His servants to account. No one truth in Scripture is more plainly insisted on than this. This examination will be made for the most solemn and important of all purposes; that "every one may *receive* the things done in his body, according to that he hath done, whether it be good or bad."

"Give an account of thy stewardship." "Call to mind the goods and talents which I entrusted to your care; and show what use and improvement you have made of them. I gave to you a *soul*, a reasonable, an immortal, an invaluable soul, what have you done with it? Have you lost or have you saved it? Have you made the care of your soul your *chief* concern? I gave to you My *word*. What use have you made of this gift? It was 'able to save your soul'; 'to make you wise unto salvation.' Have you diligently and prayerfully used it? I gave to you my *Sabbaths;* my *ministers;* the privilege of *prayer;* the *promise of My Spirit;* have you prized and improved these gifts? Now, what is the *fruit* of all that has been done? In what state do I actually find your soul, now that I require it at your hands? This is at last the test which must decide the point in question. The way in which you have managed your stewardship will best appear from the simple fact of what your soul now is. Is it pure and holy, dead to sin, and alive unto God? Is this the state of your soul in this great and solemn day of account?"

My brethren, I know not what reply you will make to these

enquiries in that great day. I trust that you will be found faithful. But remember, that you can never be so found unless you now give diligence to make "your calling and election sure." Opportunities lost and talents wasted must lead to shame and misery. Time is flying away on a swift wing. Every day which passes over our heads is swelling the amount of that long reckoning, which we must hereafter give. Let us lay these things to heart; and, by grace, prepare to meet that day with joy.

[From a Pre-Victorian Preacher, 1819]

Joseph's Brethren

And it came to pass when Joseph was come unto his brethren, etc. —Gen. xxxvii. 23, 24.

Sin never stands alone in life's activities. A striking instance of this is given in the history and career of Joseph's brethren. In his exposition of the chapters in Genesis dealing with the sin of the brothers, Dr. Maclaren says truly, "the narrative takes us down into foul depths. It is a hideous story of vulgar hatred and cruelty."

The narrative tells us that one of the reasons why Joseph was hated was "that he was the son of his father's old age," but this was not the only reason. It was as much for Joseph's goodness that he was hated, as because of his father's fond preference.

I. Note well the essential difference between their characters and Joseph's, while yet at home. So to-day wide differences are often observed in members of the same family.

II. The wickedness of the brothers was a (1) *confederated* evil. Evil men join hands against the good. (2) It increased. (3) It was diabolical. Like Cain, they were of that wicked one, and, in intention at least, slew their brother (1 John iii. 12). (4) Their design was impious. They regarded his dreams as heaven-sent. If they had regarded them as boyish fancies, they would not have been so indignant. Consciously or unconsciously they set themselves against these God-sent messages.

III. Their wickedness was yet done in partial ignorance. They did not forsee that what they agreed to do in order to hinder the realization of Joseph's dreams was really the first step towards such realization. Well does Maclaren say "the broad teaching of the whole story which is ever being reiterated in the Old Testament is, that God works out His purposes through even the crimes of unconscious men." In the crime of crimes, when His brethren slew the Son of God—like Joseph, the victim of envy—by their crime, God's counsel of mercy for them and for all, was fulfilled."

IV. Though the conspiracy against Joseph was made subservient to higher ends, it was yet evil. Moral guilt depends not upon the result of a deed, but upon its motive. They *meant* evil against him. *There* was the evil.

V. Evil done has some day—somehow—to be reckoned with. Many years afterwards they found guilt pursuing them. When they heard Joseph's story from his own lips, they were seized with (1) surprise, (2) fear, (3) bitter mutual and self-accusation.

VI. But, when a long-concealed and long-forgotten sin is brought to remembrance, the awakened sinner may turn to God. They said, "What is this that God hath done to us?" When the thought is forced upon the soul in its distress that God is near, there are two methods of action possible: (1) Men may harden themselves against God; or (2) they may humble themselves, confess and forsake their sin, and seek forgiveness.

H. Smith.

Notes and Illustrations

Although the Christian Church has not always been above reproach with respect to temperance; although she has sometimes adhered to low standards or abandoned high ones; although she has thundered gloriously in utterance, only to falter weakly in action; yet by far the greater part of the temperance reform stands to her credit. The fact that many of the early opponents of temperance came from the Church, claiming her authority and that of the Scripture for their opposition, cannot obscure the vastly more important fact that in both the earlier and the later part of the nineteenth century the great volume of the advocacy of temperance came from the same source. And the church to-day . . . is yet the hope—and by no means a forlorn one—of the temperance reform in the future.—*Temperance Progress in the Nineteenth Century.*

In the time of Jesus the use of strong drink was not so great or so widely spread a danger as it now is; there was not, therefore, the special moral situation in which we are placed. But also, for various reasons which cannot now be discussed, total abstinence would not have then had the same significance and value, as it has now, as an application of the Laws of Temperance and of Justice. It would have been regarded as a form of asceticism connected with dualistic views of matter and body; and so would have had an injurious rather than beneficent influence. Accordingly Christian ethics cannot offer a direct and definite decision on the use of strong drink; but can give fuller content and greater authority to the ethical principles which it is necessary to apply in the solution of the problem.—*A. E. Garvie, B.A., B.D.*

The decrease [in the proportion between insanity and population] such as it is, for the whole country, reminds us of that other decrease which the

Chancellor of the Exchequer described as a wave of depression in the drink trade. The Commissioners, too, cannot help connecting the two phenomena, though they leave it to some extent open whether the weak brain precedes drink as well as follows it. "In any case," they say, "it cannot be denied that alcohol is a brain poison." We cannot think of anyone but the Earl of Wemyss and his anonymous doctor who would be likely to deny the dictum. To those two gentlemen we would commend a perusal of the two maps we published to-day.* The counties of much drink are the counties of a high percentage of lunacy ascribed to drink, Northumberland and Glamorgan standing at the top in each case. Lancashire is not pitch-black in both maps, but it is deeply shaded in each, and the general parallelism of colour between the two maps is striking. We hope that the decrease in insanity will continue and accelerate, and we have no sounder basis for that hope than the way in which the nation is beginning to turn from the flagon to the tea-cup.—*Daily News.*

Let the public-house have a show-window, and display its finished work. Exhibit in front of every liquor-shop a drunkard, the finished work turned out there. Yes, it is turned out! Who wants a drunkard? Not the liquor-dealer; it's in the making of drunkards, not in the keeping of them, that there is pleasure and profit. Don't arrest the drunken man; keep him in the public eye. A sot in front of each gin-mill would do more to break up the nefarious business than all the efforts of ardent advocates of teetotalism. A poor drunkard was for a moment leaning against a post in front of a beer saloon; he lost his balance and fell down. A smart lad called into the door to the barman, "Mister, your sign fell down." Drink kills! Thou shalt not kill! Raleigh says: "Whosoever loveth wine shall not be trusted of any man, for he cannot keep a secret. Wine maketh man not only a beast, but a madman; and if thou love it, thy own wife, thy children, and thy friends will despise thee."—*W. E. Geil.*

"Poisoned by alcohol,
Blear-eyed and illy clad,
Cursing his fate as he shuffles along;
Crushed and bereft of the once earnest will he had,
Penniless, homeless, jeered by the throng.
Friends have assisted him,
Pastors have prayed o'er him,
He has been rescued and lost o'er and o'er,
Oh, do not give him up;
Pull from his lips the cup;
Speak to him kindly, and try him once more."

The vast army of men and women who have been snared by the tempting habit of drink in its various forms, and have become helpless victims of its cruel power, should receive, for many reasons, the care and help of the Church of God, and of those who love her cause. If they do not give it, no one else will, for it takes grace to love a drunkard. Only the pity born of the heart of our Redeemer can sympathize with a drunkard in his lost condition.—From *Down in Water Street.*

* Sept. 12, 1905. The maps show a more remarkable correspondence than our extract indicates.

UNION FOR BIBLICAL AND HOMILETIC STUDY

IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1905-1906

MOTTO—"*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*"—2 TIMOTHY ii. 15.

SECRETARY: Rev. J. A. CLAPPERTON, M.A., Sutton Coldfield, Birmingham

GENERAL DIRECTIONS

1. Members may join at any time. Prospectus and all information may be obtained from the Secretary.

2. Papers in reply to questions set in the various classes must be sent (with stamped envelope for reply) BY THE END OF THE MONTH to the Tutors and NOT to the Secretary.

3. Answers to Questions must be written on one side of the paper only and a broad margin should be left blank for Tutors' notes.

4. ALL COMMUNICATIONS REQUIRING AN ANSWER MUST CONTAIN A STAMPED ADDRESSED ENVELOPE.

5. MEMBERS ARE EARNESTLY REQUESTED TO QUOTE THEIR UNION NUMBER IN ALL COMMUNICATIONS. ATTENTION TO THIS MATTER WILL SAVE MUCH TIME AND TROUBLE.

6. Students are requested to write their answers to class-questions *in their own words.* They are also requested to note that very convenient Answer-Books can be ordered from the Book-Room at the rate of five for 6*d.* They go through the post for a half-penny.

XXXIII. SUMMER CLASS—DR. ROSS'S "TEACHING OF JESUS"

REPORTS

"Six students have sent in the full number of papers (five) and one has sent in four. Of these 6 have obtained a place in the Honours' List, as follows:—Miss A. L. Brown (prize), 491 marks, percentage 98; Mr. John Joynson, 463, per. 93; Miss M. A. Ensor, 450, per. 90; Mr. J. G. Sim (4 papers), 362, per. 90; Mr. G. E. Parker, 431, per. 86; Mr. J. G. Cox, 354, per. 71. The work of the first five has been consistently well done, Miss Brown's being of an exceptionally excellent order. Mr. Cox has made very great progress and improvement during the course. It is very gratifying to find that the work has been so seriously undertaken." E. T. SIMPSON, B.A.

"Of the 40 students whose names were sent to me, 11 did nothing, 5 sent one paper, 6 two, 2 three, 2 four, and 14 the full number; 12 gained over 70 per cent. of the marks. H. R. Rycroft was by far the best; his really able series of papers averaging 93. Special mention may be made of J. Edmondson, Sister Mary Neck, R. Foden, J. H. Whittaker, A. Gibson, Miss Stevenson, and W. Carlisle, all of whom did very good work. The following also took honours: W. Ross, J. M. Lowe, W. E. Capon, A. Dixon." G. H. PICKERING.

SPECIAL NOTE.—Members of Class 27 should note that the Rev. G. D. Mason's address is Brighouse, Yorks; (*not* Bridghouse). Also in Class 1 the address of the Rev. T. E. Freeman should be Longton, Staffs, (*not* Loughton).

I. HOMILETICS : First Year

Students are strongly advised to procure the Revised Version *with marginal references* (5s.), and to make constant use of it in their preparation.

Students are requested to note:—1. A fully-written sermon is not required save in the case mentioned below; but divisions and sub-divisions should be clearly indicated, and with sufficient detail to show that the subject has been carefully studied. 2. Each outline is to contain *one illustration* (original preferred). 3. No paper to exceed 400 words in length.

Work for November: Write Outline for Missionary Sermon on Matt. xxviii. 18-20.

II. HOMILETICS : Second Year

Work for November: Write Outline for Missionary Sermon on Matt. xxviii. 18-20.

III. HOMILETICS : Advanced

Work for November: 1. (Brooks): Read over the first 13 pages of Chap. i. and the whole of Chap. ii. 2. Write a short paper on "The Truth of Christianity," and show what it implies with reference to preaching. 3. Work out two of the exercises on p. 17 in the Manual.

IV. THEOLOGY : First Year

N.B.—*All the questions are taken from the Questions for Self-Examination, pp. 273-288*

Work for November: pp. 42-62. Questions 27, 30, 31, 32, 34, 38. Brief doctrinal exposition of Isa. lvii. 15.

V. THEOLOGY : Second Year

Work for November: Questions 130, 131, 132, 133, 134, 136, 137, 138. Give exposition of Acts ii. 42.

VI. THEOLOGY : Advanced

Work for November: pp. 63-89. 1. Give a brief account of the Alexandrian School. 2. Mention some of the works of Origen. 3. What was Origen's teaching concerning our Lord Jesus Christ? 4. Give some account of Athanasius and his defence of the truth.

VII. THEOLOGY : Special Class for Candidates for the Ministry

Work for November: Gregory, pp. 86-142. Questions 62 (first part), 67, 72, 79, 82, 85, 93, 98.

VIII. BIBLE STUDY: Special Class for Candidates for the Ministry

Work for November: Joshua to David. Read Maclear 54-92, Companion 55-60, 132-138. 1. Mention the names of the seven peoples who oppressed Israel and give the name of each "judge" who effected their deliverance. 2. Show the importance of the Book of Ruth as shedding light on the following points:—(1) The Jewish law of inheritance; (2) The relation of the people to the surrounding nations; (3) The chronology of the whole period. 3. When was the judgement executed which was pronounced by Samuel against Eli's house? By what line was Eli descended from Aaron? 4. Trace the adventures of the Ark of the Covenant from its removal from the Tabernacle at Shiloh to its installation in the Tabernacle at Jerusalem. 5. Explain the following in connection with their context: "And all to brake his scull;" "The book of Jasher;" "Tell it not in Gath;" "There is none like that: give it me." 6. Indicate what you think the strong and the weak points in the character of David. 7. How do you account for Saul's apparent ignorance of David's identity (1 Sam. xvii. 55) after employing him and sending him out to meet Goliath?

IX. CHRISTIAN EVIDENCES

WORK FOR NOVEMBER: pp. 71-98. 1. Can Scripture be explained as a product of man's natural powers? (Reply in brief outline). 2. Show how the Scripture doctrines of Sin and Redemption, Religion and Morality, go to prove the Divine origin of Scripture. 3. Compare the teaching of Christianity with Buddhism. 4. Compare Christianity with the teaching of the Greek moralists.

X. CHURCH HISTORY

WORK FOR NOVEMBER: Read pp. 100-190 (Tozer). Questions: 1. Write an account of all that was involved in the Iconoclastic Controversy. 2. What were the chief missionary efforts of the Eastern Church? 3. Describe the principal features of the Monastic System of the Eastern Church. 4. Explain clearly the tendency to divergence in the Greek and Latin Churches and their final separation.

XI. ETHICS

WORK FOR NOVEMBER: Section IV. The Natural Conscience, its Basis and Character. Questions: 1. Analyse (see note for September). 2. Discuss the question of Free Will. 3. "Conscience proclaims its own authority—there is no possibility of going behind it." Refute this statement.

XII. ENGLISH GRAMMAR

WORK FOR NOVEMBER: Read Sections 56-76. Questions: Wetherell, Ex. 37 : 16-20; Ex. 42 : 1-10; Ex. 44 : 1-4; Ex. 47 : 5-10. Parse : Ex. 43 : 1 (see Wetherell, p. 3).

XIII. ENGLISH COMPOSITION

WORK FOR NOVEMBER: Lesson: Read Part II., Chapter i., Section A. Questions: 1. What are the uses of the Comparative and Superlative degree, respectively? 2. Distinguish between the use of "shall" and of "will." 3. Write a brief essay on "My Favourite Book."

XIV. COMPARATIVE RELIGION

WORK FOR NOVEMBER: Read pp. 71-125. 1. What is known of the Cuneiform Tablets? 2. Give some account of the "Epic of Creation." 3. What is the system of grouping adopted in Babylonian deities? Make fuller reference to Anu, Shamash, and Ishtar. 4. Indicate the characteristics of the worship of the Babylonians, and of their doctrine of a future life.

XV. LOGIC

WORK FOR NOVEMBER: 1. Define genus, species, difference, property, accident, and use the terms *man* and *house* to illustrate. 2. What is a proposition? What are its parts? What are the four types of categorical proposition? How are their terms distributed? Give a diagram for each type. 3. Explain conversion, obversion, contraposition; apply each process to the propositions: All metals are elements. No bats are birds. Read pp. 53-76. Learn carefully definition of the parts of a syllogism § 74, 75, and learn verbatim the six rules of the syllogism. Under hypothetical syllogisms the main rule is important and the change from hypothetical to direct (categorical) form. Make examples of your own, illustrate by diagrams, and work through the exercises at the end.

XVI. PSYCHOLOGY

WORK FOR NOVEMBER: Questions: 1. Describe clearly the different types of after-image known to you. 2. Point out the most important defects of memory. 3. What are the principal conditions of recollection? Read Chapter iii. Note carefully what is said about Perception, and that a large element of inference is involved in it. The nature of *illusion* and *hallucination* should be clearly grasped, and also the distinction between them.

XVII. ENGLISH LITERATURE

WORK FOR NOVEMBER: Shakespeare. Study specially and carefully pp. 53-71 of Chap. iv. You are sure to possess a copy of Shakespeare. Read Love's Labour Lost, Henry V., Much Ado about Nothing, Hamlet, or Macbeth, The Tempest. Refer to the Notes of your edition only where you do not understand the text. Try to read each play through at once and mark passages that arrest your interest; do not expect to be able to admire all that Shakespeare writes. Get a general idea of the plots and try to remember passages that seem to you to contain great poetry. Exercise: 1. What is meant by Shakespeare's "Universality." 2. Write a short account of his life. 3. Name any characters in any of the above plays you would single out for special mention and give your reasons. 4. Quote some lines of Shakespeare that contain great religious truths.

XVIII. NEW TESTAMENT GREEK

Text-book: Clapperton's *First Steps in N.T. Greek*, 1*s.* 6*d.* Special Fee (in languages) for the Tutor, 2*s.* 6*d.* Minimum subscription for the Union not to be forgotten, 6*d.*

XIX. ADVANCED NEW TESTAMENT GREEK

Subject: Pope's *Epistles to Timothy*. Fee (not including Subscription), 5*s.* Tutor: Rev. R. M. Pope, M.A., South Bar, Banbury.

XX. HEBREW

Text-book: Maggs's *Introduction to the Study of Hebrew*, 3*s.* 9*d.* Special Fee and Subscription as in Class XVIII. Tutor: Rev. A. T. Burbridge, B.A. The Tutor will write personally.

XXI. SPECIAL CLASS FOR LOCAL PREACHERS ON TRIAL

WORK FOR NOVEMBER: Study closely SERMONS v. and vi. Read SERMONS xxxiv-xxxix. Wesley's NOTES on Romans and Corinthians. Second Catechism, Chaps. v. Questions: 1. What is the usual meaning of "justification"? What is the meaning of the term in Theology? Write Mr. Wesley's definition. 2. What is the difference between the righteousness which is by law and that which is by faith? 3. How do Christians "through faith establish the law"? 4. How does Wesley contrast the First and Second Adam in his Notes on Romans? What is his view of predestination? 5. What would you say in an oral examination if asked, "Why did Christ die?" Give a text illustrating the Atonement. "How is Jesus Prophet, Priest, and King?" (Each answer very brief).

XXII. CONNEXIONAL L.P. EXAMINATION: ELEMENTARY

WORK FOR NOVEMBER: Read Chapter iv., pp. 56-87. 2. (*a*) Draw up a list of the trades and professions of Palestine. (*b*) Comment on Eccles vii. 1 (a) and Matt. iv. 19. (*c*) Describe the Potter's art and draw out the Scripture lessons. (*d*) Paint a portrait of "the rich man" of Scripture.

XXIII. CONNEXIONAL L.P. EXAMINATION: ELEMENTARY

WORK FOR NOVEMBER: Lessons xxi-xxiii. (Mark x. 32—xii. 12). Questions: 1. Explain the answer given by Jesus to the request of James and John (x. 38-40). 2. What is the meaning of the words minister, ransom, Rabboni, Bethphage, Hosanna? 3. Was the cursing of the figtree an act of judgement? Give reasons for your answer. 4. What lessons on prayer does chap. xi. contain?

XXIV. CONNEXIONAL L.P. EXAMINATION: ADVANCED

WORK FOR NOVEEBER: pp. 61-91. Questions: 1. How does Denney interpret the prayer of Jesus that if it were possible the cup might pass from Him?

2. Write out the Great Commission as it is given in each of the four Gospels, and show how it implies the duty of preaching the Death of Christ. 3. What is your opinion of the view that the Death of Christ was a difficulty in the way of a belief in His Messiahship, which was surmounted by His Resurrection? 4. How do you interpret the statement that the enemies of Jesus were gathered together "to do whatsoever God's hands and counsel foreordained to come to pass"? In what connection and by whom was this statement made? 5. Give three instances, from the earlier discourses of the Acts, of the identification of Jesus with the Suffering Servant of Jehovah. 6. Mention four occasions related in the Acts upon which the forgiveness of sins through Christ is declared to be the great blessing of the Gospel. 7. Explain the statement that the two Sacraments contain the Gospel in brief. 8. Write out the Salutation of the First Epistle of Peter, and bring out clearly its connection with an important Old Testament passage.

XXV. CONNEXIONAL L.P. EXAMINATION: ADVANCED

WORK FOR NOVEMBER: Chaps. viii. 1—ix. 14 (pp. 127-142). Questions: 1. Carefully trace in your own words the line of thought of this section (chap. viii. 1—ix. 14), pointing out the contrasts between the Two Covenants and the Two Ministries. 2. Explain Chap. viii. 1, 2; viii. 4, 5; ix. 8, 9. 3. Write short explanatory notes on:—"The true tabernacle"; "A worldly sanctuary"; "The golden censer"; "The golden pot that had manna"; "The cherubim of glory"; "Eternal redemption"; "How much more."

XXVI. LATIN

Text-books: Allen's *Latin Grammar*, 2*s.* 2*d.*; Allen's *Latin Exercises*, 2*s.* 2*d.* Special Fee (see Class XVIII.), 5*s.*; Minimum Subscription, 6*d.* Tutor: Rev. W. E. Beet, M.A., 208, Holderness Road, Hull.

XXVII. EXPERIMENTAL BIBLE STUDY (SPECIAL CLASS FOR LEADERS OF SOCIETY CLASSES)

WORK FOR NOVEMBER: Read pp. 115-179. Questions: 1. What is meant by wise stewardship? 2. What is the ideal life as set forth in St. Luke vi. 32-34? 3. Mention some forms of insincerity to which we are specially exposed in these days, and enumerate some of the reasons for sincerity as suggested by St. Mark ix. 33. 4. Explain the nature and duty of Intercessory Prayer. Luke xviii. 7, 8. 5. What are the honours of which our Lord speaks, and on what principles are they awarded?

XXVIII. ART AND PRINCIPLES OF TEACHING (SPECIAL CLASS FOR SUNDAY SCHOOL TEACHERS)

WORK FOR NOVEMBER: Read Chaps. iii. and viii. Questions: 1. What is meant by "spontaneous attention" and "voluntary attention"? Which must you aim at? 2. *How to be interesting.* Summarise and illustrate in giving a lesson on Zacchæus. 3. How can a teacher avoid "killing interest"? 4. Frame six good questions you would ask in a lesson on the Prodigal Son. 5. How would you deal with an answer (*a*) partly wrong, (*b*) so absurd as to evoke laughter, (*c*) purposely absurd, (*d*) thoughtless? N.B.—Illustrate your answers where possible by examples from your personal experience.

XXIX. BIBLE STUDY (FOR GENERAL STUDENTS): OLD TESTAMENT

WORK FOR NOVEMBER: Read pp. 58-78. Psa. v-x. Questions: 1. Show that the language of Psa. vii. is appropriate for David. 2. What kinds of wickedness are referred to in Psa. x.? 3. Explain Psa. v. 3; vi. 1; viii. 2; viii. 5; ix. 17.

XXX. BIBLE STUDY (FOR GENERAL STUDENTS) : NEW TESTAMENT

WORK FOR NOVEMBER : Read pp. 88-135. 1. Write notes upon : (*a*) "It was counted unto him for righteousness" (iv. 3); (*b*) "Was delivered for our offences, and was raised for our justification" (iv. 25); (*c*) "Peace with God" (v. 1); (*d*) "Let not sin therefore reign in your mortal body" (vi. 12); (*e*) "I am carnal" (vii. 4). 2. Compare the manner in which St. Paul and St. James treat the history of Abraham. 3. What is the relation of justification to sanctification?

XXXI. BIBLE ENGLISH

WORK FOR NOVEMBER : Read Chapters ix-xii. 1. Point out the pitfalls in the following verses :—Rom. xv. 8; 1 Thess. ii. 11; 1 Tim. ii. 2; Eph. iv. 13. 2. Why are "son and nephew" used together in the A.V.? What relations?

XXXII. TEMPERANCE

WORK FOR NOVEMBER : Read pp. 85-115 and App. pp. 223-234. Questions : 1. How does the use of intoxicating liquor cause food-waste? 2. What is the relation between strong drink and crime? 3. Is drink the cause of poverty? 4. What evidence is there that total abstinence contributes to length of life?

XXXIV. CANDIDATES' LITERARY EXAMINATION

Text-books : Chambers's *World in Outline*, 1s.; Ransome's *Short History of England* (Longman's) 3s. 6*d*.; Longman's *Junior School Arithmetic*, 1s. Tutor : Rev. R. E. Brown, B.A., The Crescent, Hipperholme, Halifax. The Tutor will communicate privately with each Student.

NOTES ON WORK : 1. The purpose of the class is to test not so much knowledge, as ability to express knowledge. 2. Only English Subjects and Mathematics will be taken. There are other classes for Languages. 3. Any good standard Text-books will serve for preparation. 4. Answers to Questions may be prepared with books open. After such preparation the books must be closed, and, with an interval of at least a day, the answers written from memory. Marks will be given on this understanding. 5. The questions for the ensuing month will be forwarded when each paper is returned.

OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. F. B. COWL

Nov. 5—GOD'S CARE—*Psa. cxlv. 20*

Everything, like everybody, needs to be taken care of. Look at the tender bud after the leaf has fallen, it is covered with scales, or "sticky stuff." The snail needs its shell, the young birds need the protection of the mother-bird, so we need someone to take care of us. How could a little child cross the busy street, thronged with traffic, without someone to take hold of its hand? Sometimes and under some circumstances neither father nor mother, nor anybody else can take care of us. Are we left then? No! "the Lord preserveth all them that love Him."

1. Here is *our wonderful Helper* : "the Lord." The great consideration is to have the right eye upon us, the true ear to listen and the tender heart to love; as well as the hand strong enough to help. Who can imagine a

more glorious helper than God? He is always *with us*. He "slumbers not nor sleeps." He "never fails nor forsakes." He knows all about us, and can do all things.

2. Here, too, is our *secret of help*: "All them that love Him." God cares for and, in wondrous ways, preserves all people, but he preserves those who love Him in a special sense. Remember two truths:

"Love always cares for the lover,
And loving brings us near to the Loved."

How much boys miss who don't love their mothers as they should! If we love God, we trust in Him, serve Him, pray to Him; and then we may be sure of God's preserving care. How many stories from the Bible could you tell showing this? Daniel and Paul, and many others, are illustrations of our text.

Nov. 12—God's Hand—*Ezra viii. 22*

We must live up to our sayings, and to the truth we know. Ezra feels this. He would not ask the king for soldiers and horsemen because he had said that the hand of his God was upon His people for good. The hand stands for power. By it we hold, lift, work, help, punish. So God's hand means His working; what He does to us and for us.

1. Ezra's *hope*: "The hand . . . good." What a difference between the hand of the policeman on the boy for stealing and of the mother on her child to help it! God's hand may be on us to punish or to help. Here it is to help. In ver. 21 *guidance*. "Hold my hand," says the wee child afraid of the way. Your father many a time has held your hand across the busy street. In ver. 31 *deliverance*. As the shepherd drives away the enemy from the fold, "Hold Thou me up and I shall be safe." God hears our prayer. "Give me a hand" is often heard from one to another. God in glorious ways does this. "Thou openest Thine hand and satisfiest the desire of every living thing."

2. Ezra's *lesson*: "All . . . fear Him." We must not think too much about conditions, but we must not forget them. For God's help we must fear Him. What is it to fear God? To *love Him so much* that we are afraid to grieve Him. And to trust His love so simply that we are able to please Him. God is against those who do evil and on the side of those who do well.

Nov. 19—What Prayer Does—*James v. 16*

The big thought of our Golden Text to-day is the good that praying does. It "availeth much." Elijah prayed for rain, and down it came in rich showers. Hezekiah prayed for health, and God heard. Daniel prayed and God shut the mouths of the hungry beasts. David prayed, and God forgave him his sins. So for soul or body, for ourselves or for others, it "availeth much in its working." It is not a dead or an idle thing in our life; it works and always works good. But the text teaches us two things about prayer which avails:

1. It depends partly *on what we are*: "the *righteous man*." The older people would have much to say about this man, but so far as we are concerned who is he: (*a*) The man who trusts in Jesus for salvation; (*b*) who accepts the Spirit of Jesus into his heart to make him God's child; (*c*) who

tries to do as Jesus would. He hears Jesus say, "Follow Me," and he tries to obey.

2. Partly also *on how we pray*: "the *fervent* prayer." This is easy to understand. We must *mean* what we say and *feel* what we mean. Mother sometimes says "is that the way to ask?" Might not God often say so to us? If you want a thing very much how earnest you are in asking! Think about what you are asking God for. Consider how much you need it; and then you will want it, and the heart will pray and not the lips merely.

Nov. 26—CAUTION!—*1 Cor. x. 12*

You see by the road-side a board with one word in big letters DANGER or an open triangle of iron painted red. They mean ride slowly, take care, the road is dangerous. You look down the railway track, and the red lights twinkle. They mean stop. St. Paul has told a wonderful story from Israel's history which is like a danger signal and bids everyone take care.

1. Note the *danger*: "Him that thinketh he standeth." It means lots of things. The man who thinks there is no need to take care, he can do what others can't, trouble won't come to him. The school-boy who thinks he knows, who though others have come to grief, he won't because he is stronger, better brought up, "No need for me to read the danger board!"

2. The *necessity*: "take heed." The red triangle says go slowly, steer steadily, keep your eyes open. That is taking heed in motoring. To us the signal of our text says, don't be careless, venturesome, prayerless.

3. The *fear*: "lest he fall." To break up one's bicycle or one's neck is sad indeed, but there are worse things than these. To fall from goodness, to lose God, and to miss heaven, is worst of all. That is the "lest" we must remember. On some roads we need the danger letters very big. The road of *pleasure* we easily fall in. The road of habit has many spilt riders. More people have come to grief at the bottom of a hill called drinking than any other. "Take heed lest ——"

REVIEWS

The Last Things. By Joseph Agar Beet, D.D. New Edition, Revised throughout and in part Re-written. London: Hodder & Stoughton. 6s.—* This new edition quite bears out the promise of its title page as to revision. From the standpoints of completeness and arrangement nearly all the changes are manifest improvements. All the additions to the body of the work are pertinent, and the omissions, except that of Dr. Randles' name from the Appendix, are judicious. But, save for a shade more positiveness as to the "moral sense," Dr. Beet has not altered his general teaching. The chapter on "The Result" has scarcely been touched. The case is better stated, but absolutely no fresh argument is advanced. The

* This notice deals almost entirely with Dr. Beet's doctrinal position. The question raised and suggested as to the meaning and authority of Wesleyan Methodist standards, and the ethics of subscription must be dealt with, if at all in this Magazine, by another pen.

discussion on the Second Coming remains practically unaltered. It is clear and strong, but, *more suo*, Dr. Beet replies to rather than weighs antagonistic reasoning. Consequently, we have the pleading of an able advocate but not the summing-up of an impartial judge. With regard to future retribution Dr. Beet still contends that the Bible nowhere teaches the immortality of the human soul, and thus leaves room for the hope of the ultimate extinction of the lost. He does not seem to go further than this, and, on exegetical grounds, he rejects the hypothesis of Conditional Immortality. But then it is plain that he not only cherishes the hope of extinction passionately but believes that it is a reasonable solution of the problem. He asserts, too, that his arguments have never been "answered," *i.e.*, that no attempt to answer them has been made. He attaches great importance to this, and more than suggests that the alleged silence means conviction that no answer can possibly be given. Here, however, he is strangely forgetful. In this Magazine Dr. Beet replied to a paper of mine: at least, attempting to answer his reasoning. He quotes Methodist newspapers. In the *Recorder* appeared much later three letters (practically articles) criticizing his references to the Fathers and to Plato. The main fact, however, is that the gist of his contentions had been put over and over again by Conditionalist writers, and answered nearly as frequently. Let us turn to the contentions themselves, using, as far as possible, the new matter of the present edition.

First, as to "the educated moral sense of our day." To this, and not to the "more careful study of the passages in the Bible to which appeal was formerly made" (p. 227), is ascribed change of thought with regard to future punishment. At this "bar must be judged the doctrine of the endless suffering of the lost" (p. 228). This elevates sinful man's moral sense above the authority of Holy Scripture. On pp. 230-1 this principle is toned down, but the confession is still left, that not strict exegesis but moral sense must rule our interpretations. And it is admitted that the natural significance of some of our Lord's words implies eternal suffering. But if the New Testament is a revelation through the Son, the last word of revelation, its voice must over-ride all other authority. If this revelation conflicts with our moral sense, relief must not be sought at the expense of the revelation. And it is the business of the exegete to exhibit the actual declarations of the New Testament.

The grounds on which this volume denies the immortality of the soul are, mainly, these: (1) the absence from the Scriptures of any direct declaration of such immortality; (2) the literal meaning of "eternal" *(aionios)—age*-long; (3) the comparison of the doom of the lost to destruction of vegetable and animal refuse by fire; (4) the Greek origin of the theory of the naturai immortality of the soul.

(1) It is quite true that there is no such declaration. God only "hath immortality." But there is most distinct implication of the endless existence of the human being. Everyone knows that this doctrine of immortality, of endless existence, was familiar to those to whom our Lord and His Apostles spoke. If these words were not intended to confirm the doctrine or did not assume the fact, they were misleading to a horrible and incredible extent. (2) The application of "eternal" to the attributes of God, to God Himself, and to the happiness of the righteous will not allow

us to confine the meaning of the word to its original signification. Almost all words expressing thought had a physical meaning to begin with. (3) Here Dr. Beet may answer himself. Destruction, he says, means "utter and hopeless ruin" (see pp. 122-32, 300). And Dr. Beet himself teaches conscious survival after *this* destruction. (4) The weight of authority is in greater or less agreement with this. Solid reasons might be assigned for a very different view of the case, if my limits permitted. Dr. Beet confuses between a philosophic systematization or defence of a doctrine and the doctrine itself. The Christian doctrine is not Platonic, though part of its putting and apologetic may be. So far as he was self-consistent, Plato's teaching had nothing whatever to do with creation but with eternal pre-existence. His *was* natural immortality. The Christian doctrine differs from his *toto cælo*.

For the endless existence of the human being, Dr. Beet demands Biblical proof inconsistent with human language unless the writers had cast their utterances into a series of formal syllogisms. As in the case of Dr. W. N. Clarke (p. 317) he confines doctrinal teaching to necessary implication. This is not the style in which the Bible is composed. It is written for the people and not merely for the trained logician or the cultured metaphysician. Dr. Beet, too, is unfaithful to his own requirement of strict logic. He tells us (p. 135) that *eternal* means "reaching to the utmost limits of human thought." And then he tries to find a limit to eternity beyond which human thought can go! In like manner, he interprets Scripture as one holding a genuine doctrine of inspiration, he believes firmly in the Divinity of Jesus Christ, yet (p. 191) he speaks of one of our Lord's most solemn declarations as "a casual remark of Christ"! Again, if destruction denotes ruin, it cannot denote annihilation. These instances illustrate defects of Dr. Beet's methods—their lack of balance and clearness of vision, their insensitiveness to the implications of positions assumed and arguments employed.

In another respect the revised volume is disappointing. That the author is influenced by the higher criticism pp. 54-62 show. But he passes over in almost complete silence the bearing of the question of sources on New Testament eschatology. I do not anticipate much "moral" help from such discussions and researches, but they do throw light upon the general problem, and should hardly have been omitted from a book that tries to cover the whole ground.

Though I cannot rate Dr. Beet's eschatological work very highly, I cannot but recognise his earnestness, his sincere effort to lesson a real and pressing difficulty. I thoroughly agree with him that probation after death—inadequate as is his treatment of the subject—leaves the crux of the difficulty much where it found it. But relief cannot be obtained in the direction in which this book points. Annihilationism or Conditionalism—and Dr. Beet's theory is practically a vague amalgam of these—raises more difficulties than it lays. The timelessness of eternity, the theory of insoluble antinomies may afford some speculative relief. And I must acknowledge that Dr. Clemance's notion of a possible unrevealed ending to future punishment does not appear to me as objectionable as it did thirty years ago, though I cannot accept it. The absolute finality of our Lord's warnings—(on these Dr. Beet dwells with wise emphasis)—scarcely

harmonize with it. The solution of the moral problem lies in the future itself. We may have supreme confidence in the character of God. He will vindicate Himself. For that vindication we can wait, assured that it will display both the righteousness of the Judge of all the earth and the mercy of the All-merciful.

J. Robinson Gregory.

Immortality; Where? and for Whom? By the Rev. William Ker, M.A. Second Edition, Revised. London: Elliot Stock. 6d.—A reprint of a book published three or four decades ago. The "revision" is concerned chiefly with references to the R.V. A popular putting of the case for Conditional Immortality. A good specimen of its class, and sufficient for most readers. Its sub-title is "An Essay for the Unlearned."

Half-Hours with the Methodist Hymn-Book. By Mary Champness. London: Charles H. Kelly. 2s. 6d.—Mr. Curnock's Preface says that "the writer [of the book] has specially desired to help local preachers and members of Wesley Guilds," and rightly adds, "she will really help also a much larger circle." The volume is just the kind of commentary readers of little leisure want, while it will be a useful handbook for the more studious. It is pleasantly written and contains a good deal of information. A hymn-book gains much from a knowledge of the authorship of the hymns and of the circumstances in which they were composed. Miss Champness has done her work with good taste and fine feeling. The arrangement is capital. The book ought to be—is sure to be—in the best sense popular.

In Touch with Reality. By Wm. Arthur Cornaby. London: Charles H. Kelly. 3s. 6d.—A series of fresh, striking papers, popular in style yet full of earnest thought, lit up with original and felicitous illustrations. They are the outcome of long, patient, brooding during the frequent loneliness of a missionary's life. They deal in the language and spirit of to-day with the fundamental questions of practical religion. Perhaps the sounding-line is not sunk quite as deep as the author intends, but they show all the better for that how near reality is to him who seeks for it. In the second chapter a winning and effective answer is given to the inquiry, "What are we required to believe?" The use of the *motherhood* of God is almost novel. Clever yet sound is the paper on "Recreative Reading." The three chapters on "Prayer" pulsate with conviction, are original in their treatment, and do contribute to the solution of the problem. They attempt, however, rather too much for their method. Every essay was worth writing, and is worth reading—and thinking over. Mr. Cornaby has something to say, and he knows how to say it. Every page of the book is alive. Its "message" is delivered faithfully and forcibly. We cannot imagine preachers, teachers, or private Christians perusing it without profit.

MEN AND BOOKS : A MONTHLY SURVEY

Thomas Champness

THE death of Thomas Champness—a man greatly beloved—leaves a great gap in the Methodist ministry. He belonged to a class almost extinct but a class which was for long one of the special glories of Methodism. Plain, unassuming, out-spoken, with a gracious humourousness, which constantly found vent, wholly consecrated to God, not highly educated but very far from being unlearned and ignorant, such men as Thomas Collins and Thomas Champness must rank amongst the true "makers of Methodism."

As a preacher Mr. Champness had wonderful power, his homely, heart-felt pathos touched every hearer, and his brief, pithy sentences went home to the conscience and lived in the memory. His prayers were often overwhelming in their quaint simplicity and reverent familiarity of expression and made one feel that he had power with God, and was living in fellowship with Him.

Mr. Champness was by no means a man of one idea. He had great faith in the power of the press, and his editing of *Joyful News*, in which he was so well seconded by Mrs. Champness, was very able. He knew his constituency and had great influence over them. His attitude on such questions as Ministerial Inefficiency and on the relation of the Church to the Drink Traffic roused a good deal of anger, but we venture to think he was in the main right in his contentions on both questions. It is a good, though perhaps occasionally at least, an inconvenient thing for a Church to have an influential man who will proclaim everywhere truths which the most cautious of us are prepared to admit in private. Yet they are the men who open the way in which, if they are but staunch and patient, the many will soon tread after them.

This is not the place for a review of Mr. Champness's work in the *Joyful News* Mission which rendered an immense service to the Methodist Church both at home and abroad. In this matter also he was a pioneer and his work will live though it travels on other lines than those he at first laid down.

We cannot forget that he was one of the earliest friends of The Preacher's Magazine. He welcomed our venture most cordially, and often sent the Editor a message of sympathy and only too rarely contributed to its pages. Mr. Champness had no faith in the value of untaught, unstudious preachers. He wanted vigour, life, enthusiasm, and prized originality, but he was an earnest advocate of careful study and conscientious preparation for the high office of the preacher of the Gospel whether as minister or layman.

Mr. Champness was also an interested reader of our pages and frequently commented upon them. Here is an interesting letter addressed to the Rev. John Edwards, who has been for so long one of our most valued contributors :—

Lutterworth,
8th January, 1904.

My dear Sir,

Some words of yours in the Preacher's Magazine have moved me greatly, and I desire to thank you for them.

I refer to page 5* where you deal with Isaac Taylor's idea. Which of his books please do you refer to ?

My feeling is that the ordinary ideal of the Divine is not much greater than the gods of the heathen. We cannot have faith in that which is not. Our faith must be regulated by our ideals.

Thank you, Sir, you have opened a vista to me and I shall be all the better preacher and Christian for your words.

If you can find time to tell me the title of the book you mention I shall be greatly obliged.

With kind wishes, I remain,
Yours truly,
Thomas Champness.

He died as he wished to die. Not worn-out but toiling to the last, attentive to the duties of to-day but ready for the summons to the life within the veil. Many will mourn the loss of Thomas Champness from the Church militant here on earth, but those who loved him best cannot but feel that he had lived a full, happy and complete life on earth and that none could really regret that the summons for Mr. Great-heart to cross the river should have come as it did. A.E.G.

The Reconstruction of Theology †

These lectures deal with the following topics :—1. The Problem, or the present situation, and how the wrong using of

* Pr. Mag., 1904.

† *The Use of the Scriptures in Theology. By Dr. W. N. Clarke. Edinburgh : T. & T. Clark*

the Scriptures has wrought harm to Theology. 2. The Principle, or how Theology in using the Scriptures must be loyal to the one great distinction that is found within them. 3. Results Negative, or how the right using of the Scripture removes all else from equality with the Christian message. 4. Results Positive, or how the right using of the Scriptures fills Theology with the Christian glory, and sets the Scriptures in the place of power.

The principle which should guide us in our use of the Scriptures in formulating our Theology is well and carefully expressed:—"The Christian element in the Scriptures is the indispensable and formative element in Christian theology, and is the only element in the Scriptures which Christian theology is either required or permitted to receive as contributing to its substance." But, as will be obvious to all who know anything of the currents of Biblical criticism during recent years, difficulties arise the moment you begin to define the limits, the content, or the meaning of this "Christian element"; and it is at this point that battle will be waged for a long time to come. Even when the principle is defined and accepted, not all the readers of Dr. Clarke's volumes will be able to follow him in his attempts to manifest the negative and positive results to be gained by the application of the principle. They will think—and perhaps rightly—that the day has not yet arrived for making such an attempt. We must wait for our new theology until many of the theories now being promulgated by the critics have been tested—tested by the widest and most approved scholarship, and by all the light which can be thrown upon the problem from every quarter.

Meantime, these pages will serve to show the direction in which one of our most influential teachers of theology is looking to-day; and will call attention to a subject which is becoming increasingly important to all students of the truths of the Christian religion.

Sermons from an American Pulpit *

The American pulpit, while it can boast of a few great names—and one or two of the greatest, men like Henry Ward Beecher and Phillips Brooks, men who have spoken and still speak to the wider audience of the world—has developed a

* *Paths to Power. F. W. Gunsaulus. Revell.*

style of preaching which differs entirely from anything known to us on this side of the Atlantic. Frankly speaking, we do not like the type of some of the sermons which are imported and recommended to us as choice and typical specimens of American pulpit utterance. It may be insular prejudice; although we try to keep free from any such disturbing influence; it may be, perhaps, the *unfamiliar*—though we endeavour to examine the unfamiliar with a receptive and appreciative mind; but we are glad that our British pulpit has not, at present, produced such examples of pulpit oratory as those we have in view at the moment. If we were asked to characterise them in a brief phrase or in two words we should say they are overwhelmingly rhetorical. Exposition, exhortation, teaching power, the logical and clear arrangement of ideas—all are either suppressed or undeveloped in comparison with the rhetorical element which dominates so many of these utterances. Rhetoric has its own place and function, even in the pulpit—there can hardly be effective delivery without it—but it should never be dominating and supreme. It should be *one* of the elements tending to make the sermon forceful and effective, and not its *preponderating* characteristic.

We have been led into this train of thought by the perusal of a recently-issued volume of sermons by Dr. F. W. Gunsaulus, of Chicago, in which this rhetorical tendency seems to have full sway. Curiously enough there came into our hands at the same time an American estimate of the Chicago divine, in which the following sentences occur :—

> Dr, Gunsaulus belongs unmistakably to the order of those orators who hold their audiences and establish their fame by charm of rhetoric and charm of elocution rather than by originality and potency of thought. He is eminently such a preacher as is properly placed only in a great centre of population, where he may make up his audience by a process of gradual selection, and attachment to himself, from among the general mass, of those hearers to whom his individual quality naturally addresses itself. He is a powerful, an irresistible magnet, to souls that have ears to hear such a voice as his. Others than these remain irresponsive and inert; "hearing, they hear not."

Dr. Gunsaulus' volume illustrates both the power and the peril of this kind of preaching. At its best, and where the rhetorical fervour is not too evident, it is preaching of a very high order; as several of these discourses prove. Such sermons as the one on *St. John xix. 19, 20*—"The Power that

Unifies" : or that on *St. Luke xxii. 31, 32*—" Power that makes for Self-Conquest," are stimulating and instructive in the highest degree ; and show the preacher at his best. But there are pages where the rhetorical element is supreme, and where the style becomes so inflated and pompous as to destroy its power and efficiency as a medium of thought. The hearer would listen to a fine flow of sonorous words, but would inevitably fail to attach any real meaning to them. The reader is in better position, he can, at his leisure, disentangle the thought from the network of rhetoric in which it is enmeshed, and will find the sermons worth studying. But the style is a perilous one, even in the hands of a master ; and we hope no young preacher will be tempted to follow it as a model. If anyone is in danger of falling into this snare, we confidently recommend a course of street-corner preaching as an absolute and effective cure.

That Dr. Gunsaulus can express his thoughts with clearness and force is shewn especially in the discourses already cited, and in many terse and illuminating sentences strewn throughout the volume. We cite a few examples :—

" God is not only All-power, but All-power with an *Eternal* program."

" No nation has ever reached greatness which has not refused to agree that the power and willingness to make bread are the chief glory of government."

" The strife for bread has laid the mud-sill of civilization ; the heroic willingness to do without bread has reared upon it the palace of the soul.'

" Count it all joy, says James, when ye *fall* into divers temptations. It is proof that we have first *risen* to some height from which it is worth while for evil to dislodge us."

" Present history is the story of Christ's re-incarnation."

" The only pulpit that men respect permanently pours forth the music of the redemption."

" Great is work, but work alone is Babel. Greater is the open soul receiving at Pentecost the inspirations and ideals by which the work of man on earth shall appear as something worth doing and be something more than noisy laboriousness, where, indeed, it shall be the bringing down out of the sky of truth and love, the city of God, that complete and glorious civilisation which shall last for ever."

Those who are willing to penetrate beneath the rhetoric and excessive wordiness of *some* of our author's pages, will find the volume full of suggestiveness, and not unworthy of being added to the growing shelf of American sermon literature.

The Church Congress and "Revivals"

In the reports of the recent Church Congress at Weymouth, prominence is given to the subject of "Revivals; their Nature, History, and Lessons." These reports are well worth reading, as showing the changed attitude of many of the leaders of the Anglican Church toward this important subject. We cannot give even a summary of the papers and discussions here; but must be content to quote one or two interesting sentences:—

THE AIM OF WESLEY'S PREACHING

In a paper in which the rise of the Wesleyan revival was specially referred to, Canon Dugmore said:—

"The next point which I desire to bring out is that, as testified by John Wesley in his later years, the object of the preaching of these men was not merely to deliver their converts from the fear of future punishment, or even to bring home to them the sense of God's forgiveness, but to bring them, through the sense of forgiveness, with its unutterable relief and joy, to real, downright, inward and outward holiness.

Canon Comber-Williams, in a vivid description of the revival in Wales, gives the following suggestive list of questions used as the basis for instruction at some of the evening mission services:—1. Have I given myself to God? 2. Do I read the Bible daily? 3. Do I hold family prayer? 4. Do I pray for others? 5. What am I doing to help others to come to Christ?

Mr. Eugene Stock, in a stirring address, said that on one occasion Bishop Wilkinson (of St. Andrews) gave a memorable utterance worth repeating. He was asked by a brother clergyman whether he could recommend any way of reviving his congregation and his parish, and his reply was, "My brother, revive thyself."

A TRIBUTE TO LOCAL PREACHERS

Another speaker, in urging the use of competent laymen as preachers from church pulpits, said:—

If, then, we possess laymen with power, why not give them the authority to use this God-given power in church? We have only to think of the number of chapels that would be closed next Sunday if the different religious bodies were to stop all their local or lay preachers from taking duty on that day to realise what a work is being done by men who are willing to give their spare time as lay-preachers. A writer in the *Methodist Recorder* thus sums up the debt which the world owes to the lay-preacher:—"During 102 years the Methodist Church has grown by 24½ times, and the others 6½ times. What explains the Methodist growth? Mainly lay-preaching." A large number of these lay-preachers, we have reason to believe, received their ground-work of faith in our Church Sunday Schools, and may we not reasonably suppose that had the Church given greater opportunities in the past, many of these might still be working for her?

This shows how the Churches are beginning to appreciate the work of the lay-preacher; although it does not shew any knowledge of the real genesis of the Methodist local preacher. To find the real source of his inspiration and power, we should not have to go to the Church Sunday School, but to the Methodist class meeting. In that we have the finest training ground for Christian workers known to any church in the world; and while that maintains its position and power we shall not need to go to other churches for our supplies.

"The Child and Religion" *

The eleven essays which go to make up this volume, deal with some of the problems suggested by the difficulties which beset the student when he begins to consider the subject of a child's religion. They are of unequal value; in some cases theories being broached which are at present incapable of verification, and are almost certain to be greatly modified in the light of growing knowledge and experience. Despite this fact, and perhaps because of it, the volume should not be neglected by any whose thoughts are occupied with this profoundly interesting topic.

Perhaps one of the most suggestive essays is that of Mr. C. F. G. Masterman, on "The Child and Environment." The writer points out the strength and significance of the frequently neglected impressions made upon the child's nature by the change due to modern industrial developments—the change from rural to urban and industrial environment. He shows that this change affects the whole of the child's concepts and ideas; the result being that the ordinary ideas of the teacher are altogether out of the plane of the child's knowledge, and that the greater part of the ordinary illustrations of religious life have become unmeaning to the child who lives and is trained in our large centres of population :—

> Here is the new environment, common to all and independent of the particular questions of poverty or of morality. To some it is the life of the slum, full of noise and discomfort; and all the earlier impression is of an irrational and loveless world. To others it is the life of the respectable street, carefully cleansed and orderly, the row of two-storied cottages built of grey brick, with the little area in front and the little yard behind, and each with its little kitchen and sleeping-room and kindly family life. To others again it is a higher stage, with bow-windows and

* *Edited by Thomas Stephens, B.A. Williams & Norgate.*

white curtains and a sacred parlour brightly ornamented, and at the back a tiny garden developing in mysterious fashion, at the right season nasturtiums or sunflowers. But in all it is existence set in and developing to maturity in a labyrinth of human habitations. The child, like the astonished Pepys at Bristol, can everywhere look around him, and everywhere see nothing but houses. Nature has passed to the circumference of experience. . . .

The first effect of this change, the most obvious but less profound, is the actual lack of stored-up concepts in the child mind to which can be linked the new impressions of the teacher. The word falls, as it were, dull and heavy and isolated, instead of awakening associations and memories which set it resounding through the chambers of the soul. It is of little use, for example, to exhort the child to consider the lilies of the field how they grow, if the only knowledge of such lilies is given by the dried-up specimen in the elementary school which has been laboriously catalogued as belonging to the monocotyledonous liliacæ. Few people realise the importance which these processes of nature occupy in the early teaching of religion. . . . What kind of pictorial concept of the cornfield or the harvest, the world of growing things in fair weather or lowering skies, is provided as material for thought in impressions gathered exclusively in the city labyrinth? All unconsciously the teacher assumes in the child the same material and atmospheres which he himself possesses; and is inclined sometimes to wonder, sometimes to anger, at the lack of real response or interest in descriptions which mean much to the one and nothing to the other.

The volume also reveals the uncertainty, and almost bewildering chaos into which religious thought is in danger of falling. Such essays, for example, as those by Mr. Tennant on "The Child and Sin" and by Dr. J. Cynddylan Jones on "The Conversion of Children" contradict each other on almost every point except that of the fact—the universal fact—of sin; and only emphasize the need there is to-day for a strong, sane, scholarly and cultured mind to take up the task of giving to us a true, fresh, and adequate statement of the important truths involved in the great doctrines of our Holy Religion.

Again, the difficulties which stand in the way of a settlement of the great educational controversy will be seen, and perhaps appreciated more clearly than ever before, by those who study the essays of Canon Hensley Henson and Dr. Horton on "The Religious Training of the Child in the Church of England," and in "The Free Churches" respectively. Canon Henson's writing displays the deep and alarming ignorance of even a liberal-minded cleric respecting the beliefs, the ideals, and religious practices of Nonconformists; and shows how fatal to

all real fraternity and common action the curiously ignorant assumptions of the clergyman really are. One asks where the writer has been living, and what he has been doing, to make it possible for him to write such sentences as these :—

> Hence the Nonconformist parent is comparatively indifferent to the religious aspects of infancy and childhood, and rather looks forward to the conversion of his child in due course. All he insists upon in the system of education, therefore, is that it shall be in some sense neutral that from it shall proceed no hindrances to the process of conversion. It has often been observed, and I am constrained to say that in my opinion the observation is just, that Nonconformity is at its worst when dealing with children, because embarrassed by its own theory of natural depravity, it has no other methods of treating them than those which have been found to be effectual in the case of adult persons, most of whom may with fair probability be addressed as actual transgressors. The children are exhorted to repentance with all the terrifying urgency which revivalist preachers have at their command, and the conversion of these innocents is regularly announced, and made the occasion of much self-congratulation.

Such a statement as this would be almost impossible to one who knows anything of real life in Nonconformist circles ; and it is a serious thing for a writer to make such statements in the absence of any first-hand knowledge. The gulf between the Anglican and the Free Churches will never be bridged while such methods are in vogue ; and such fictions of the imagination are mistaken for facts.

Compare with this the careful and measured statement of Dr. Horton :—

> Conversion is a process which implies consciousness ; it is not accomplished in our dreams, nor can it be accomplished for us. It is the change which takes place when the mind responds to truth, and the soul responds to God. To treat anyone as converted when he is not is to induce a blindness and lethargy of the spirit which are the most serious obstacles to conversion. The first element, therefore, of religious education, is to recognise that the soul has to be awakened and the personal response to the Christian verities has to be secured. In a word the new birth is treated not as a form or a convention, but as a fact of the spiritual life. Unless, and until it is a fact in any given soul, little is accomplished towards the production of a Christian life.

Despite some inconsistencies and errors, the book deserves careful study, and we heartily commend it to all those who are interested in child-life and in child-religion.

J.E.

PRESENT DAY PREACHING

Pain the Price of Liberty

BY THE REV. J. H. JOWETT, M.A.

And the spirit cried, and rent him sore, and came out of him; and he was as one dead.—St. Mark ix. 26.

THAT was a terrible price to pay for freedom! That evil spirit fought intensely hard to retain its sovereignty, and would not resign its throne without a struggle. It was compelled to yield; but in the very act of yielding it savagely tore the life it had possessed. One would have thought that at the Master's bidding, the evil spirit would have left the lad without creating a pang, and losing its power would have slunk away like a whipped cur. Instead of that, when the Master said, "Come out of him," the evil spirit seemed to gather up its strength, and in one last, wild, convulsive effort, sought to retain its place. The decree of emancipation, became the moment of severest pain. "The spirit cried and rent him sore, and he was as one dead." Why, then, the evils attending departure seem to be worse than the pains of possession. The remedy appears to be as violent as the disease. The agony of obtaining freedom almost seems to be more cruel than the pangs of bondage. Would it not be better to leave the lad alone rather than that he should be made to pass through the thrice-heated furnace of pain? Do you think we can dare to ask in the face of a narrative like this, is this the way of Jesus? Is this the price of liberty? Do we pass from bondage to freedom only at the cost of piercing pain? Do we obtain release from evil thraldom only at the expense of strife?

The teaching of the narrative is confirmed by the teaching of history. You cannot vanquish evil without pain. You cannot have the sweets of liberty without the bitterness of strife. You cannot dethrone an evil spirit without a struggle. And in the expulsion of the evil spirit, the point of acutest agony is perhaps the moment when the spirit is almost conquered. Just then, on the verge of victory, when the evil spirit is just going out, just then he will tear you, and he will rend you; he will make you sore, and he will leave you emancipated, but half dead. History has repeated that lesson again and again and again.

More than sixty years ago, a great portion of the American continent was possessed by the evil spirit of slavery. Vast multitudes of coloured men and women did not own *their* hands, and stand on *their* feet. They were denied the rights of citizenship. They moved, not at the impulse of conviction or judgement, but at the stroke of the thong or the smart of the lash. They were driven about in gangs fettered by chains and were sold as goods. They were treated on the principle that the negro has no rights the white man is bound to respect. It was the reign of a devil. Humanity was possessed by the evil spirit. At length there came emancipation. From the north there sounded out the stern command addressed to the evil spirit, "Come out of him and enter no more into him." Did the evil spirit obey? Was liberty gained without pain? The evil spirit cried, and rent, and tore the nation sore, and not until the whole American continent had experienced the agonies of civil strife, did the people attain to the enjoyment of sweet, restful, fruitful freedom.

So in Italy. The Italian people were under an evil spirit. Tyranny had sapped the sweetness of institutions and impoverished the fulness of the national life. Garibaldi conceived the idea of a new Italy. He called to the evil spirit to depart. Was liberty gained without pain? Was the wretched encumbrance thrown off with composure and ease? The cry of emancipation in Italy only seemed to give tenfold power to the evil spirit in Naples and Rome, and it laid hold of the victims with a tighter clutch until the people were rent and torn very sore before they enjoyed the peaceful blessings of freedom.

The same striking characteristic pervaded our own history as Independents. Our great Independent forefathers lived in a day when people were ruled by an iron hand. The deep inwardness of religion was sacrificed to a shallow externalism. The strong idealism of religion was exiled for weak materialism. The severe moral discipline of religion was supplanted by licence. That was the work of an evil spirit. There was restraint where there should have been freedom and freedom where there should have been restraint. The mind was held in bondage and liberty was given to the passions. At length, our nation awoke, and then came a loud, hoarse, resounding

command to the evil spirit of tyranny, "Come out." Was the burden rolled off without pain and with perfect ease? Our nation was involved in most sanguinary strife. Only at the cost of painful sacrifice, and as the result of a supremely awful struggle, was the evil spirit vanquished, and our people arose out of servitude into a freer, ampler, and a more liberal life.

From these incidents (and they could be multiplied manifold), we clearly see the principle enshrined in the text which I want to emphasize, that true liberty is not cheap, that nations pass out of bondage into freedom only as the result of determined struggle, acute sacrifice, and the endurance of pain. On the American continent many people, when they recall the sickening scenes of the six hundred battles, say it would have been better to have left ill alone. They say the horrors of the civil strife were worse than the harrowing oppressions of the slaves, just as when Christ drove out the evil spirit the bystanders said, it would have been better not to have interfered at all, if interference results in increased bitter pain. The more violent the struggle which attends upon revolution, the more evident it is that the revolution must come. The more cruel and ferocious the conflict the more patent it is how firmly the evil spirit is rooted on the throne. Men would abdicate their rights and renounce their manhood if, when the opportunity comes for the evil spirit to be dethroned, they ceased to strike for freedom because they feared the attending pain more than the horrors of bondage. They must realize that the price of liberty is sacrifice. For freedom, nations boldly face the pain and drive out the evil spirits of slavery, superstition, intolerance, and ignorance even if in the very act of expulsion the nation itself be torn, rent, and left half-dead. Nations have to pay a heavy price to rid themselves of bondage.

Can we say the same of the individual man? What does it cost a man to get rid of an evil spirit? Did you ever know a man devil-ridden, possessed of an evil spirit? Have I ever been possessed of a spirit which was just the contrary to the Spirit of God? We all know men and women held fast in the grip of evil passions. How are these evil spirits to be expelled? Is it an easy task? If Jesus, the great Emancipator, were now to say to a man possessed of an evil spirit, "Thou art free," would he regain liberty without pain, or would he be torn and

rent? Would the price of liberty, even for the individual man, be sacrifice, ceaseless effort, long continued pain? Let me take an instance of a man possessed of an evil spirit which resides in his flesh, such as the evil spirit of lust, drunkenness, or any carnal passion or appetite. When a carnal passion reigns in a man we say he has moral disease. A man is in a state of moral health when all his appetites are regulated by the will acting according to the dictates of reason, and all illuminated by a sovereign conscience. In a state of moral health the man's conscience is enthroned, and his appetite subjugated. He is in a state of moral disease when his appetite is enthroned and his conscience subjugated. Then he comes under the reign of tyranny and is possessed by an evil spirit.

Men do not enter into a state of bondage in a day. I never knew a man go out in the morning free and return at night a slave. We don't pass under the yoke at a stroke. The tyrant passion leads into captivity by more bewitching ways. The stinging bee always comes with a song. The evil spirit comes to bind, but he never comes with a chain. He always begins with a silken thread. The pity of it is this that men recoil from the cable but they play with the thread. This is the meaning of the figure in Isaiah. "Draw in loads of iniquity with cords of vanity." These cords are beautiful, frail, and delicate as gossamer. If the devil came with a chain and a cable we should all take the alarm. But he comes with a silken thread, and we forget that the thread is only the first strand in a most galling rope. It is the delusiveness of the tyrant which leads us astray. The subtlety of the tyrant is only equalled by the completeness of the servitude. The distinction between the devil and Christ is this: the devil puts upon the entrance gate to the broad alluring way a crown; Christ puts upon the entrance gate to the straight and narrow way a cross. But the way that promises the crown and has the crown upon the gate, soon leads to the grim and most repulsive cross. The way that begins with the cross soon leads to a shining and most glorious crown. The way that begins by offering freedom soon leads into the most appalling servitude, and the way that begins with the yoke soon leads into the fulness of the glorious liberty of the children of God. Men become the slaves of the devil by first of all wearing crowns. Can you imagine anything that

begins so little like bondage as drunkenness? The victim begins first of all by wearing a crown. At the entrance gate there are many crowns, the crown of good cheer, of geniality, of sociability, of good fellowship. Men become slaves to the passion for drink by first of all wearing crowns. But they find themselves at last in the power of the evil spirit. Then the will is broken, the reason confused, the conscience clouded, the health shattered, and the victim is possessed by a carnal lust. He began by playing with a slender thread and he ended by being girt with a cart-rope.

How is such an one to get freedom? Can the evil spirit be expelled? Yes, thank God, in Jesus it can, but not without pain. No drunkard can be lifted into sobriety without pain. I will never hesitate to make that one of the notes of my ministry that the price of liberty is sacrifice and pain. How long it will continue, I cannot tell you. A man who had been in the evil servitude of the devil many years, signed the pledge; then he came under the mighty power of the Spirit of Christ, and surrended himself to the King. On the day of the New Birth, he heard the great Emancipator say, "Come out of him." For four years he never touched the cup. But a little while ago he told me that he had on the morning of that day to run and fall on his knees half-a-dozen times, lest the old devil should tear and rend him, and have him back again in bondage. The price of liberty is sacrifice and pain. It is the nature of the devil of tyranny to tear and rend the body it leaves, and this man in rising out of bondage is paying the price of liberty in painful effort, in resolute persistent but conquering strife. The exorcism of the evil passion which is set in the flesh may be an agony. Liberty is the offspring of pain; but the pain attendant on the release is infinitely to be preferred to the pain of servitude which brutalises and degrades. The pain of emancipation ennobles and glorifies.

I want then to say to anyone whose life is a battle-ground of strife with carnal foes, and who sometimes is afraid that the decree has never been spoken. Don't be afraid of the pain and of the sacrifice, and don't think, because the struggle seems a harder thing than it was three years ago, that you are not the inheritors of freedom. When the young fellow gained his freedom, the struggle was at its height. It is perhaps just the

moment of triumph for you when you seem about to be swept back into the abyss of the appalling bondage of the devil. I think there is here the man who sent me an anonymous letter which I received this morning. The letter is drenched with despair. My brother, wherever you are, I want to speak to you. May God pity you. You say you have been striving with an evil habit for many years, and that you are almost about to give up the struggle and to drop back into hell. I want you to take heart from what I have said. You are unknown to me, but you are my brother. I want you to take hope from the very intensity of the struggle, and to remember that just when this lad was gaining his emancipation, he was torn, wrenched, and left half dead. I pray that God may enhearten you to go from this service not to drop but to fight! The great Emancipator has decreed your freedom, and what He has decreed He will most assuredly do.

There is a word of the Apostle Paul which comes with great consolation to me. Paul says that sin is to be crucified. Now crucifixion is not like shooting, beheading, or hanging, which are instantaneous forms of death. But crucifixion is a long, lingering, thirstful agony. I am to *crucify* my sin. I cannot shoot, or behead, that is, instantaneously destroy it. I am to nail my lust to the Cross, and there surely, though slowly and lingeringly, it is to die. I am to nail my sin to the Cross, and perhaps I shall only see my sinfulness die just before I go home. I have said this because it may comfort many. The Christian life is not a life of ease, of liberty gained cheaply, but of freedom gained hard. We have a great Captain, and He wants us not to be children of ease, of luxurious conquest, but to endure hardness, to be strong and healthy, and in the possession of the unsearchable riches of Christ. Therefore men ought always to pray and they will never faint. Our God fainteth not, and he that looketh unto God "shall mount up with wings as eagles, he shall run and not be weary, he shall walk and not faint."

[*Reported by a hearer in Carr's Lane Chapel, Birmingham*].

THE LORD'S PRAYER

BY THE REV. HENRY MARTIN, M.A.

IX

Our Deliverance

But deliver us from evil (A.V.) . . . (*the evil one*, R.V.)—(MATTHEW).

WHAT is the origin of evil, has always been the Sphynx riddle of life—ever asked, never answered. "There is no problem that has so perplexed our finest spirits, reducing some to silent despair, rousing some to eloquent doubt, and forcing not a few into unbelief, while probably a multitude no man can number have saved faith by forcing their reason to sit dumb and blind before the mystery it could not unravel." *

A satisfying answer to the question men seem to find nowhere. Science says, "It is not in me"; philosophy has to confess, "It is not in me"; and all religion can tell is, "I have heard a rumour thereof with my ears." Even the Bible offers no final solution. The "Fall Story," while it reveals a deep and inspired insight into the rise and working of evil in the individual heart, only pushes the general problem a stage further back. It teaches that evil springs from a misuse of man's freewill; and that the temptation to that abuse of moral freedom often comes from without. But even when we grasp these important truths, we are still left with the child's unanswered questions:—"Why did not God keep the snake out of the garden?" and "Why does not God kill the devil?"

When we turn to the New Testament we find Christ definitely discouraging speculation on the question. His aim in teaching was ever practical, and He sharply recalled men from dreams to realities, from speculation to action. When His disciples asked Him when He would "restore the kingdom to Israel," He answered, "It is not for you to know the times and the seasons . . but ye shall receive power . . and be My witnesses." When they were curious to know the number of the saved, He simply said, "Strive to enter in by the narrow door." To Peter, inquisitive as to a fellow disciple's duty and destiny, came the peremptory "What is that to thee? Follow thou Me!" Similarly, when they brought to His notice this very question of the origin of evil

* Dr. A. M. Fairbairn, "The Philosophy of the Christian Religion."

with their query about the man blind from his birth,—"Rabbi, who did sin, this man or his parents, that he should be born blind?"—the answer was just as practical: "Neither did this man sin nor his parents, but that the works of God might be made manifest in him. We must work the works of Him that sent Me while it is day; for the night cometh when no man can work." * That is, "Don't spend energy and time in vain attempts to explain the existence of evil; but in the short time you have, work in harmony with the Divine Will to mitigate and end it!" It is possible to waste a life-time in trying to solve the problem of life on purely speculative lines. That way pessimism, cynicism, and sometimes madness lie. "No man," says Drummond, "has a right to postpone his *life* for the sake of his thoughts." "No one," says Charles Wagner, "can put off living pending an attempt to understand life." "Man lives first," says Illingworth, "and thinks afterwards." The problem is best solved in humble and unselfish service. It is quite in keeping, then, with this practical treatment of the question that our Lord in this petition evidently lays far more stress on the thought of "deliverance" than on that of "evil."

Evil, in this prayer, must be understood in its broadest sense: and for this reason the rendering of the Authorised Version is to be preferred to that of the Revised. The original Greek would, indeed, allow of either; † which of the two is the one meant must be decided on broader than purely grammatical grounds. It seems difficult to believe that the music of this prayer, that opened with that grand chord, "Our Father," should close with so harsh a discord as the name of the devil. And the change from such impersonal terms as "debts" and "temptation" in the previous petitions to the personal "evil one" in this, seems most incongruous. Evil in its broadest sense, including "all the ills that flesh is heir to," best suits the context and gives the deeper meaning.‡

* John ix. 3, 4.

† The genitive case of the adjective πονηρός-όν (evil) is the same (πονηροῦ) for both masculine and neuter; so that the phrase ἀπὸ τοῦ πονηροῦ can mean either "from *the evil*" (τον πονηρόν) or "from *the evil one*" (ὁ πονηρός).

‡ Still, opinion is much divided (see Hastings' *Dictionary of the Bible*, article, "Lord's Prayer"). Erasmus, Beza, Olshausen, Maldonatus, Fritzsche, Meyer, Ebrard, Godet, Keim, Plumptre, Wordsworth, Ellicott, prefer "the evil one"; while Luther, Tholuck, Weiss, Keil. Ewald, Bleek, Lange, Stier, Mansel, Cook, Nösgen, Alford, M'Clellan, and others, support "evil."

It is also in perfect harmony with our Lord's teaching and work to understand evil in this broad sense here. There is no support in Christ's teaching for the artificial, Stoical denial of the existence of external evil, or for the dogma of the Christian Scientist who affirms that pain is an illusion, and disease the hallucination of a disordered mind. As Harnack says, "Want He called want, and evil He called evil." The time and effort Jesus spent in healing the sick, curing blind and lame and palsied and leprous, feeding the hungry, teaching the ignorant, comforting the sad, and even raising the dead, shew how He regarded these external ills. "He acknowledged palsies, and hunger, and leprosies, to be plagues and curses from which men should seek deliverance." "They were to Him part of the hateful realm of evil, and were to be fought against, conquered and abolished. The Christian Church is perfectly justified in including in its Litanies such prayers as 'From lightning and tempest; from plague, pestilence and famine; from battle and murder, and from sudden death, Good Lord deliver us!' The apostle was in perfect line with his Master's thought when he saw in inspired vision the world as it would become under Christ's influence, as a place where there would not only be nothing that works an abomination or loves and makes a lie, but also where there could be no curse, no night, no death, no hunger, no thirst, no tears, no "mourning, nor crying, nor pain any more."

Christ Himself regarded the alleviation of physical and social evils as part of His God-commissioned work. We are not to spiritualise away every item of His magnificent programme,* or of the proofs of His Messiahship which He gave to John the Baptist's disciples.† Not only spiritually, but also literally, He came to "proclaim release to the captive, and recovering of sight to the blind, to set at liberty them that are bruised": and His coming meant, and still means, that "the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, and the dead are raised up, and the poor have the good tidings preached unto them."

It is something to grasp this—that, according to the teaching and example of the Son of God, hunger and pain and sorrow and sickness are NOT the will of God. Why, if that is so,

* Luke iv. 17-21. † Matt. xi. 2-5.

they *are* ; why they were not prevented or abolished long ago, is the part of the problem that must still be a mystery to us. But that they are not ultimately God's will, and that they must inevitably become less and less as God's will is more and more perfectly done, until, with the finished evolution of the race, they cease to be, can be the certain hope of the Christian. With this hope stirring our hearts we can pray with triumphant confidence, "Deliver us from evil!" meaning: "Deliver us, and all our race, from all physical evil—pain, weakness, fever, disease, deformity; from all mental evil—ignorance, superstition, insanity; from all political evil—unequal laws, tyrannical government, national hatreds and the horrors of war; from social evil—slavery, class rivalries, overcrowding, lack of employment, the city slum, the deserted village, the luxury of the rich, the poverty of the poor, the drink traffic, the gambling hell, the common brothel." Against such ills we must pray: and against such ills we must work; for here, too, we must learn to help to answer our own prayers ourselves. And it will be the joy of all who thus faithfully pray and work, to see their prayer slowly answered. Little by little the Divine Wisdom that is more and more fully incarnating itself in mankind, is guiding the men who search and watch and toil and pray, to win ever fuller answer to this prayer. Every beneficent discovery in medical science, every improvement in sanitation, every wise law, every advance in social well-being is an answer to this deep cry of the human heart, "Deliver us from evil!" Blessed are we if our eyes are open to see all around us the City of God descending day by day out of heaven!

But, although evil included in Christ's mind all these ills, what He meant primarily by the word was undoubtedly *moral evil*. That He regarded as so much at the root of all the rest that it stood for all the rest with Him. In this petition the term is literally "*the* evil" (τὸν πονηρόν). He seems to underline the word and say it in capital letters—THE EVIL.

Though He emphatically contradicted the popular doctrine that individual suffering can always be laid to the door of individual wrong-doing,* He traced all the various ills from which humanity suffers to human sin as their *ultimate* source.

* See Luke xiii. 1-5. John ix. 1-3.

And the essence of sin, of that moral evil within, is "the setting up of self, the worship of self,—*the* evil from which all others flow." One of the great characteristics of Christ's teaching is what Matthew Arnold has called its "inwardness." He sought and found the great springs of action, good and bad, within. As He sought the Kingdom of God, so he found the kingdom of evil, *within* men—in the heart. "That which proceedeth out of the man, that defileth the man," He said, "For *from within, out of the heart* of men, evil thoughts proceed, fornication, thefts, murders, adulteries, covetings, wickedness, deceit, lasciviousness, an evil eye, railing, pride, foolishness; all these evil things proceed *from within*, and defile the man." *

Hence His method of getting rid of evil was to deal with it here at its source. Ardent social reformers are often disappointed that they find so little direct guidance in the words of Christ. Christ has no social programme in the sense of denunciation of particular social wrongs, or advocacy of particular legislative or political reforms. But that is because He is the Reformer for all ages and all peoples, and all problems. He laid down no particular rules, for they could have been of service only for the particular age in which He lived here on earth. He formulated fundamental, eternal and universal principles. It is for us to apply them in our attempts to solve the problems and abolish the evils of our own time. And if we would succeed in our praiseworthy attempts at social and political reform, we must never forget that Christ's method is not to change the outward conditions of men, but to change the *men*. To alter human society you must alter the human heart. Without this, all attempts at external improvement only, are a mere cleansing the outside of cup and platter, and white-washing the sepulchre while the dead men's bones are left to rot within. "Make the tree good, and its fruit (will be) good," was Christ's principle. And He above all other forces the world has ever known can "make the tree good."

To say this is not, of course, to belittle for a moment the movements toward social reform which are so prominent a feature of our modern life. It is rather to give them the highest sanction. Whence comes this awareness of social evil, this passionate desire to set things right, this outcry

* Mark vii. 20-23.

for better homes, cleaner towns, healthier lives, fairer conditions of labour, and the abolishing of many a social wrong? Does it not mean that *men* are growing better? These great movements are the *fruit* of the cleansing and ennobling of millions of individual hearts. They are the splendid justification of Christ's method of "inwardness." Better men mean better conditions of life. And for centuries Christ has been making better men. The two methods must now be centred together, and they will react on and help each other—the saving of individuals and the improvement of the conditions.

This, then, is one half of Christ's secret for deliverance from evil—that we must seek the source of evil *within the human heart*. The other is that we must seek the power that shall end it, *from above*. Christ's teaching, like His life, rested on a purely theological foundation. His humanitarian teaching and social programme all sprang out of His conception of God as the heavenly Father. And His method of delivering from evil was to bring men to God. That is why this petition does not come first in His prayer, but last. To begin with, "Deliver us from evil," would be to fix our minds on evil, without giving us any hope of coping with it. He begins with God, our Father—His name His kingdom, His good and beneficent Will; He teaches us next to look to God, our Father, for the supply of our physical needs, the forgiveness of our sins, the providential guidance of our lives; *then*, He allows us to pray, "Deliver us from evil." If we have prayed the rest of the prayer aright, sincerely and earnestly, we shall be in the right attitude of heart and will towards God; and to be right with God, to be His child, is to be in the true and only position to be delivered from evil and saved from sin. There may be a hint of this in the word He uses for deliver (ῥύομαι), which means literally "to draw to oneself"; "Draw us to Thyself from all evil!"

As a matter of fact Christ has been here not only the great Teacher, but the Saviour. It has been through Him that men have most surely found God and been delivered from evil. Christ is the greatest moral force "making for righteousness." the world has ever known. It has been at His cross men have found release from the guilt of the past; it has been in His

risen presence they have found the power to "break the power of cancelled sin." And it is through Him, the Incarnate Word, and the energising of His Spirit in humanity, that all evil will gradually be conquered, and the onward and upward progress of our race reach its God-appointed goal.

With this note of assured victory, "Father, Deliver us from evil," the Lord's Prayer ends.

The Doxology, which we generally repeat at its close, forms no part of the original prayer, and is rightly omitted by the R.V.* But it so beautifully fits in with the thought of the prayer that we do right to retain it for our public and devotional use. It is the answer of grateful hearts for the grand truths revealed in the prayer, and the full salvation wrought for us by our Father through His Son. Like the multitude of the redeemed which the Seer of the Apocalypse saw standing before the throne of God and before the Lamb, we will cry with a great voice, "Thine is the kingdom, the power, and the glory, for ever and ever. Amen."

BIBLE STUDY ON THE MUTUAL DUTIES OF CHRISTIANS

BY THE REV. T. SHIRLEY HERRICK

THE sum and source of them all—Love. John xiii. 34. Christ's sign of discipleship, John xiii. 35. Paul's putting of it, Rom. xiii. 10. Love is expressed in :

1. Sympathy. Rejoicing and weeping. Rom. xii. 15. Illustrated from the body. 1 Cor. xii. 26. Shown in fellow-feeling. Job xxx. 25. Heb. xiii. 3.

2. Service. Servants one of another. Gal. v. 13. Christ's example. John xiii. 14, 15. Giving preference to others. Rom. xii. 10. Phil. ii. 3, 4.

* It is not found in the oldest and best Greek MSS. ; and its insertion in the later uncials and cursives is probably due to ecclesiastical usage

3. Succour. A duty and privilege. Heb. xiii. 16. Rom. xii. 13. The payment of a debt. Rom. xv. 25-27. Brings glory to God. 2 Cor. ix. 12, 13. And blessing to ourselves. Heb. vi. 10.

This when we are *friendly;* but when differences arise how then express love? In:

1. Peace. The command. Rom. xii. 18. How to keep it—The wise man. Prov. xxv. 9. Christ. Matt. xviii. 15. Paul. 1 Tim. v. 13.

2. Pardon. Appeals for forgiving spirit. Eph. iv. 32. Col. iii. 13. Relation between forgiving and forgiveness. Matt. vi. 14, 15. Mark xi. 25. Luke vi. 37.

3. Pleading. Duty of mutual exhortation. Heb. x. 24, 25. Heb. iii. 13. Col. iii. 16. Eph. v. 21.

Homiletics

[*When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations*].

The Homeless Jesus

There was no room for them in the inn—St. Luke ii. 7

WHEN Jesus was born, Bethlehem was overcrowded. He was wrapped in swaddling clothes and laid in a manger. The unexpected Guest had a cold reception. The blind world wrapped its King in swaddling clothes. The homeless Jesus without a place to lay His head. Herod seeks the young child to destroy Him, and Joseph is directed to take Him to Egypt when Herod slew all the male children that were in Bethlehem; and when "Archelaus was reigning over Judæa in the room of his father Herod," the young child and His mother found shelter among the hills of Galilee.

I. Jesus Found the World Preoccupied. This has been repeated through the Centuries. The Unknown Guest is thrust aside. "He came unto His own," but He was unrecognised and rejected. Jesus was born King. He was not crowned but crucified, and to-day in this Christian country there is often no room for Jesus.

1. Many have no room for Jesus in their *mind.* They are all absorbed in problems, theories, speculations. The majority of those who reject Jesus are not serious thinkers. The superficial thinkers who dance over beds of roses are in the

majority. They never think of Jesus, and intellectual vanity is more difficult to overcome than seriousness.

But there are many serious thinkers who have no room for Jesus to-day. Darwin confessed that the spiritual instinct within him had passed away. He had concentrated his mind upon the physical, and there was no room for Jesus. The spiritual appetite had wasted away from want of nourishment. The spiritual organ of nutrition was in a state of atrophy.

There are many serious problems which have claimed the consideration of man for centuries. They can never be solved apart from Christ. The speculations of centuries are enshrined in many minds, but the depths of human ignorance are unfathomable, and the unsolved problems can never be solved apart from Christ. Questions concerning God, and man, can only be answered in the presence of Him who is the Light of the World. The origin and destiny of the human race is only known in the presence of Christ. The man who has no room for Christ within him is a failure.

The intellectual progress of the race is conditioned by its acceptance of Christ. The highest intellectual activities of man are stimulated by the spiritual. God through Christ revealed is the inspiration of life.

2. *Many pleasure-seekers have no room for Jesus.* Millions fail to realize that the highest pleasures of life are in harmony with religion. They are preoccupied in weaving perishable garlands for the imaginary goddess of pleasure. They yield to the temptations of the day for the pleasure of the hour, and fail to realize the highest joy of life in conscious relationship to the Eternal. Many imagine that the religion of Christ limits the pleasures of life, but the Christian who lives in conscious relationship to the God of Love stands upon the highest summit of joy. The pleasures of this world will pass away, but even now the pleasures of the eternal are the possession of the believer in Christ.

3. *Hearts are closed to Jesus because of sin.* There is no room for Christ in the sinful heart. Vile affections must be crucified before Jesus takes possession of the heart. The enthroned idol whatever it is excludes Christ. The law which governs our life is the Will of God. The human will opposed to the Divine excludes Jesus from the heart. This is the essence of sin, however it may express itself.

4. *No room for Jesus in business.* Many confine Him to the Church and the home. Religion and business must be kept apart. The principles of religion are frequently abandoned in business. Many are prepared to entertain Jesus for one hour on the Lord's Day, but the hypocritical ceremonialist rejects Him in his daily life. He does not realize that the highest success of life is upon the fundamental principles of religion.

There are many who exclude these essential principles in their daily life.

5. *No room for Jesus in Parliament.* Political expediency excludes the righteous Judge sometimes. Atrocious crimes have been committed because Jesus was not recognised as the King of the nation. The righteousness of Jesus is not always recognised in politics, but the laws which govern the individual life are the laws of national life also. The principles of the Christian life must take possession of a nation. Our prosperity as a nation is conditioned by our obedience to the essential laws of life made known to us by Jesus Christ, who lived the life of self-sacrifice that he might redeem the human race. Jesus discovered the individual and made him the centre of attraction, but through the unit the human race will be established in righteousness.

II. Jesus takes Possession of the Pre-occupied World. The Eternal King ascends the throne and rules over all. The world is redeemed through the precious blood of Jesus. It belongs to Him, who reigns over principalities, and powers, and all dominions in the spirit-world.

Jesus in the manger attracted the shepherds, and the wise men from the east, and they worshipped Him. This is prophetic of the attitude of the human race towards the enthroned Christ. The world will yield to the ascended Lord, and the moral spheres will revolve around the Throne of Jesus. The enthroned Christ is King of all. There was no room here for the King of all. Heaven is His home, enthroned on high He draws men to Himself. There are more Christians in the world to-day than in any period passed away. The attraction of the enthroned Christ is ever increasing. The thousand millions of heathen who have never heard of Jesus will be drawn to Him. The world belongs to Him, and He will unite all the human race around His throne in the bond of love.

It is the privilege of the Christian to make Jesus known to the ignorant, to persuade men to yield themselves to the God of Love, and to submit to the Lord of All, that the human race may enjoy the Feast of Everlasting Love, around the Eternal Throne.

G. Talalun Newton.

The Certainty of the Incarnation

A Christmas Sermon

We know that the Son of God is come—1 John v. 20

The late R. H. Hutton, editor of the *Spectator*, once said that it would be difficult to find a subject more suitable for consideration at Christmas time than the comparative

certainty and uncertainty of the Christians of the first age and the Christians of this. He then goes on to suggest that if it were possible for us to go to the great majority of those who make up the genuinely Christian world to-day and ask them the question just before Christmas time, "What are you most certain about?" we should get answers like these:—Some would say they were certain to be a good deal out of pocket by the Christmas festivities, and that they were certain Christmas was becoming more and more of a nuisance. Some would tell you they felt certain they were going to make themselves ill, and that however little they indulged they would know about it afterwards. Many young people would tell you they were certain they were going to be happy, but it would be very rare indeed to find any deep and eager certainty that there is anything at all in the invisible world corresponding to the festival to be celebrated. (See "Aspects of Religious and Scientific Thought," p. 24f).

Would that I might say something to increase our assurance of the invisible verity about which Christmas ought to speak to us all. The text is taken from an epistle which has often been called the epistle of love, but which has also been called the epistle of certainties (see Dr. Maclaren's "Triumphant Certainties). It is the last of these certainties mentioned in that epistle I wish to speak of. The object of this sermon is to give some sort of answer to the question, "How do we know that the child Jesus, born at Bethlehem, is really the Son of God?"

To begin with, let us remember that the little word translated "is" contains more than appears in the English. In Greek it is the perfect tense of the verb that is used and the grammarians would say that as it is used here it means not only that the Son of God came but that *he has come to stay*. It denotes a past piece of history and a present fact. It speaks of a historic event and also of a permanent reality. My sermon therefore falls naturally into two parts. 1. How do we know that the Son of God HAS come? and 2. how do we know that He IS come?

A. We know that He HAS come by the exercise of intelligence concerning certain facts. Here are some samples: (1) We have heard words and read books that tell of one like whom there is no other in the history of men. One in whom all that we reverence most in human beings was focussed. One who was really *with* men but just as certainly not *of* men. The crown of the world's moral greatness set upon the brow of the Son of a peasant woman, born in an ox's stall, on the head of a Galilean Carpenter, a rejected and crucified Jew. Surely that is THE marvel of history and that marvel would be intensified to the point of utter incredibility if Jesus were nothing more than a devoted Galilean peasant, and so we kneel at His feet

and worship, feeling sure that "the Son of Man has come." (2) We hear and read much about the influence of Jesus on the course of human development. Whether men deny the resurrection of Jesus or not, the resurrection of the world through Jesus is denied by no one. All that is best in our life to-day owes a debt to the influence of Jesus, something like the debt that vegetation owes to sunlight. All this the result of the life and words of a Jewish carpenter and *only* a Jewish carpenter? Surely there would be no meaning in history if this were all the explanation it admits of. No, we must read into Him a higher meaning, and the meaning we must read into Him is Divine as God is Divine, and we "know that the Son of God has come" (read Dr. Fairbairn's Central Hall Lecture on "The Miracles of Christ"). So much for the historic fact. Let us turn to

B. The permanent reality. As a historic fact the Son of God had come and had gone when St. John wrote this letter, but as a permanent reality the Son of God has come and not gone. "Lo, I am with you alway, even unto the end of the world" are some of His own words. The Son of God is with men. How do we know that? In order to answer that question it is necessary to set aside certain more or less popular but untrue answers to the question; *e.g. (a)* the source of such knowledge is not to be found *in any* external authority. Some men profess to have no doubt about the truth because *the Church says so.* But to have no doubt is not the same thing as to know in St. John's sense of the word. You have no doubt that the sun is so many millions of miles away because you accept the statements of astronomers, but that is not the same as knowing it is so; you do not even know what a million miles means. So you may assent to the statements of ecclesiastical authority and therefore have no doubt, but that is not the same thing as to know. Some men say they know it to be true *because the Bible says so.*

But whilst it is on the authority of the Bible that we know what Jesus said and did and was like, it is not on the authority of the Bible that we know the living Christ. It is one thing to know the truth about the Son of God who came and it is another thing to know the Son of God about whom we have learnt the truth. It is possible to know much about the Christ and to know little of Him. *(b)* This knowledge is not reached by any process of reasoning. It is by such a process that we know the Son of God HAS come. That is logical conviction. But there is a higher kind of knowledge than that. St. Paul said once, "I know whom I have believed." Not *in* whom or *I know what* I have believed, but *I know whom;* that is to say his knowledge of Christ was inward, intimate and personal. And so we come to the truth that we know the Son of God *is*

come by becoming acquainted with Him, and by possessing the personal Christ who unfolds Himself in our experience. To know that the Son of God is come is to take Christ to your secret heart so that you can say "I live, yet not I, but Christ liveth in me."

C. The method of doing that is to give the *assent* of your intellect to the New Testament testimony about Him and the *consent* of your wills to His commands. That is faith. Give these and then go on learning more and doing more till creed changes into consciousness, definitions into realities, theology into life, and the trust with which you began shall be glorified into that sure knowledge which is founded on actual experience.

D. Unless we are sure that the Son of God is come there is little in life we can be sure about that is worth being sure about. Without that knowledge everything which makes up the heart's chief treasures and possessions is doubtful and obscure. Unless we are sure that the Son of God is come we cannot be sure that we are made up of anything better than mortal dust, that we are creatures favoured by a single divine thought. We cannot be sure that suffering has any meaning, or that goodness is really good or that death is anything more than a dreary and dismal end of all. But about these awful mysteries there shines a great light when we know that there has stood One in the midst of men who has come from God to tell us the truth; and when there lives in our hearts the consciousness of friendship with One who is God's Son. With such friendship we hear words that man never spake to us, and have larger vision than earth opens to us and we are able to say, "We believe not because we have been told about Him, but we have seen Him ourselves, and WE KNOW."

ROBERT J. WARDELL.

THE YEAR'S ACCOUNT

A HOMILY FOR WATCHNIGHT

Give an account of thy stewardship—ST. LUKE xvi. 2

This simple and ordinary demand was invested by circumstances with tragic grandeur and terrible doom. The man of whom the demand was made had been unfaithful to his trust—had outlived his opportunity; and to give an account meant absolute and unmitigated ruin.

We are not yet brought face to face with a similar demand; so far as we know we are not yet facing our last opportunity, and with an instant and pressing demand for an account hanging over us; and yet how near we may be to it; how soon that fateful word may be spoken to us!

The consciousness of our past unfaithfulness, and the

uncertainty of our future combine to make this hour full of a great solemnity. We pause, at the passing of the year, "to examine ourselves, whether we be in the faith; to prove our own selves"; so that "judging ourselves" we "may not be judged" and condemned by the Lord. There can be no better time for the purpose than the closing hours of the year; when the busy clamours of life are for the moment hushed, and we are drawn to meditate on the flight of time, and the speed with which we are drawing near to eternity.

For to-night another section of life comes to an end; another milestone is passed on the way of our pilgrimage; another page of the volume which contains our life history is completed. The year—born from eternity—goes back into eternity. Yet not alone, but bearing with it a record of our actions; the witness of deeds which have evidenced our wisdom, and alas! our folly and our sin. That record can never be erased. What we have written stands against us for good or for evil and cannot be altered.

> The moving finger writes; and, having writ,
> Moves on; nor all your Piety nor Wit
> Shall lure it back to cancel half a Line,
> Nor all your Tears wash out a Word of it.

Facing this, shall we not do well to carefully review the past, and study how to act so that we may give our account with joy, when the demand, "Give an account" is made of us?

1. We may apply our text to the closing year, and say to it, "Give an account of thy stewardship." If it were indeed possible thus to interrogate the year, we can readily imagine what its reply would be. It would remind us that it is only a witness not an actor. It is like a photographer's plate, sensitive to any and every scene which is unrolled before it—but that it does not therefore create the picture. It is merely the recorder of the actions of living men. The year has itself no stained records; it is spotless. The stained records contain the story of human sin, and have to be charged to each man's personal account. The year brought opportunities; but man's own will and choice determined his use or neglect of them.

Think for a moment of the portentous and tremendous occurrences of even one short year. What scenes, what tragedies, what important acts have been crowded into its 365 days of history. Wars of almost unparalleled carnage; accidents which have roused the terror and sympathy of whole nations; deeds which have created indignation throughout the civilized world; and in its earlier days in our own land, a great and glorious revival springing up under the very breath of the Spirit of God.

What a marvellous panorama the story of even a single life would be, if it could be unrolled before our eyes. How we

should shrink from the revelation of our meannesses, of our deceits, of our ambitions, of our sins. But that record is between ourselves and our God—the volume is veiled from other eyes. That record—whatever it may portend—has gone forward into the great future. All the more reason therefore that we should summon all our faculties to the task of making a careful review.

2. The text must be applied to ourselves, we must say to the spirit within us, "Give an account." This is a time which speaks to us distinctly of God; and stimulates us to recall the story of our lives from year to year, in order that we may harvest some wisdom from the opportunity.

'Tis greatly wise
To talk with our past hours,
And ask them what account they've borne to heaven.

In order to help us in our self-imposed task, let us remember the careful scrutiny of the All-seeing One. We read that on a certain occasion Christ went into the temple, and "looked round about upon all things." What would that keen eye discover in that all-observant scrutiny? That observation is still going on, although we are frequently unconscious of it. The Christ, who is our Saviour, and is to be our Judge, is still "looking round about upon all things." His gaze is not only constant, but also complete and thorough. Well for us to know that His look is not like that of some who watch us, either cynical or malevolent. He watches with perfect and unfailing sympathy, and is ever ready to help us in our difficulties and our temptations.

What about our past resolutions—the resolves we made on the last Watchnight, or New Year's day? The promises we made to start a new life, to take Christ for our Saviour and Companion, to live a pure and godlike life? How many of our vows are yet unfulfilled! Some of us have perhaps been true to our aspirations, we can say, "This has been my best year," for this year I gave myself to Christ and to His service. But alas! too many of us have only a record of broken and forgotten vows.

What use have we made of our blessings and opportunities? We are older, with wider and richer experiences—what have these done for us? What is our honest estimate of the moral result of our life during the past year? Are we higher in the scale of being? or, have we descended to a lower level?

These and similar questions inevitably suggest themselves when we think of "the year's account." We talk much about what the years take from us as they pass; do we think sufficiently of what they bring to us? The permanent results of life are found in character; that is the real factor in the account; and of that, no procession of the years can rob us.

All other things—all experiences, all troubles, all joys, all hopes, all fears, may pass and be as if they had not been; but character abides.

3. So we discover that the text suggests deep and solemn thoughts. Why was this man called to account? Because his tenure of office was over, his opportunity had passed. And for us the year is rapidly passing. We noted one line perhaps, in our diary this morning—"*Days past, 364; days to come, 0.*" Did we remember that soon this will be the case with our years? How few, amongst the thousands who passed away this year; expected so soon to see the end? We are as unexpectant as they; yet may possibly be girding ourselves for the last campaign. One day the fiat will go forth—"This year thou shalt die."

What will be the record at the end? What will be the account? We take our farewell of the year full of hope; when we take our long farewell of earth, shall we then be full of hope and joy? Two possibilities are before us; to-day the choice is within our own power. This coming year may be for us a year not merely of aspiration, but of achievement; if we surrender ourselves fully to Christ, and let Him fashion our lives according to His own glorious purposes. Or we may refuse, and go on in the old careless and selfish way. Before doing this, it will be well to ponder the words of the wise old monk,—"*The time will come when thou shalt desire one day or hour to amend in, and I cannot say that it will be granted thee.*" Well for us if that choice is made now; if we go forward to greet the new year with the joy which comes from obedience to God making melody in our hearts. Then we shall be able to adopt the poet's words and say:

Ring out the old, ring in the new,
Ring happy bells across the snow;
The year is going, let him go;
Ring out the false, ring in the true.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

J. EDWARDS.

THE HOLINESS OF THE LAW

Wherefore the law is holy, and the commandment holy, and just, and good—ROMANS vii. 12.

It is said that England's first really great sovereign, King Alfred, placed the decalogue as an introduction to his code of laws; saying that no other laws were required by the man who ordered his life by these. And however we may think of the manner in which the Ten Words were first spoken and

recorded on the two tables of stone, it is certain that they contain a marvellously full digest of the whole duty of man both towards God and his neighbour.

Unfortunately, owing to human depravity, the law is more commonly known in its capacity as a detector of sin and a minister of condemnation: to so many it becomes an occasion of death that its fair fame needs vindication and its origin and purpose need restatement. The law is the outcome of the Divine nature, it is in accord with the nature of things, it is a transcript of God's ideal of human conduct, and therefore, both in its entirety and in its several precepts, it is "holy and just and good."

I. We observe that it guards alike the HONOUR OF GOD AND THE WELFARE OF MAN. The three first precepts hedge round the rights of Jehovah. He alone is to be worshipped in spirit and truth without any material representation and His Name is to be guarded against profanation.

The fourth commandment, enjoining the rest of the Sabbath, links in itself the Divine honour and human welfare. Without the Sabbath time and opportunity for national acknowledgement and worship of God might fail; and without a sacred barrier against excessive toil and continuous labour, the life of man would be ground down by greed and oppression so that no space would be left for him to stand erect and assert his true dignity and to cultivate his relation with his Father above.

The fifth precept secures the honour of parents and the welfare of their children; the sixth sacredly guards human life; the seventh secures the sanctity of the body and of the conjugal relationship, guarding the family circle from pollution; the eighth asserts and maintains the rights of property, and the ninth sets a guard around personal honour in the interests of truth and righteousness, while the last forbids the inward desire which if permitted might lead to a breach of any of the preceding commandments.

Now imagine a community living according to the letter and spirit of these laws. God alone is worshipped according to the fullest revelation He has made of Himself; His Name is honoured and His Sabbath sacredly observed; children, honouring their parents are in training as good citizens to obey the laws of the state; life, personal and family purity, property and reputation are sacredly guarded, and every disposition to encroach upon the rights of another is firmly repressed. This is God's Utopia.

II. Hence it follows that IT IS HOLY AND JUST AND GOOD. Holy as worthy of the Divine Lawgiver reflecting His character; Just or righteous as fairly holding the balance between a man and his neighbour; Good in its entire scope and tendency.

But in order to rightly interpret the law we must use the

fuller light afforded in the teaching of Christ and His apostles. Here we are taught that true righteousness consists not in a mere slavish observance of the letter, but that the whole spirit, intention, thought and purpose of man should be brought into harmony with the law. This is spoken of as having the law written in the heart ; and when this is effected by the Spirit of God we are brought into harmony with the Divine nature, and obedience to the law becomes natural and spontaneous.

Here, then, is the duty of the good Christian citizen. We each have our share of responsibility for the establishment of the Kingdom of God in which the Divine Will is done on earth as it is done in heaven. Every good law-abiding citizen helps to build up a strong and prosperous state.

But if the law is holy and just and good it follows that it is unholy and unjust and evil to break the law. But we must each one plead guilty to having transgressed more or less. Hence the need of the gospel with its provison of pardon, for law as such makes no provision for clearing the guilty. But in the gospel is set forth God's righteous method of justifying the ungodly, which while pardoning the guilty transforms him into a son of God and a fellow-citizen with the saints. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord ; I will put my laws into their mind, and write them in their hearts : and I will be to them a God, and they shall be to me a people."

C. O. Eldridge, B.A.

Notes and Illustrations

Lovable Christians.—There is no line of eulogy in the Bible that is more to be coveted than this single line, "the disciple whom Jesus loved." The original possessor of this precious enconium was John the Evangelist, and the inspired writer of five wondrous Books of Holy Scripture. There is a very false conception of him in many minds, as if he were a mild, effeminate person, lacking in all the robust qualities of an athletic manhood. On the contrary, he was peculiarly bold, and energetic, and outspoken —one of two "sons of thunder." He was a man of flaming zeal for his Master's glory, and of red-hot hatred for everything false and wicked ; and yet he was the author of those three marvellous love-letters which have the effusive sweetness of the pressed honeycomb. There seems to have been a peculiar inner sympathy between Jesus Christ and His favourite disciple ; he penetrated more fully into his Master's mission, understood more deeply his Master's character, and partook more of his Master's spirit than any other of the twelve. He was the planet that rode nearest the sun. That "leaning on the breast of Jesus" at the Paschal

Supper had a meaning in it; it meant that John's heart drew so strongly to Christ's heart that their outward embrace was as natural as the kiss of a husband and a wife. John might have sat for that portrait which Paul afterwards painted when he described the Christian character as possessing "whatsoever things are honest," and then adds as a finishing touch, "whatsoever things are lovely and of good report." This word "lovely" does not occur elsewhere in the New Testament. It signifies what is dear to anyone; and the phrase, "things of good report," signifies that which wins admiration and approval. We might paraphrase the expression, and render it,—"Be lovable; so live as to win converts to your Master." Every Christian is, or ought to be, a representative of Jesus Christ before the world. He has been well styled "the world's Bible," and is about the only Bible that thousands ever look at. It should be the aim of every follower of Christ to be a living epistle, not only legible, but attractive to all who study him.—*Dr. Cuyler.*

Christian Certainty (1 John v. 20).—Properly the words of our text ought to read not "And we know," rather "*But* we know." They are suggested, that is to say, by the preceding words, and they present the only thought which makes them tolerable. "The whole world lieth in the wicked one. But we know that the Son of God is come." Falling back on the certainty of the Incarnation and its present issues, we can look in the face the grave condition of humanity, and still have hope for the world and for ourselves. The certainty of the Incarnation *and its issues*, I say. For in my text John not only points to the past fact that Christ has come in the flesh, but to a present fact, the operation of that Christ upon Christian souls—"He hath given us an understanding." And not only so, but he points, further, to a dwelling in God and God in us as being the abiding issue of that past manifestation. So these three things—the coming of Christ, the knowledge of God which flows into a believing heart through the Incarnate Son, and the dwelling in God which is the climax of all His gifts to us—these three things are in John's estimation certified to a Christian heart, and are not merely matters of opinion and faith, but matters of knowledge.—*Maclaren's Triumphant Certainties.*

The Power of the Sermon must be the power of a personal relation, the counsel of a personal friend to a personal friend, the revelation of God by a soul full of His Spirit to a congregation who need Him. Be afraid of great sermons. You may, perhaps, preach one occasionally by accident, but it always ought to be by accident. The value of your sermon will be in its power to impart life to your congregation. If your congregation go away admiring the sermon, you have failed; if they go away forgetting the sermon, but carrying with them an impulse to a new life, coming they know not whence or how, you have succeeded. If, when you have preached your sermon, someone comes up after the service and says, "That was a great sermon you gave us this morning," go home for an hour of humiliation, fasting, and prayer. If some one comes up with tears in her eyes and a choking in her voice, and says, "Thank you, you helped me this morning," go home and give God thanks that he has used you.—*Lyman Abbott.*

Talking About Christ.—Our sermons if we are preachers would be more effective if we *talked*. Preaching has been defined as "dignified conversation." So, indeed, it should be; but whereas it can easily be too dignified, it cannot readily be too conversational. It is possible to button-hole from the pulpit as well as in the aisle. C. H. Spurgeon used to compare his workers to retrievers which brought in the game that he had shot. They did real service by watching for souls, and following up the word, but they would have had no wounded birds to bring in had not the preacher aimed well. He talked—and he talked so plainly that each person supposed that he talked to him. "Every one has his own tale told here," said one visitor to another, who had marvelled to see him, of all men, in the audience. Yes, he talked—talked in homely Saxon, and with burning but unaffected eloquence; but it was always of Jesus that he spake—Jesus, always Jesus.—*Thomas Spurgeon.*

Desultory Reading.—It is very surprising to find how little we retain of a book, how little we have really made our own when we come to interrogate ourselves as to what account we can give of it, however we may seem to have mastered by understanding it. Hundreds of books read once have passed as completely from us as if we had never read them; whereas the discipline of mind got by writing down, not copying, an abstract of a book which is worth the trouble, fixes it on the mind for years, and besides enables one to read other books with more attention and profit.—*F. W. Robertson.*

Reading.—Let us read with method, and propose to ourselves an end to which all our studies may point. Through neglect of this rule gross ignorance often disgraces great readers who, by skipping hastily and irregularly from one subject to another, render themselves incapable of combining their ideas. So many detached parcels of knowledge cannot form a whole.—*Edward Gibbon.*

UNION FOR BIBLICAL AND HOMILETIC STUDY

IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1905-1906

Motto—"*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*"—2 Timothy ii. 15.

Secretary: Rev. J. A. Clapperton, M.A., Sutton Coldfield, Birmingham

GENERAL DIRECTIONS

1. Members may join at any time. Prospectus and all information may be obtained from the Secretary.

2. Papers in reply to questions set in the various classes must be sent (with stamped envelope for reply) by the end of the month to the Tutors and not to the Secretary.

3. Answers to Questions must be written on one side of the paper only and a broad margin should be left blank for Tutors' notes.

4. ALL COMMUNICATIONS REQUIRING AN ANSWER MUST CONTAIN A STAMPED ADDRESSED ENVELOPE.

5. MEMBERS ARE EARNESTLY REQUESTED TO QUOTE THEIR UNION NUMBER IN ALL COMMUNICATIONS. ATTENTION TO THIS MATTER WILL SAVE MUCH TIME AND TROUBLE.

6. Students are requested to write their answers to class-questions *in their own words*. They are also requested to note that very convenient Answer-Books can be ordered from the Book-Room at the rate of five for 6*d*. They go through the post for a half-penny.

SPECIAL NOTE.—Members of Class XXVII. should note that the Rev. G. D. Mason's address is Brighouse, Yorks; (*not* Bridghouse). In Class I., the address of the Rev. T. E. Freeman should be Longton, Staffs (*not* Loughton). Class XXX., the Rev. E. D. Green has removed to Westaria House, Bishop's Stortford. Also in Class XXV., the Rev. T. May, M.A.'s address is Conway Villas, Radcliffe, MANCHESTER (*not* Radcliffe, Buxton).

XXXIII. SUMMER CLASS : REPORTS

"My class numbered 12; of these only 5 sent papers. One sent two, another three; another four; and two others five each. The papers were of varying merit, but the average was good. The two who sent all five papers deserve special mention. Mr. M. H. Earl obtained 76 per cent.; and Mr. J. T. Robinson—to whom a prize should be awarded—obtained 83 per cent. and sent in some really excellent work. The same average was obtained by the student who sent in only two papers. It seems a pity that he was not able to complete the work. On the whole the result is highly satisfactory. Mr. J. T. Robinson 5 papers), 83 per cent.; Mr. L. R. Winter (2), 83 : Mr. M. H. Earl (5), 76; Mr. J. B. Robinson (4), 65; Mr. A. R. Craze (3), 54.

J. FINNEMORE, M.A., PH.D.

"Of the 14 students whose names were sent to me, 1 sent no paper, 1 sent one, 2 sent three each, and 10 the full number (five). The 10 students who sent the full number have evidently studied the book with great care and success, and with highly satisfactory results, 9 of them being in the Honours' List, viz.:—J. Hyde, average 98 marks (prize); J. D. Waters, 96; G. Scriven, 95; G. Wills, 93; J. Crowle Smith, jun., 93; Miss Theobald, 91; F. Butteris, 90; D. S. Brumwell, 88; C. Easom, 88. Mr. Hyde made an excellent start, and kept it up to the end. Miss Theobald's papers showed a progressive appreciation of the subject, which was very gratifying, and indeed the whole of the nine sent in a succession of such able replies that the reading of them was a very agreeable work to me."

P. PIZEY.

"Twenty-four students were enrolled under my care for the study of this interesting book. From half of these I received nothing, save in some cases a letter of explanation. The others have done good solid work which must in the days to come prove most fruitful. The prize is well merited by Mr. A. Lowery, of Chester-le-street, whose work has gained the high average of 93 per cent. marks. Others who are in the Honours' List are: Mr. W. Pighills, 91 per cent.; Mr. A. V. Moody, 85; Mr. A. Sprogson, 82; Mr. P. G. Buffard, 80; Mr. W. H. R. Bink, 78; Mr. J. Sudds, 76; Mr. J. Robins, 72."

GEO. C. GOULD.

I. HOMILETICS : First Year

Students are strongly advised to procure the Revised Version *with marginal references* (5*s.*), and to make constant use of it in their preparation.

Students are requested to note:—1. A fully-written sermon is not required save in the case mentioned below; but divisions and sub-divisions should be clearly indicated, and with sufficient detail to show that the subject has been carefully studied. 2. Each outline is to contain *one illustration* (original preferred). 3. No paper to exceed 400 words in length.

Work for December: What rules should be observed in choosing a Text. Give reasons for these rules. See pp. 69-83.

II. HOMILETICS : Second Year

Work for December: Read Chaps. iii. and vii. Describe in your own words:—the great work of the preacher; the two kinds of preaching necessary; and the best methods of procuring materials for sermons.

III. HOMILETICS : Advanced

Work for December: 1. Read from p. 19 to the end of Chap. i. and the whole of Chap. ii. 2. Summarise the tendencies, good and bad, of modern preaching. 3. Work out two of the exercises on p. 19 in the Manual.

IV. THEOLOGY : First Year

N.B.—*All the questions are taken from the Questions for Self-Examination, pp. 273-288*

Work for December: pp. 63-85. Questions 39, 42, 44, 46, 52, 53, 56. Bring out theological teaching of Phil. ii. 5-11.

V. THEOLOGY : Second Year

Work for December: Questions 140, 142, 143, 145, 146, 148, 151, 153, 154.

VI. THEOLOGY : Advanced

Work for December: pp. 90-138. 1. Who was Arius? What forms has Arian teaching assumed in modern times? 2. Who were "the three Cappadocians," and what were their services to Christian truth? 3. Give a brief account of the Nicene Creed. 4. What were the heresies of Appollinaris, Nestorius, and Eutyches?

VII. THEOLOGY : Special Class for Candidates for the Ministry

Work for December: Gregory, pp. 142-184. Questions: 100, 107, 113, 115, 118, 119, 123, 126.

VIII. BIBLE STUDY: Special Class for Candidates for the Ministry

Work for December: David to Nehemiah. Read Maclear 92-124; Companion, 60-64, 138-143. 1. When and how did the following events come about: (1) The division of the kingdoms of Israel and Judah; (2) The fall of Samaria and captivity of Israel; (3) The fall of Jerusalem and the captivity of Judah; (4) The first return under Zerubbabel; (5) The second return under Ezra? 2. Outline briefly the career of Elijah and show why John the Baptist was symbolically called by his name. 3. Judah had no revolutions, while Israel was continually in civil turmoil. How many dynastics ruled between Jeroboam I. and Hoshea? 4. State what you know of Micaiah and the important events with which he was connected. 5. Mention any events of this period of which we have extra-Scriptural corroboration. What is Moabite Stone? 6. What was the origin of the Feast of Purim. 7. Who were Benhadad, Athaliah, Jehoiada, Shalmaneser, Sargon, Nebuchadnezzar? 8. In Neh. xii. 10, 11, is given a series of the descendants of Joshua (the High Priest who returned with Zerubbabel) for five generations. Who is the last one named? How far does this bring us down? Is anything known of this last High Priest? 9. What do

you make of the following difficulties :—(1) The discrepancy between 2 Kings xv. 30 and xvii. 1; (2) Ahaz died at 36, but his son is said to have been 25 at the time.

IX. CHRISTIAN EVIDENCES

Work for December: pp. 99-134. 1. Give the argument from the unity of Scripture. 2. Assign to their various periods the prophets of the Old Testament. 3. Give the argument for the reality of Christ's life from His moral character. 4. How do Rationalist writers explain the extraordinary goodness of Christ ?

X. CHURCH HISTORY

Work for December: Read Carr's "The Church and the Roman Empire," pp. 1-70. Questions: 1. Give an account of the Rule of Diocletian and of the persecution of the Christians during his reign. 2. Trace the career of Christianity during the reign of Constantine. 3. Write notes on Arius, Nicœa, Eusebius, Athanasius. 4. Write briefly on the reign of the Emperor Julian.

XI. ETHICS

Work for December: Section 5, Conscience and Religion. Questions: 1. Analysis (see note for September). 2. Show that "no adequate system of morals can be built up without religion." 3. How do the limitations of conscience bear testimony to religion ?

XII. ENGLISH GRAMMAR

Work for December: Read Sections 77-87. Questions: Wetherell, Ex. 49: (b); Ex. 54: 1-7; Ex. 60: 4-7; Ex. 63: 11-15. Parse Ex. 46: 1 (See Morris, p. 122, footnote).

XIII. ENGLISH COMPOSITION

Work for December: Lesson: Read Part II., Chap. i., Section B to middle of p. 27. Questions: 1. Under what circumstances may a singular verb be used with two or more nominatives ? 2. Write a few sentences to illustrate the difference between the Perfect and the Aorist. 3. Write a brief Essay on the 19th Century.

XIV. COMPARATIVE RELIGION

Work for December: Read pp. 129-162. 1. What is known of Zoroaster? 2. Give a brief sketch of the order and contents of the books of the Avesta. 3. Mention any influences of Zoroastrian discernable in Scripture and early Christian History. 4. State the doctrine of Zoroastrian Dualism. 5. Give an account of the morality and ritual of Zoroastrianism.

XV. LOGIC

Work for December: 1. Define a syllogism and its parts Quote the six rules illustrating the fallacies that arise from breaking them. 2. Give the rules for hypothetical and disjunctive syllogisms, and show how each may be reduced to a form of the common syllogism. 3. Criticize the syllogism: All M is P, No S is M ∴ No S is P; Some M is P, All S is M ∴ All S is P; If A is B, A is C, but A is C ∴ A is B. Read pp. 76-95. The difference between induction and deduction and the four stages (§ 118) in induction must be carefully studied. Hypothesis, observation, experiment, and the conditions of the validity are all important.

XVI. PSYCHOLOGY

Work for December: Questions: 1. Give a careful account of the nature of perception ? 2. What do you understand by an *appercipient group ?* 3. "In every percept there is the making of an illusion, as in every image there is the making of an hallucination." Discuss the statement. Read Chap. iv. An important lesson. Do not overlook motor and organic sensations, and note the various types of skin-sensations discussed. All that is said about sight, colour, and hearing should receive attentive study.

XVII. ENGLISH LITERATURE

Work for December: Read Chap. v. The great writers mentioned in this chapter, viz., Spencer, Bacon, and Milton, are, of the utmost importance for all Englishmen concerned with the teaching and preaching of Christianity. Note especially pp. 77-80, and all that is said of Milton. Students are recommended to read Milton's earlier poems before attempting to appreciate Paradise Lost. Learn from your copy of Milton his Sonnets, beginning "How soon hath Time," etc., and "When I consider how my light is spent"; the passage from Lycidas, beginning "Last came and last did go," and also any lines that you consider great in Samson Agonistes. Questions: 1. Give a short account of Spencer's "Fairy Queen." 2. Write a life of John Milton, giving dates. 3. What is the argument of Paradise Lost? Does Milton accept the story of the Fall as literally true? 4. Write an account of the character of Samson as conceived by Milton. 5. Which is Bacon's greatest work and why? 6. Who and what were the "metaphysical" poets? 7. Why is the great poetry dealt with in this lesson important for Protestants? [N.B.—Answers given in original words, rather than in those of the Text-book, receive the higher marks].

XVIII. NEW TESTAMENT GREEK

Text-book: Clapperton's *First Steps in N.T. Greek*, 1*s.* 6*d.* Special Fee (in languages) for the Tutor, 2*s.* 6*d.* Minimum subscription for the Union not to be forgotten, 6*d.*

XIX. ADVANCED NEW TESTAMENT GREEK

Subject: Pope's *Epistles to Timothy*. Fee (not including Subscription), 5*s.* Tutor: Rev. R. M. Pope, M.A., South Bar, Banbury.

XX. HEBREW

Text-book: Maggs's *Introduction to the Study of Hebrew*, 3*s.* 9*d.* Special Fee and Subscription as in Class XVIII. Tutor: Rev. A. T. Burbridge, B.A. The Tutor will write personally.

XXI. SPECIAL CLASS FOR LOCAL PREACHERS ON TRIAL

Work for December: Study closely Sermons x. xi., and xii. Read ii-iv., vii-ix. Wesley's Notes on John's Gospel, Epistles, and Revelations. Second Catechism, Chap. vi. Questions: 1. Distinguish between the witness of the Spirit and the witness of our spirit. 2. How did Wesley differ from the Bishop of London's view of the witness of salvation? What need is there for the witness of the Spirit? 3. How does Wesley describe the "almost" Christians and Scriptural Christianity? 4. How does Wesley summarize Christ's discourse to Nicodemus? What striking change did he make in the text of the First Epistle of John? What change did the Revisers make? 5. What would you say if asked in an oral examination "Is Penitence a condition of salvation?" "Distinguish between Justification, Regeneration, and Adoption." "What is a class-meeting?" (Each answer very brief).

XXII. CONNEXIONAL L.P. EXAMINATION: Elementary

Work for December: 1. Read Chap. v. (pp. 88-127). 2. Write answers to the following:—(*a*) Compare eastern and western habitations; (*b*) Give the principal details of Oriental dress; (*c*) Describe briefly the chief incidents in eastern family life; (*d*) Enumerate the principal articles of diet in the east.

XXIII. CONNEXIONAL L.P. EXAMINATION: Elementary

Work for December: Lessons xxiv-xxvi. (Mark xii. 13-xiv. 11). Questions: 1. Give a brief account of the "Day of Questions." 2. What do you know about the Herodians, Sadducees, Scribes, treasury, mites, "abomination of desolation," alabaster, spikenard? 3, What lessons for our own time are contained in Chapter xiii.?

XXIV. CONNEXIONAL L.P. EXAMINATION : ADVANCED

WORK FOR DECEMBER : pp. 91-129. Questions : 1. What change, according to St. Peter, enters into a man's life when it has been touched by the death of Christ ? How can this change be explained ? 2. (*a*) Write out two passages from the First Epistle of Peter in which the doctrine of Substitution is taught. (*b*) Explain what is meant by Substitution. (*c*) State and answer the objection that is made to the doctrine on moral grounds. 3. Under what two aspects does St. Peter view the sufferings of Jesus ? 4. Upon what grounds has St. Paul been charged with religious intolerance ? Show that the charge is not well-founded. 5. Give, with reasons, your opinion of the view that St. Paul's interpretation of the Death of Christ underwent development during his ministry. 6. Name, with an illustrative text in each case, three great realities in relation to which St. Paul defines the Death of Christ. 7. What would be your answer to one who should maintain that the Death of Christ was not the same as the Death which is the wages of sin ?

XXV. CONNEXIONAL L.P. EXAMINATION : ADVANCED

WORK FOR DECEMBER : Chaps. ix. 15—x. 39 (pp. 142-160). Questions : 1. Trace in your own words, briefly but clearly, the line of thought in ix. 15-28. 2. Explain ix. 15-25 ; x. 5, 34, 38, 39. 3. Comment carefully on the meaning of x. 26-31.

XXVI. LATIN

Text-books : Allen's *Latin Grammar*, 2*s.* 2*d.*; Allen's *Latin Exercises*, 2*s.* 2*d.* Special Fee (see Class XVIII.), 5*s.*; Minimum Subscription, 6*d.* Tutor : Rev. W. E. Beet, M.A., 208, Holderness Road, Hull.

XXVII. EXPERIMENTAL BIBLE STUDY (SPECIAL CLASS FOR LEADERS OF SOCIETY CLASSES)

WORK FOR DECEMBER : Read pp. 178-240. Questions : 1. Give some of the causes of Ingratitude and show how they may be avoided. 2. Mention some of the causes why persons "forsake Christ" in these days. 3. Trace the causes of apostasy in the fall of Judas Iscariot. 4. How can we imitate the devotion to the Saviour which Mary's gift displayed ? 5. What does our Lord's question in St. John xi. 9 suggest as to the use of time ? 7. How does the "Peace" which Christ gives differ from the "Peace" which the world gives ?

XXVIII. ART AND PRINCIPLES OF TEACHING (SPECIAL CLASS FOR SUNDAY SCHOOL TEACHERS)

WORK FOR DECEMBER : Read Chaps. iv. and v. Questions : 1. How would you arrange the scholars in your class ? 2. Enumerate the seven hints on class management. Which of these helps you most ? What do you think of story-telling in lessons ? 3. How would you explain the terms Pharisee and Publican to children eight years of age, who have never learnt the meaning of them. 4. What advice would you give a young teacher respecting a "teacher's language" in school? [N.B.—Illustrate your answers where possible by examples from your experience].

XXIX. BIBLE STUDY (FOR GENERAL STUDENTS) : OLD TESTAMENT

WORK FOR DECEMBER : Read pp. 79-96 ; Psa. xi. to xvii. Questions : 1. How does Psa. xiv. apply to men to-day ? 2. What does Psa. xvi. say about fellowship with God ? 3. Explain Psa. xi. 7 ; xii. 8 ; xiii. 1 ; xv. 1 ; xvii. 15.

XXX. BIBLE STUDY (FOR GENERAL STUDENTS) : NEW TESTAMENT

WORK FOR DECEMBER : Read pp. 135-177. 1. Write notes upon : (*a*) "The law of the spirit of life in Christ Jesus" (viii. 2) ; (*b*) "The Flesh." . . .

"The Spirit" (viii. 5); (*c*) "Abba, Father" (viii. 5); (*d*) "God's elect" (viii. 33); (*e*) "Accursed from Christ" (ix. 3); (*f*) "Who is over all, God blessed for ever" (ix. 5). 2. How is St. Paul's conception of Christ's work, consistent with the fact of the rejection of the Jews which it seems to imply? 3. Give an exposition of viii. 30.

XXXI. BIBLE ENGLISH

WORK FOR DECEMBER: Read pp. 65-85. 1. Clear up the obscurity in the following passages:—Luke xxii. 69; Hab. iv. 12; Luke vii. 4; 1 Peter ii. 4-7; Acts xxvi. 7; Luke xiv. 7-9. 2. Annotate the English of the following verses:—Matt. xiii. 21; Gen. xxiv. 8; Titus iii. 3; Mark vi. 25; Rom. vii. 15.

XXXII. TEMPERANCE

WORK FOR DECEMBER: Read pp. 115-144. Questions: 1. Mention any by-products of the drink traffic not already touched upon. 2. The drink traffic contributes largely to the National Revenue and therefore ought to be maintained. Examine this statement. 3. Name remedies that have been suggested for the drink plague. 4. Have experiments in total prohibition met with success?

XXXIV. CANDIDATES' LITERARY EXAMINATION

Text-books: Chambers's *World in Outline*, 1*s.*; Ransome's *Short History of England* (Longman's) 3*s.* 6*d.*; Longman's *Junior School Arithmetic*, 1*s.* Tutor: Rev. R. E. Brown, B.A., The Crescent, Hipperholme, Halifax. The Tutor will communicate privately with each Student.

NOTES ON WORK: 1. The purpose of the class is to test not so much knowledge, as ability to express knowledge. 2 Only English Subjects and Mathematics will be taken. There are other classes for Languages. 3. Any good standard Text-books will serve for preparation. 4. Answers to Questions may be prepared with books open. After such preparation the books must be closed, and, with an interval of at least a day, the answers written from memory. Marks will be given on this understanding 5. The questions for the ensuing month will be forwarded when each paper is returned.

OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. F. B. COWL

Dec. 3—THE TWO-STRINGED BOW—*St. Matt. xxvi. 41*

If we are to conquer all the enemies within and around us we must have (to use a common expression) "two strings to our bow." One is named "Watch"; the other is called "Pray." In watching we look within and around; in praying we look above only. When we pull the "watch" string we have our eye on the enemy; but when we bring the other into use our eye is up unto the Great Friend. Two things to remember;

1. We must not *watch without praying*. However wise and strong and careful we may be there are enemies too many and too strong for us to conquer by ourselves. Tempers and habits in our own hearts; tempters and scoffers, and debaters about our way, all too many for us alone.

2. We must not *pray without watching*. What would you say about a girl who prayed about her lessons and did not learn them? or about a boy who asked God to help him keep away from bad boys and immediately ran

after them? A soldier on duty prays that he may be kept until the morning, but he keeps eye and ear open for the enemy. So must we. God does not do it all for us. We must be like the people in the great story of to-day's lesson (Neh. iv. 9). They had spears and swords, shields and bows, while they worked with trowel and spade, watching day and night. They also made their prayer unto their God.

Dec. 10—"BLESSED ARE THEY . . ."—*St. Luke xi. 28*

We have many ideas about who the happy people are. "Lucky people" we say when we hear of someone who has had some present, or received some money, or got a holiday! A woman in the crowd about Jesus thought that Mary His mother was of all women the happy one, because Jesus was her son. "Rather," said Jesus, "blessed are they that hear . . . keep it." Think about these people, and let us see if we cannot be of them.

1. *They hear.* A book is no use shut up on the shelf; a message is no good unless it reaches us. Here is "God's Word" *about* us, *to* us. God's Book for every boy and girl in the world. We must hear it, as read by others, or read by ourselves. To miss hearing this Book is the greatest miss of our life.

2. *They keep the Word.* The joy of truth does not come to the hearer only, but to the doer. A man says to you, "If you will come to my house I will show you and give you something that will make you glad." You listen, then you go. You come back saying, "I am glad I went." Jesus says, "If ye *know* these things, happy are ye if ye *do* them." "Be doers of the Word, not hearers only."

3. *They are blessed.* They are wise, happy, and contented. Trust in God's promise, obedience to His precept, make the happiest and strongest and richest people in the world. If then we wish to be among the happy ones we have two things to do. Hear and Do.

There's no other way,
Than to trust and obey.

Dec. 17—A MESSENGER—*Mal. iii. 1*

What would people do without messengers? There are so many messages to be sent which people can't take themselves. Think of a city and no messenger in it! Busy men, busy women, wanting to send all sorts of messages and no one to take them. But does God have messengers? Has the message to be delivered? Yes, angels are His messengers, but men are too. Daniel, Isaiah, Jeremiah, and all the prophets, were His messengers. So were Peter, John, Paul, and all the disciples; and particularly John the Baptist.

1. *What is God's message?* The message John had to deliver was that Jesus was coming into the world to take away the sin of the world. Thus the great message God wanted delivering was that He desired to save men because He loved them. To-day God has many messages of love and kindness for us to deliver.

2. *Who was this messenger?* The one referred to in our Golden Text was John the Baptist. God *sent* him. He knew it by the love of God in his heart, and the calling of the Holy Spirit. Think, however, what different

kinds of messengers God has called from time to time. No one must think he can't be a messenger. God's love *must* be in our heart and then we can carry messages.

3. *What was the message for?* "To prepare the way." John did this by calling the people to repent and put "away the evil of their doings" so that His wondrous message might find a place in their hearts. In *our* messages for God we are preparing the way for Jesus into people's hearts.

Dec. 24—THE WONDERFUL NAME—*St. Matt. i. 21*

Our Golden Text gives us the reason why the Babe of Bethlehem was called Jesus. Joseph and Mary might have given Him some other name, but an angel said to Joseph, "Thou shalt call His name Jesus," and then the reason was given, "For He it is who shall save His people from their sins." When we hear the Name, Jesus, what then are we to think about—Saviour, salvation.

1. *Saviour.* Sin is the enemy of each one of us. He has got into our heart-house, and we can't get him out. He has brought us into debt with God and we can't pay it. He has spoiled our lives by making us do wrong in many ways. Now the Saviour comes to destroy his work, and make us good. All Jesus wants to do is to save from the hurtful and the evil. He came into the world, sorrowed and suffered, and died to *save* us. How splendid of Him! We have been afraid that He would take away our joys and He only wants to take away our sins; that He would make our lives dull, and He wants to make them grand.

2. *Salvation.* "He shall save His people." No uncertainty, the Name won't be untrue to the work. All His people will prove how wonderful His Name is. "His people" are those who can say "*My* Jesus"—who can say that? Those who give their hearts to Him. How wonderful to be able to say, "I know He is Jesus because He saves *me*."

Dec. 31—GOD'S GOODNESS—*Psa. lxv. 11*

We have many words to express the highest, best things. The schoolboy says "champion," "royal." When the Psalmist wishes to say how much God's good has been to the year's life he says, "Thou *crownest*." God's goodness: *The crown* of the year. Rain, seed, and ripe corn are a part of the goodness.

1. *The year* without God's goodness would have no crown. The best, the happiest, the richest, would be all missing work, money, pleasure without God's blessing are like a king without a crown.

2. *The year is crowned by God.* "Thy goodness!" We all know that every rain-drop, every ray of sunshine, every flower, seed-time and harvest are all of God's goodness. "Every good and every perfect gift comes from above." And there is another and richer goodness of God in His grace and love. God *does* crown the year. Do you remember whence *all* good comes? Do you thank God?

REVIEWS

Richard H. Thomas, M.D. Life and Letters. By His Wife. London: Headley Brothers. 5s. net.—As Dr. Rendal Harris almost intimates in his touching Preface, this memoir appeals rather to those who knew its subject in the flesh than to the general public. At any rate much of its detail can interest only members of the Society of Friends. Yet, especially in the last hundred pages, it gives records of religious experience, spiritual counsel, and expositions of Scripture that must commend themselves to all Christians. The picture of the self-sacrificing life, the work accomplished in feeble health, is both attractive and stimulating. Considerable light is thrown upon the changes and developments of modern Quakerism, and, sooth to say, the revelation is not altogether a pleasant one. Certainly it helps us to see why the Friends are a decaying or a stationary body. On the other hand we see the strength of Quakerism when at its best and highest. Dr. Thomas had a genuine vein of poetry. To many readers the verses will be the most helpful and valuable part of the book. They have deep religious feeling as well as beauty of expression and no little mastery of rhythm. Dr. Thomas was more of a preacher than is usual among Friends. His "sermons" often lasted more than half-an-hour. Notes and reports of them manifest the trained thinker, the serious student, the practised speaker, but obviously they were prepared carefully. Dr. Thomas welcomed the Higher Criticism eagerly—it seemed to allow of present revelations on an equality with the Bible. In them he always adhered to it, though he grew less and less satisfied with it. He evaded its most disastrous consequences by his doctrine of immediate revelation, restoring that which criticism had destroyed. His use of Scripture assumes an inspiration almost verbal.

Who Wrote the Bible? A Book for the People. By Washington Gladden, D.D. Cheap Edition. London: James Clarke. 1s. 6d. net.—A very useful book and one which we do not hestitate to commend to intelligent preachers and teachers. This does not mean that we accept all Dr. Gladden's positions. On the contrary we frequently disagree with him. But the book is an honest representation of what may be called the conservative school of Higher Critics—*very* conservative, the extremists would say. Young preachers to-day ought to read such books, not that they may retail ill-digested and often misunderstood theories, to their congregations, but that they may see the other side of controversy, and may weigh the arguments for a modification of the "traditional" view of the Holy Scriptures. Dr. Gladden puts his points dogmatically, and would probably in a less "popular" book be prepared to modify them. For instance, he says, "Esther is absolutely barren of religious ideas or suggestions." Again he writes, "That Job was a real personage . . . cannot be doubted." Yet he must be aware that much "religious suggestion" has been found in the Book of Esther, and that many have doubted whether Job was "a real personage." Dr. Gladden abandons the Second Epistle of St. Peter and the brief Epistle of St. Jude. The former he regards as "a fraudulent writing," yet declares that portions of it "express clear and indubitable verities" and considers the author to belong to the prophetical school represented by Balaam! The volume gives plenty of scope for criticism on both sides and is therefore the more valuable to the student.

Present Day Preachers. The Song of Ages, and Other Sermons. By R. J. Campbell, M.A. London: Horace Marshall. 3s. 6d.—Mr. Campbell is one of the most facile of sermon-writers. It is pleasant to read his homilies which, without saying anything specially impressive or thought-provoking, are full of good sense and thoroughly modern in tone and illustration. This seems to us the most attractive volume he has yet published. Young preachers may wisely read these sermons as examples of the preaching which holds multitudes. As devotional literature for quiet reading at home they are delightful. Sometimes the illustrations are a little homely as in the story of the quack-doctor ("Sequah" was it not?) who used to draw teeth in public and drown the cries of the wounded in the noise of a brass band. This story occurs at the commencement of the striking sermon on St. Matt. xiii. 58, "Where Jesus Failed."

A Marvellous Ministry. The Story of C. H. Spurgeon's Sermons, 1855-1905. By Charles Ray. London: Passmore & Alabaster.—This is a story that ought to be told. No other preacher since the world began has had such an extended audience as the great preacher of the Metropolitan Tabernacle. Even now "being dead" he preaches week by week to multitudes in every land. It is interesting to note that Mr. Spurgeon took a text from every book in the Bible except St. John's Second Epistle. On the Psalms there have been published 389 sermons, on St. John's Gospel 274. The book has some interesting illustrations and gives a fac-simile of the pulpit notes as well as a full printed discourse on Romans x. 14, 15.

The Believer's Life. Its Past, Present, and Future Tenses. By A. T. Pierson, D.D. London: Morgan & Scott.—A book for the "believer" who is content to accept Bible teaching as he finds it, to profit by it, and to live upon it, untroubled by controversy or criticism. The author deals with the problems which agitated Calvinists and Arminians, but only to show that they are "one in Christ." In treating of the Second Advent he inclines to the opinion that the great event is very near but, though he mentions the year from 1910 to 1940 as those upon which some "twenty different lines of computation . . converge" he does not presume to name either the day or the decade when the Son of Man cometh.

These Sayings of Mine. By F. Z. Laverack. London: A. Brown & Sons. 1s. 6d.—Nine short chapters on the Beatitudes—bright, terse, sometimes almost epigrammatic, wise in their spiritual counsel. Generally, the exposition, though slight, is sound. Mr. Laverack has meditated upon his themes, and expresses his thoughts with the style and force of an effective preacher. Aptly selected quotations from a fair range of reading are on nearly every page. A favourite adjective is "Christly"—Christ-like is not once used. It seems to be forgotten that the shortening of the termination weakens the word.

What is the Gospel? By Colonel C. J. Van Someren. London: Eliot Stock. 1s. net.—The author says, "We ordinarily consider the Bible to be a book made up of two Testaments, the Old and the New, simply bound together

for convenience sake. The Book is one Scripture, unfolding in ever-widening form the Gospel of the Grace of God to man set forth in Jesus Christ." This Gospel is briefly traced from Genesis to the Cross.

The Goal of the Universe, or The Travail of the World's Saviour. By S. W. Koelle, Ph.D. Cheap Edition. London: Elliot Stock. 3s. 6d.—We are glad to see a new and cheaper edition of this able work, a valuable contribution to theological literature. The treatment of its great theme—the Incarnation of the Son of God—is reverent and thoughtful and the result of careful study.

The Christ of the Children. By J. G. Stevenson. London: James Clarke. 2s. 6d. net.—A very charming book which ought to be popular as a Christmas present. It is admirably suited for the Sunday School library. The "old, old story" is told simply and lovingly. Children will read or hear it with delight. The illustrations, taken from famous pictures, are a most attractive addition to the value of the book.

Golden Truths for Young Folk. Collected by J. Ellis. London: James Clarke.—Mr. Ellis has a singular gift of putting into very small compass the point he wants to emphasize or the lesson he wishes to teach. This little book would be read by children with interest. Preachers and teachers will find in it suggestions which they can readily enlarge for their own use.

"The King's Messenger." London: Morgan & Scott. 1s.—The annual volume of *The Herald of Mercy* and *The Revival*. A judicious blending of old and new, of anecdote, sermonette, and illustration. The monthly numbers are thoroughly suitable for general distribution; the annual makes a welcome addition to the table of a mission or village reading-room.

Between the Cupolas. A Light and Airy Record. By W. London: Headley Bros.—A brightly written story of days at a famous Quaker school. It is a pleasant, gossipping book and must be intensely interesting to those who understand its allusions to persons and places. The "outsider" will not find it dull.

Rosemary Booklets: The Grasp of Friendship: The Radiant Life. London: Simpkin, Marshall & Co.—Pretty little booklets intended for Christmas or other gifts. They contain very good selections of quotations from many sources. They ought to be popular.

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